

GOSPEL HERALD

Tuesday, January 7, 1964
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*There's a new year and new road
ahead,
But with God and His love kept
in sight,
We will journey with joy and be led
By His hand through the shadow
and light.*

—D.

The Church in the Decade Ahead

By A. J. Metzler

(Seventh in the series of condensed General Conference messages.)

This subject places one somewhat in the role of a prophet. This can be a precarious position. The development of this would depend much on one's stance, to employ an overworked word. One may speak (a) ideally—what it should be, (b) optimistically—what it could be, (c) realistically—what it is likely to be, or (d) pessimistically—what at the worst it might be. Actually, one will need to take all these views into consideration.

Again, we need to ask, Upon what base shall we project the program of the church in the decade ahead? No doubt the following must be taken into account:

- a. First of all, what is the New Testament plan and program for the church today?
- b. What have we done in the past decade?
- c. What are the present and anticipated conditions and needs helping to determine the program?
- d. What are the present trends, attitudes, and plans which indicate something of where we will be going?
- e. What are the resources available with which we can reckon in planning the decade?

Furthermore, we need to recognize the major characteristic of our time in planning our program—the age of change in which we live. This characteristic makes planning uncertain unless we are definitely directed by the New Testament and the Spirit's guidance. Also, it means that flexibility must be built into the very warp and woof of the program as never before. Certainly, as we are always reminded, changes have characterized every age from the Garden of Eden until today. But it is clear that never has there been a period in which change is characterized by both its extreme rapidity and its significant and far-reaching implications.

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FIELD NOTES

John A. Thomas, who served many years as business manager of the Johnstown Bible School, Johnstown, Pa., died Dec. 25.

Warner Jackson, 15210 Florida Ave., Cleveland 28, Ohio, was ordained as minister on Dec. 15 to serve the University-Euclid Community, in the Ohio and Eastern Conference. John F. Garber, Burton, Ohio, officiated, assisted by Nelson E. Kauffman, Elkhart, Ind., and Elmer Stoltzfus, Aurora, Ohio. Bro. Jackson's telephone number is LU 1-0658.

J. Winfield Fretz, president of Conrad Grebel College, Waterloo, Ont., was interviewed on TV, Dec. 29, by a Toronto Roman Catholic priest. The interview was concerning Mennonites.

Ordination of a deacon at Churchtown, Cumberland Co., Pa., Jan. 8, at 10:00 a.m., D.V. Pray for these services.

John C. Wenger, Goshen, Ind., will be holding weekend meetings on Mennonite History at Benton, Ind., Jan. 10-12.

Kate Hunsberger, of the Blooming Glen congregation, Blooming Glen, Pa., celebrated her 95th birthday on Dec. 29.

Integration was the theme of the panel discussion held at Christopher Dock Mennonite School on Dec. 28, with John L. Ruth as leader.

Virgil Hochstetler, formerly of Kalispell, Mont., was ordained as minister at Leader, Minn., Dec. 15, to serve the Hazel Dell mission congregation. Harry Gascho, Cass Lake, Minn., was in charge, assisted by E. D. Hershberger, Detroit Lakes, Minn.

Elia Greider, Elida, Ohio, former Mennonite Publishing House employee, flew by jet to Jamaica, Dec. 18. Here she plans to work with the Christian Deaf Fellowship for two years. Her address is 4 Cassia Park Rd., Kingston 10, Jamaica.

Peter Ulrich, of the Manson, Iowa, congregation, celebrated his 93rd birthday on Dec. 12.

Special recognition was given to Bishop Reuben and Elma Hofstetter by the Kidron congregation, Kidron, Ohio, on Sunday morning, Dec. 29, for the many years of faithful ministry in their congregation. In the afternoon open house was held for them at the Central Christian High School.

Stanley C. Shenk, Souderton, Pa., will preach at the Fox Street Mennonite Church, Bronx, N.Y.C., on Sunday morning, Jan. 19. In the evening he will preach at the Seventh Avenue Mennonite Church, Manhattan, N.Y.

P. A. Friesen, retired missionary to India, was able to return to their apartment at the Schowalter Villa, Hesston, Kans., Dec. 18, for the first time since his stroke four months ago.

Roy and Nora Troyer, Hesston, Kans.,

observed their 53rd wedding anniversary on Dec. 25.

Samuel and Ella May Miller were guest speakers in the Quarterly Mission meeting, at Elida, Ohio, Jan. 4, 5.

The 62nd annual Harmonia Sacra Singing was held at Weavers Church, Harrisonburg, Va., on New Year's Day.

C. F. and Mary Elizabeth Derstine, Kitchener, Ont., plan to leave for Sarasota, Fla., soon. Beginning Feb. 1 they will serve in a "Spiritual Retreat" at the Bay Shore Church. En route they will be filling an engagement at Neffville, Pa., Jan. 25. Their address, until March 1, will be 3211 Tamiami Trail, Sarasota, Fla.

Paul and Grace Kathleen Brunner, Wooster, Ohio, visited her parents, the C. F. Derstines, Kitchener, Ont., during Christmas week. Bro. Brunner assisted in the Christmas services at the First Mennonite Church. This is the first time in ten years that the seven Derstine children enjoyed a family reunion.

Floyd Shantz, missionary in Quito, Ecuador, spoke at Hawkesville, Ont., on Jan. 5.

Change of address: Henry Wyse from Detroit, Mich., to 208 East Williams, Archbold, Ohio, 43502. D. J. Fisher from Kalona, Iowa, to 10042 North 7th Place, Phoenix 20, Ariz.

Kenneth Seitz, on furlough from Mexico, spoke at Line Lexington, Pa., on Dec. 25.

New members: four by baptism at Oak Hill, Millersburg, Ohio; seventeen by baptism at Clarence Center, N.Y.; seven by baptism at Manson, Iowa; two by baptism at Leetonia, Ohio; at the State Prison of Michigan City by baptism and received as an associate member at Prairie Street, Elkhart, Ind.

Warner Press (Church of God Press), Anderson, Ind., is using 27,000 Herald Press tracts per month for the next twelve months. They are using their own imprint.

Church Music Sunday will be observed in the Lancaster Conference on Jan. 12. The emphasis of the day will be the commemoration of the 400th anniversary of the printing of the first Mennonite hymnal, The Ausbund. An afternoon program is planned to be held at the Mellinger meetinghouse, Lincoln Highway east. Clarence Fretz and Russell Baer will be speakers. There will be a display of old Mennonite hymnals at the afternoon session, which begins at 1:30.

Christian Life Conference, Allensville, Pa., Jan. 11, 12. Speakers include Sanford Shetler, Hollisopple, Pa., Paul Bender, Belleville; Jacob P. Yoder, Belleville, and Richard Moyer, Crenshaw, Pa. This conference is held just prior to and in connection with the Kishacoquillas Valley Bible School, beginning Jan. 13 and continuing for three weeks, at the Locust Grove Church, Belleville.

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GOSPEL HERALD

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New Year Certainties

The new year is a new road. We are to journey over it. We do not know what lies ahead, for we have not passed this year before.

New Year's Eve is a time of predictions—predictions as to what the new year will hold. Predictions for the future are made by men, but promises for the future are made by God. And God's promises are as certain as He is. Let me recall a few of His promises.

God promises us the certainty of *daily guidance*. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). Put it down as a certainty for this new year that as you put God first in all your plans and purposes, you will not go astray. He promises divine guidance. And His ways are "ways of pleasantness, and all . . . [His] paths are peace."

God promises us the certainty of *daily strength*. "As thy days, so shall thy strength be" (Deut. 33:25). Too often we fret or worry because of what might be required tomorrow. God, in His mercy, hides from us the path before us. For us to see all the trials or temptations which lie before us would likely cause us to faint. Annie Johnson Flint reminds us, "But God hath promised *strength for the day*, rest for the labor, light for the way, grace for the trials, help from above, unflinching sympathy, undying love."

We can expect that in the days ahead there will arise some unguessed storms. We expect also that many days will display some unheralded sunshine. Above all, we do, as believers in God, expect and know that He will keep His promise to give us strength for each day He allows us to live.

God promises us the certainty of His *daily presence*. "My presence shall go with thee . . ." (Ex. 33:14). Though we journey on a changing road, we walk with the unchanging Presence. "Lo, I am with you always," our Lord promises, "even unto the end of the

world." Times will come when we wonder if we are left alone. Then we are to realize that He is especially near. His eye is upon us. He will not deny Himself.

It is as we walk with our Lord that we learn His presence and lean upon His arm. To know that He walks beside us causes our hearts to burn within us and our steps to dare the unknown.

A small boy stood at the door of his home as he was about to start on an errand. "Mother," he said in troubled tones, "It's so far, and it's a new road; I—I'm not zackly afraid, but—couldn't you go a little way with me?"

With a mother-heart of love she lifted her hand to clasp her small son's hand and quietly whispered, "Mother'll go all the way with you, son." With his little brown hand in his mother's, he walked the new way without fear.

The new year is a new road. Though the way is unknown, yet we know God has promised His daily guidance, His daily strength, and His daily presence. And we answer, "Thank you, Lord; it is all we need."—D.

Doctrinal Series

The series of doctrinal articles was begun in the Nov. 5 issue of the GOSPEL HERALD. Since that time the following doctrines were discussed: The Holy Trinity; God the Father; Jesus, the Incomparable Son; The Holy Spirit; The Inspiration of the Scripture; The Doctrine of Creation; The Doctrine of Angels, and the Doctrine of Satan.

These doctrinal articles have appeared on the fifth page of each GOSPEL HERALD as a second lead article. They will continue to appear throughout most of 1964. Look for them. They will be worth your reading and careful study.

Some congregations have reported

using these studies as a basis for mid-week meetings and Sunday sermons. Some congregations, because of other plans, could not take up these studies at present. They can be studied later. Why not put these doctrinal studies in your church schedule?—D.

Quarreling with the Past

Some of us often tend to find too much fault with the past. We somehow find it hard to profit from what our parents and grandparents have learned. I suppose this is the way human nature is, and we have to put up with it.

It might be well to examine our inner selves. How do we think and feel about the way our parents and grandparents lived and taught the Christian life? Perhaps we feel that we need to solve today's problems in the same way as our forebears solved their problems. Or we are critical of those who have gone before because we are not as successful as it appears they were. Or since we seem to have so many questions and problems, we hide behind some of the failures of the past to protect ourselves from the failures we today seem to be making.

Perhaps we should say that if we are as successful in solving today's problems as our forebears were, we should be satisfied and contented. Really we should be more successful because of the many improvements we have had in communication, travel, education, and the like. But we seem to be less successful, or at least we seem to get that impression.

It is wrong to think that our forebears intended that we should solve today's questions and problems in the same way as they did, or have the same answers and solutions they had. Why, in the first place, do we entertain an idea such as this?

It is necessary, however, that we become sincere, earnest, and determined to examine our problems for what they are. A failure to do this only increases our frustrations and failures.

(Continued on next page)

What are some of the trends, influences, and changes which probably face us the next ten years? How optimistic dare we be?

The Program of the Church in the Decade Ahead

(Continued from front page)

Also, may we note that while the subject calls for "The Program of the Church in the Decade Ahead," we cannot separate the life of the church, and, therefore, the title might be "The Life and Program of the Church in the Decade Ahead."

Let us first look at a few figures as a means of anticipating something of the decade ahead. These will refer to finance and personnel. In the twelve-year period from 1951 to 1963, the General Mission Board budget and the total of the district mission boards have been about equal, going from a little over a half million dollars in 1951 to approximately a million and a half dollars in 1963. During the same period General Conference expenditures have gone from \$25,000 annually to \$67,000. These three areas of the church's program, therefore, in the twelve years have increased operating budgets between 160 per cent and 170 per cent each. This is typical of other areas of the church's work, except in the educational field and in the local congregations where these increases have likely been even greater.

One must be careful not to conclude that this represents actual increase in services, for a significant portion of this increased budget represents a continued trend of inflation.

In terms of personnel, the number of workers in full- or major-time service for the church in all phases is over 2,000. This number has not increased in the past twelve years in proportion to the dollars because of the inflation factor mentioned above. During the same period of time, our church membership has increased about 27 per cent, going from approximately 71,000 to 90,000.

After adjusting the financial figures for both the increase in church membership and inflation, one still sees that the church has made significant strides in its ability and willingness to invest finance and personnel in an ever-increasing way.

Thus, in the decade ahead, a conservative estimate would be that our church membership should go to more than 120,000 members with above 3,000 workers giving full or major time to the services of the church. More than \$6,000,000 should be provided for the ministry of the brotherhood as represented by our General and district mission boards. In our educational program and local congregational work,

the increases in resources of finance and personnel will be even greater. This increase will be due to such factors as the growing number of young folks attending college and graduate schools on the one hand, and the intensified emphasis on strengthening the local congregation through full-time service by pastors.

In looking at the program of the next ten years and considering the factors named at the beginning of this message, it is clear that there will be greater unity, co-operation, and co-ordination on all levels. First, this will be experienced by the four rather autonomous areas of our church work, the three boards and General Conference. It is quite clear that in program planning, interpretation, and promotion, as well as some degree of administration, there is bound to be a closer working together. This is already expressing itself in various ways. Whether the time will ever come when there will be complete unification of our general church agencies need not be a serious question. The Lord through time and circumstances will solve that problem. But, at least for the present time, there is unmistakable evidence of a recognition of the need of closer co-ordination, and this indeed is a healthy trend.

Speaking of this unity and co-operation, there is among our twenty-one conferences making up General Conference a rather slow but certain desire and effort toward sharing more freely in fellowship, discussions, and mutual helpfulness as we become more aware of our common needs and find ways of working at them together.

If we are to learn anything from the past forty years, we must recognize that there has been a gradual development of inter-Mennonite co-operation. With 250,000 Mennonites in North America, divided into numerous groups, but with so much in common, it is quite understandable that more ways have been found for mutual helpfulness. Beginning with relief work more than forty years ago and continuing in practically all areas of our church program we have together strengthened our services at home and abroad. There is no reason to believe that this close co-operation, bringing with it better understanding and Christian fellowship, will not continue to make strides the next ten years.

The question of our relations with, and opportunities to share and receive from, the world-wide Christian community faces us in today's world as never before. Though the time may never come for us to seriously consider organic relationships with any

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Our Readers Say—

In the article, "Is Your Christmas Giving Up to Date?" the author draws attention to some of the damaging effects of the Christmas giving to well-meaning people. She offers some constructive suggestions also. We need to give earnest heed to the person's appeal, bearing in mind that as a caseworker, she has had much experience in helping. I hope you will reread the article.

The Conference on Economic Progress reported to the President that in 1960 there were 38 million people living in poverty conditions in the United States, and an additional 39 million under deprived conditions. That is roughly 40 per cent of the population. It is time that more attention be paid to the needy in our communities. The National Public Welfare Association had gone on record favoring co-operation from volunteers of the community to help them. The door appears to be open to work hand in hand with our local relief agencies.

As a church we are noted for our giving of our cash. Would people be willing to give of themselves to assist the needy in their own neighborhoods? How about looking up your local agency's director of public assistance and discussing this with him? In a society that emphasizes and strives for a high standard of living, the least of these my brethren are undoubtedly those that live in substandard conditions.

—George Unger, Richmond Heights, Mo.

EDITORIAL

(Continued from page 3)

Also we need to face the problems we have. We cannot run away nor hide from them. I believe the Lord intends that they be steppingstones to higher experiences with Him. The Holy Spirit is our Guide in these difficult times.

Our Creator has endowed each one of us with the gifts of reason, judgment, and common sense. We dare not cast these aside. They are of great value when sanctified and guided by the Holy Spirit. It is He who takes the facts we know in any situation and opens our minds to the real truth in life's situation.

If the spirit of the love of God covers a multitude of sins, it also is the guiding spirit in the answers and solutions of our problems. It was only in the spirit of this love that those before us were truly successful in their spiritual efforts. They pleaded; they had patience; they spoke kindly; they prayed; and they often met with success.

So let us not quarrel with the past. Let us learn from the past. Let us listen to what the past is saying to us. The spirit of the past cannot dominate the spirit of the present; it does not intend to do so. I think all it says is that we had our problems and solutions, our successes and failures; you will have the same. But going forward is what every Christian must do. There can be no retreat; for the enemy is always ahead and retreat is fatal.—Z.

A. J. Metzler, well-known minister and bishop in the Mennonite Church and for many years head of the Mennonite Publishing House, now serves as executive secretary of the Mennonite General Conference.

What does the Christian faith have to say about man and his life on earth?

Christian Doctrine of Man

By C. Norman Kraus

Christian doctrine must always speak to the contemporary situation. Theology is not a finished body of doctrine which can be systematized once and for all time and then merely handed on in a neat package. Rather, it is a kind of dialogue between the Biblical message and contemporary life. The Christian teacher therefore is constantly attempting to restate the fundamental convictions of the church derived from the Bible in language that speaks to the present need and in the present idiom.

Viewing the contemporary scene, one notes several obvious characteristics of human life and culture in the western world which provide the immediate context for this essay. First, there is man's increasing preoccupation with his own ability to conquer the physical universe and sustain himself on this earth. Man is intrigued with his power to control and manipulate things for his own advantage and now is reaching out to understand and control the minds and souls of his fellows. One commonly hears the claim that when scientists have further unlocked the secrets of the physical body, and discovered the patterns and causal connections of man's thinking process, then the behavior of man and nations will be predictable and controllable.

Such ideas are based upon the naturalistic assumption that man really is merely a physical creature and is ultimately determined by physical causation. Or, to put it another way, it is based upon an implicit atheistic definition of man. Man is on his own, responsible to no one beyond himself and his fellow men.

Second, one observes the hostility and suffering caused by the racial and national selfishness. Peoples of one racial stock look down upon and abuse those of other stocks as though they were inferior. Nations which have made greater technological advance consider themselves to be superior, and thus to have the right to dominate others. Just now we are living through one of the greatest anthropological revolutions which the civilized world has witnessed. Large groups of people who for millenniums were written off as inferior are becoming conscious of their humanity in a new way and are demanding their rights as equals.

C. Norman Kraus is a Mennonite minister and professor of Bible at Goshen College, Goshen, Ind.

In the third place, one cannot help being impressed with the sensuality of our age. A premium is placed upon the physical beauty of the body and upon the satisfaction of its desires. The advertisers advise us to pamper and enjoy ourselves. The insurance companies appeal to our sense of physical well-being. Doctors for the body are, by popular standards, far more important than doctors for the mind or soul. Our western civilization seems to move forward on the materialistic assumption that man's ultimate well-being can be

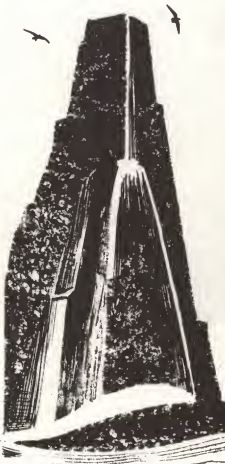
defined in terms of his living standard and is to be achieved in time and space.

What does the Christian faith have to say about man and his life on earth that will help us to evaluate and understand the nature of our life in today's world? That is the question to which this essay is addressed.

The first thing that Christian faith says about man is that he is a *creature*, that is, a thing created. "God . . . [made] man in his own image" (Gen. 1:27). This means that there are limits to man's life. He is limited in power and knowledge. And he is limited in existence. Physical death is not the result of the Fall but of man's creatureliness. Apart from the "tree of life" man did not have in himself the power of immortal life. Gen. 2:9; 3:22. Thus man is not and cannot be independent of God or self-sufficient. He does not

ROCK

BY LORIE C. GOODING



Rock does not move.

Rock stands—

*The tides may ebb and flow,
Tempests arise and blow;
But through it all, we know
That Rock will stand.*

*The Rock will stand
Though every mountain quake,
And earth herself may shake,
And stars and planets fall.
Yet firm despite it all
The Rock will stand.*

*That Rock which stands is Christ
Whose mercy has sufficed
For all who trust His name.
In darkness, storm, or flame,
Earthquake, tumultuous gale,
They shall not fall or fail,
For He shall stand!*

Killbuck, Ohio.

have "infinite possibilities" within himself for development. The Biblical word about the creativeness of man contradicts the humanistic faith that man can and will ultimately achieve his destiny through his own effort. It also contradicts the existentialist idea that man apart from God can create his own meaning.

Further, to be a creature means to be *obligated*. By virtue of our limitation and dependence upon God we are inescapably obligated. As Harold DeWolf has written, "He [man] is born in inescapable and total obligation to God who has made him and by whom his very existence is sustained."¹ Both man and the world in which he lives belong to the God who has created them. In the Genesis story which is a parable of man's life and relation to God, man is placed in God's garden and given the responsibility to cultivate it. He is God's steward.

Jesus, whom Paul calls the "second man," perfectly illustrates these two aspects of man's being. He was deeply conscious of His complete dependence upon God and of His total obligation to Him. It was Jesus who said, "I can of mine own self do nothing" (John 5:30), and "I must work the works of him that sent me" (John 9:4).

The Biblical account says two significant things about this creature, man: that he was made out of the "dust of the ground," and that he was made in the "image of God." Man is not some *supernatural*, angelic, or spiritual being. He belongs to the earth. He is part of the animal kingdom. In the past, Christians have sometimes taught that man is essentially mind or spirit, as though his body were in some sense unessential. This is not the Biblical view. There is no trace of body-soul dualism in its pages. "Man is an integral and indissoluble unity, more readily described as an ensouled body than a duality of soul and body," writes John Hutchinson. "His life as a whole is the creation of a good God."² Man's spiritual being is not separate from his physical being.

The view that man's essence is spiritual has often led to the downgrading of the significance and even the degrading of the physical body. For example, some programs of evangelism have emphasized the salvation of man's soul almost to the exclusion of his body. Or, in even more extreme terms, the medieval monks considered the body to be not only insignificant but evil. Francis of Assisi called his body "Brother Ass." Others spoke of it as the "prison house of the soul." These men not only neglected the body; they chastised it.

Scripture gives us no warrant for such a view. As a physical creature man is pronounced "good" along with the rest of God's creation. This certainly implies that those aspects of his life directly connected to his physical necessities and well-being

are also good. It is good to work, to satisfy the hunger, quench the thirst, or rest the body in sleep. It is good to enjoy the physical expressions of the sexual relationship and to procreate. Gen. 1:27, 28. All of these things have religious significance. They are part of man's total experience as a creature in relationship with God.

Christian theologians who accepted the dualistic view of man and tended to depreciate the physical aspect of man's being quite naturally equated the "image of God" in man only with his reason or spirit. Surely, they thought, it could not include his body. But again this is not the Biblical view. The Hebrews, unlike the Greeks, identified the personality with the living organism, and according to the Biblical viewpoint man's physical form is included in the *imago Dei*. For example, in Gen. 9:6 to "shed man's blood" is to destroy a creature made in God's image. This significant insight reveals the true "spiritual" significance of our life in the body and the sanctity of the body. It provides the theological ground for the Apostle Paul's statement in I Cor. 6:19 that our bodies are the temple of the Holy Spirit.

The image of God in man points us to the uniqueness of man's relationship to God. Nowhere in the Bible is this image explicitly described or analyzed. In the New Testament it is Christ who is the disclosure of the true image. He is called the *icon* or image of the invisible God, the first-born of all creation, in Col. 1:15. In

Heb. 1:3 He is said to reflect the stamp or character of God's nature. And in Phil. 2:6 He is said to have existed in the *morphe* or "form" of God. It is also through Him that the new creation and the restoration of the image takes place in us. Col. 3:10; Eph. 4:23, 24.

In the Genesis account the likeness or image of God is spoken of in connection with man's having dominion over the earth. 1:26 f. In the second chapter of Genesis no mention is made of the image, but man is given responsibility to keep the garden, and he is given a command not to eat of the tree of the knowledge of good and evil. All of this suggests that the image has to do with man's capacity for personal confrontation by God and response to God. Emil Brunner has suggested that man's uniqueness lies in his "answerability" to God. "The kernel of man's being is responsibility, and responsibility is the essence of humanity."³

Unfortunately this is not the last thing that must be said about man as God's creature. Man used his freedom to reject his responsibility and revolt against God. Instead of accepting his freedom and goodness as God's gift, he attempted to wrest it from God through his own self-assertion. Man sought to find the meaning of life through the rebellious assertion of his own independence and rights.

In contrast to the "second man," Christ, the first man, Adam, "grasped" at God's prerogatives. He attempted to be his own

Our Mennonite Churches: Sycamore Grove



The Sycamore Grove Church, located near Garden City, Mo., was built in 1883. It is surrounded by a large grove of sycamore trees. The ground was donated, and the 38' by 60' building was erected at a cost of \$2,471.27. The building has been remodeled several times. In 1950, a new entrance with cloakrooms and entrance to the basement was added, and a church cottage built for fellowship gatherings. In 1953, a parsonage was purchased. The present membership is 220. Leonard Garber is pastor. There are no other ordained brethren in the congregation.

god, and he took possession of the earth for himself. Man the good creature of God became man the *sinner*. And the tragedy of it all was that in rebelling against his Creator, man destroyed the very relationship which defines his own unique being and gives dignity and meaning to his life. Man in his sin is living in contradiction of his essential nature, and his life thus has become one of frustration and meaninglessness.

There is yet one aspect of the Christian doctrine of man that should be mentioned in this brief discussion. It is man's unity in his being and in his sin. Mankind is one human race. Acts 17:26. All men share the same dignity by creation, and all men potentially share the same destiny in Christ. In Christ, Paul wrote, the barriers of inequality are abolished. This grand vision of the equality of mankind before God, and thus of his right to be treated with respect and dignity whatever his nationality, sex, or racial stock is in large measure due to the insight that has come through Jesus Christ.

The Greek philosopher, Aristotle, taught that men are not equal in basic human worth. Some men, he said, are made to be slaves. Women do not have equal claim to dignity and citizenship with men. In more recent years a few anthropologists have taught that the so-called races of mankind have different origins and that some are inherently inferior. Hitler used this kind of teaching to justify his treatment of the Jews. And this same theory implicitly underlies much racist thinking today.

Needless to say, this is radically unchristian and anti-Christian. Christ who is God's revelation of what man was meant to be and what he yet may be through redemption belongs to all mankind, for all men are one in Adam.

1. Harold DeWolf, *A Theology of the Living Church* (New York: Harper, 1955), p. 156.

2. John Hutchinson, *Faith, Reason, and Existence* (New York: Oxford University Press, 1956), p. 65.

3. Emil Brunner, *The Scandal of Christianity* (Philadelphia: Westminster, 1951), p. 59.

Prayer Requests

(Requests for this column must be signed)

Pray for a mother borne down by the circumstances of life who deeply desires to have inner peace and soul victory.

Remember a father who is carrying a heavy load and is asking for added strength to avoid a breakdown.

Let us pray that this New Year may be blessed of God to the strengthening of the church, to the saving of souls, and to the glory of Christ throughout the world.



Nurture Lookout

Motivated by What?

An interesting thing happened at our church last night. The speaker's subject was, "Motivations for Giving." What he was saying didn't sound quite right or, to put it differently, a little too right. He was not giving the usual Biblical motives, but rather the *real* motives from which many of us give. He enlarged on motives such as: duty, social pressure, that it makes us feel good, that God will like us, that tithing makes us prosper, that it is a kind of insurance because giving guarantees a good nurture program for our growing children and good Christian schools for our young people.

The speaker began gathering up his notes when a brother stood up on the left side of the auditorium. He spoke for most of us when he said, "I'm frankly confused. I'm not satisfied with the motives I heard you give. If these are our motives, we might as well quit." Then he went on to give what seemed to him to be the real Christian motives for giving. He spoke of grateful response to God for His immeasurable gift to us. And he spoke of response to this love as the only true and uniquely Christian motive.

Well, there was this speaker, still standing up front rearranging his notes for the tenth time. People in the audience weren't sure which person to identify with—the embarrassed speaker who hadn't come through with the Word of the Lord on motives, or the brassy brother who was telling the truth but at the expense of the speaker.

It really had people thinking, "Really now, what are my motives for giving?" The dynamics of the meeting were such that you *had* to think about it.

It turned out all right in the end. After the meeting the speaker confessed that he had set things up for the rebuttal. The two had planned it that way precisely to shock people into thinking seriously about motives.

All of us need to do a great deal more thinking about the whole stewardship question. We may not even have begun to realize what the Bible means when it repeatedly tells us that we are stewards of the Gospel. You'll be hearing more about these four words. They are the Mennonite Commission for Christian Education's theme for next year. The Mennonite Mission Board has selected "Stewards of the Gospel," too. All of this is part of a total church two-year stewardship emphasis.

Probably your conference Christian Nurture Committee will use this theme too.

Hopefully this church-wide thrust on "Stewards of the Gospel" will first make us think as the speaker and his helper did here at Market Street Church. It will also bring into focus the proper motivations for giving.

—Arnold W. Cressman.

New Year Resolutions

1. To begin, continue, and close each day with prayer.
2. To read three portions of Holy Scripture, and, if possible, more every day.
3. To keep a conscience void of offense toward God and man.
4. To do by the grace of God what my hands find to do.
5. To stand by the right, come what will.
6. To fear God and not man.
7. To live peaceably with all men if it be possible, as much as lieth in me.
8. To contend earnestly for the truth in a meek spirit.
9. To be humble, and mindful of death.
10. To remember that all my property, time, and strength belong to God, and I should freely give them for the furtherance of His cause.
11. To live this year more to the glory of God than ever I did before.
12. To live this year as I would live if I knew it were my last on earth.

—from *The Herald of Truth*, January, 1865.

A Prayer FOR THIS WEEK

Our Father and our God, we confess our need of Thee. For Thy constant presence and power we give Thee heartfelt thanks.

We praise Thee for letting us begin a new year with Thee.

We ask Thee, dear Father, to show us new opportunities for service and witness.

Make us eager to share Thy love to all mankind everywhere.

Give us a sense of our mission in sharing the living Christ to a dying generation.

May it be said at the close of this year that because we have lived others have begun to live with Thee.

Grant, Lord, that through us Thy Spirit shall reflect the love of Christ to those with whom we live, work, and seek companionship, so that in Christ we shall become the united brotherhood of the redeemed. In Jesus' dear name we pray. Amen.

—Herman N. Glick.

Criticism

By Daniel B. Suter

(Chapel Talk at Eastern Mennonite College)

Criticism can be extremely valuable. It can keep us from settling into comfortable ruts, where we follow the old worn-out paths and do a lot of spinning, but fail to make any real progress. Criticism can keep us "on our toes," examining ourselves, seeing where we can improve ourselves. Criticism is a little like confusion—it gives evidence that something at least is going on. The person who never says anything, *does* anything, or is anything never gets much criticism. Someone has defined two kinds of criticism—constructive and destructive: "Constructive criticism is when I criticize you; destructive criticism is when you criticize me."

We need not be surprised if we are criticized; in fact, we should expect it. Usually the higher one rises in achievement and influence, the more he rises above the conventional, the more he will be criticized. All outstanding people have been the targets of criticism. Jonathan Swift wrote, "Censure is the tax a man pays to the public for being eminent."

Criticism, if it is to be constructive and valuable, should be given only out of genuine love and desire to be helpful. Someone has said that "He has a right to criticize who has a heart to help." Criticism that comes in this manner is worth listening to. We should ask ourselves quite honestly, "Is there any lesson here which I can learn which will benefit myself and my work?" It was once reported to Abraham Lincoln that one of his Cabinet members had called him a fool. Mr. Lincoln, instead of "blowing his top," asked one of his associates, "Did Stanton call me a fool?" When he was assured that he had, Mr. Lincoln replied, "Stanton is a wise man. If he said I am a fool, then I had better look into the matter."

The temptation, however, is to let our blood pressure go up, and to defend ourselves so vigorously that we miss the opportunity for improvement. How helpful the honest criticisms of a friend can be! Any minister is fortunate who has a wife who can faithfully and lovingly give wise and helpful suggestions. "The trouble with most of us is that we would rather be ruined with praise than with criticism."

Reynolds in his book, *Cairo to Cape Town*, tells the story of a man who walked into a room where a number of people had been sitting for some hours and remarked that the room was stuffy. The persons sitting in the room were very much annoyed at the remark. "How can you presume to judge," asked one man, "when you have only this minute come in?" Another said, "It is always these people from outside who

make this ill-informed criticism. Only those who have sat here for hours can possibly know whether the air is fresh or foul." A third person remarked, "It is just to keep out ignorant critics like you that we keep all the doors and windows shut." So they threw the intruder out and locked the door. If we dismiss criticism in anger or bitterness, we may be missing an opportunity for refreshment and improvement.

Another suggestion for taking criticism is to *ignore* it. This may seem to be in conflict with what I just said; but what I mean is this, after we have listened to criticism and have gotten all the good we can from it, we should forget it; criticism, like a tea bag, should be used and promptly discarded! Possibly a little of Beethoven's philosophy is legitimate. One of his contemporaries said of his compositions: "If Beethoven continues this sort of trash, our orchestras will degenerate into musical debating societies." Beethoven responded simply, "A few fly bites cannot stop a spirited horse."

Thought for the Week

No man ever sank under today's burden. It is when tomorrow's is added that we give way.—D.

There is simply no use in trying to please everybody. One of Aesop's famous fables illustrates the futility of such an endeavor. A man and his son were leading a donkey to town. A passer-by laughed at them for walking while the donkey had no load, and so the man had the boy get on the donkey and ride. Before long they met a man who criticized the boy for riding while his father had to walk. So the boy got off and the man climbed on. Soon another traveler called the father selfish for making the little boy walk. So in order to meet this criticism they both rode the donkey until someone from the medieval S.P.C.A. accused them of cruelty to the donkey. In desperation they both got off, tied the donkey's feet together, put a pole between them, and started to carry the donkey. But people laughed at them so much that they decided to put the donkey down, and when they did, the animal began to kick, rolled over in the river, and drowned. Energy expended in trying to please everyone is utterly wasted energy. As someone has said, "The best policy is to conscientiously do one's best, and let the chips fly." You may have heard of the church janitor who, when

asked how he got along so well with so many men and women telling him what to do, replied, "Well, I just throw my mind into neutral, and go where I'm pushed."

Some suggestions in giving criticism

1. *Analyze yourself first before you criticize another.* You may be like the frying pan that criticized the kettle for being black.

John Greenleaf Whittier once said, "Search thine own heart; what paineth thee in others in thyself may be."

Be sure you are not criticizing another in an attempt to elevate yourself; do not depreciate another's opinions in order to promote your own. Remember, if you try to belittle someone, you are only trying to cut him down to your size.

2. The next suggestion is best illustrated by a quotation from Coleridge in his *Lectures on Shakespeare and Milton*: "Reviewers are usually people who would have been poets, historians, biographers, etc., if they could; they have tried their talents at one or the other and have failed; therefore they turned critic."

Be very careful about giving criticism when you are only a spectator. As John Drescher said in a recent GOSPEL HERALD editorial, "The football fan becomes the Monday morning quarterback who knows what every play should have been."

You will usually find it true that the persons most critical of the church, for example, are those who are least active and participating in the work of the Lord, but are simply looking on from the bleachers. Sir Walter Scott one time remarked about some of his critics: "Many of these gentlemen appear to me to be sort of tinkers, who, unable to make pots and pans, set up for menders of them, and, God knows, often make two holes in patching one."

3. Another suggestion I would have is this: *If you have good constructive criticism to offer, do it as kindly and gently as possible.* Frankly I have reacted negatively to some critical opinions on the Opinion Board and in the *Weather Vane*, not so much because of what was said, but because of how they were said; some have been quite sharp and caustic. If criticism is necessary and justifiable, it need not be and should not be sarcastic or satirical in order to have a wholesome influence.

Charles Buxton wrote: "The rule in carving holds good as to criticism; never cut with a knife what you can cut with a spoon." So if you must criticize, use a generous amount of charity. One minister had this understanding with his wife that if she had criticism to give him she must observe two rules: first, she must tell him gently; and second, she must wait until he had a good breakfast on Monday morning.

4. Before you dash off to the nearest editor or to the Opinion Board with that

hastily written criticism, put it into your desk drawer, at least overnight, and let it soak a little while; possibly in the morning you will want to take some of the darts out, or even consign it to the wastebasket. I am very happy that I haven't published some of the criticisms I have framed up in my mind, but never got around to having them typed and delivered.

5. One final rule which I recently came across is this: "If it is *painful* for you to criticize your friends, you are safe in doing it. But if you *take pleasure* in it, that's the time to hold your tongue." Good criticism is *difficult* to give; fault-finding is easy. When you are tempted to be critical, remember this: "It is easier to be critical than to be correct." Harrisonburg, Va.



OUR SCHOOLS

Eastern Mennonite College

Christmas music pervaded the campus the week before Christmas vacation. Wilbur Maust of the music faculty gave a voice recital featuring tenor solos from *The Messiah*. The Ladies' Chorus presented the traditional candlelight processional, "Brightest and Best," followed by the reading of Dickens' *A Christmas Carol* by Sidney Schaefer. The faculty and employee chorus sang Bethlehem, a cantata of Christmas, in a lengthened chapel service. Vesper Chorus and College Chorale gave a combined program the night before dismissal for Christmas vacation.

High-school classes resumed on Jan. 2 and college classes on Jan. 7.

The Steering Committee to promote the annual Christmas work and solicitation program carried out their promotional program under the name of SCHEME—Steering Committee to Help Earn Money for Education. The drive was launched on Dec. 11 in a special assembly program, under the direction of James L. Mullenex, at which time all students, employees, and faculty were urged to donate several days' wages from vacation earnings, as well as to solicit friends, for this year's project.

A goal of \$18,000 was set, to pay for the land which is to become the new athletic field. This land was purchased several years ago as a part of the Development Program. The south portion of the field has been used as a location for the twin men's dormitories, and the north portion of the field is reserved for the athletic field.

"Co-operation Starvation," a YPCA project to help build a chapel in Nigeria, netted \$224.70. Students voluntarily skipped meals in the dining hall on two days in December and the value of meals missed was refunded to the YPCA. This sum will be combined with proceeds from a similar drive at Goshen College.

Two Gospel teams will be on tour during the holidays, both sponsored by the YPCA. One group will be rendering programs in churches in Kentucky, Alabama, Florida, Georgia, and North Carolina. The other will join groups from Heston and Goshen colleges to assist in a developing mission program in St. Louis, Mo.

Dr. R. Pierce Lumpkin, professor of economics at Richmond Professional Institute,

will lecture on Jan. 24 on "The Crisis in the American Economy."

The new high-school building was turned over to the Board of Trustees by the contractor on Dec. 20. Laboratory equipment and other furnishings are currently being installed, with plans for moving into the building in mid-January. This building is located several hundred yards east of the main campus, south of Park Woods.

The annual Ministers' Week Program is scheduled for Jan. 20-24. The theme for this year's program is "Calling Tomorrow's Minister Today." In addition to the topics dealing with the calling and preparation of ministers for their task, John R. Mumaw will deliver his Conrad Grebel lectures on the subject, "Born Resurrected."

A Teen-Ager's Cry in the Night

By EVA YOST

It's late at night, but I can't sleep. Everything seemed to be so wrong until I began to write in this book. I was unhappy and dissatisfied. Now, I begin to feel a sense of peace and contentment.

My soul was crying out to God, but I couldn't find Him. I want Him to rule my life; to reject that inner voice which is so selfish that it constantly cries, "Me first, then others, and God." Yet He doesn't seem to answer. I search, I cry, I plead—to no avail.

Patience, but I can't wait. I want Him—and need Him now.

Faith, I believe in God. I know there's a God. Faith. He will answer in His own time—the best time. But I have no faith. A voice inside me cries, *now*. I must have you, *now*. Without you, I am a tool of the devil. My actions are his—quick temper, impatience, selfishness, lack of charity, hastiness to judge others, a grudge-holder with lack of ability to truly forgive.

The Bible holds the answer—but not my answer—at least, I can't find it. My prayers

mean nothing; my hopes mean nothing; my life is nothing—without Christ.

I live in a state of fear. There is no peace or happiness for me. Worry is a constant part of my life. Worry keeps me sick, literally, mentally and physically each day.

The remedy is Christ. But when, and where? I am told He will help me and for a second I dare to hope, to believe. In one quick second, though, my hopes are shattered, and I doubt. Will He? Again I ask, When? Where? Will He truly? Half of me cries "yes," but at the same time part of me cries "no."

Who will win? Christ or Satan? "Christ," I cry. "Christ," I hope. "Christ," I pray.

Even now the world is too much for me. Frequently the thought of ending this wretched life comes to me. For I'm living, but there is no joy in it. Just sorrow, discouragement, unhappiness, etc. Who can truly live without Christ?

Somewhere—somehow—I will find the answer. You see, I MUST. This cannot go on. I feel somewhat peaceful and, for the moment, I do believe writing this has helped me. But it will attack me again, soon. Is there no answer? Will I never find it?

Christ—someone—help me.

This is an excerpt taken from my diary. It was written approximately one year ago. Until now I have never desired to expose it to the public eye. I do so now in the hope that it will serve two purposes. They are as follows:

1. To encourage anyone going through this same experience.
2. To awaken people to the fact that so many so-called "Christians" are desperately in need of a personal relationship with Jesus Christ.

At that time I thought that I was the most miserable and confused teen-ager on earth. Other 15-year-olds just didn't seem to be having the terrific struggle I was. In fact, most young people didn't seem to have any problems at all. I often wondered if I was different from other teen-agers. Today, I have discovered that this is not so. At this time I would like to offer a word of encouragement. Be patient. The darkness will turn into light. Today Christ is leading me into joyous fellowship with Him. I am, at last, seeking and finding.

Just as I was, so many people are crying out and searching for something. Some do not know what they are searching for. Others know but cannot seem to find it, or do not know how to go about the search.

Are you one of these? Or are you striving to show others the way?



If you brood over your own troubles, you will have a perfect hatch.

—Howard-Miami Church Bulletin.



A South American Chorus Tour

By Merle Sommers

A wide-awake, clean, well-pressed group of eighteen students and four faculty members boarded the airport-bound bus that July morning at 6:00 a.m. Twenty-three days and many modes of transportation later, the same group came home to Mennonite Biblical Seminary, Montevideo, Uruguay, far from pressed, clean, or wide-awake after the final two-day and two-night jaunt, but still in fine spirits and much the richer for the recent experiences. The trip included two countries—Paraguay and Brazil. The programs were given in the German-speaking Mennonite churches in these two countries. Fifteen live programs were given, plus some recording for a radio broadcast. Much travel was necessary, including nearly everything from plane to river boat, horse-and-buggy to ambulance!

A partial aim of our tour was that of introducing our Seminary and its program to the church brotherhood, on whom we depend for some of our students and finances. It also, of course, gives students the opportunity, experience, and discipline of expressing their faith through choral music.

Of the twenty singers, twelve were German-speaking (well over half of the entire student body comes from the German-speaking colonies), four were Latins, and two were faculty singers—B. Frank and Anna Byler. Professor Ernst Harder, as speaker, and myself, as director, completed the touring group. The program included a portion of a Bach cantata, and other choral works, as well as a few numbers in Spanish, and a Negro spiritual in English.

Now, on with this tour.

The flight in a four-motor Viscount from Montevideo to Asuncion, Paraguay, was short and pleasant. There, we boarded a river boat for our trip to the colonies of Volendam and Friesland. That eighteen-hour trip up-river was a good initiation for us! Down in the hold passengers and cargo (including animals) shared the space. We were up in first class. We were served a good meal in relays of nine at a time. The boat was quite overloaded, and occasionally picked up another passenger in midstream. When everyone would go to one side of the boat to see something of interest, the crew would shout orders for some to go to the other side so that the water wouldn't come into the boat! For the night, some of us had bunks, and the rest slept on the floor, table, or wherever

there was a small space. The girls had tiny cabins, with usually two to a narrow bunk. It was probably the first time I'd ever slept in a bed with my good suit on. Some of the boys had the wisdom born of experience, and had changed into old clothes in Asuncion.

We were met at the port the following morning by tractor and wagon for the hour-plus ride into the colony of Volendam. On this little trip we got our first (but not the last!) taste of Paraguayan dust. The Volendam colony was settled after the second world war, by refugees who had escaped Russia. It was wonderful to be greeted with a hot meal and warm Christian fellowship. After cleaning up a bit, and a few hours of "siesta," we were ready for a practice and some activity provided by a young pastor.

The program at Volendam was given to a capacity audience (about 700) in the large, beautiful church. The chorus seemed especially alive and awake, considering the lack of proper sleep.

On Sunday morning we were asked to sing for the communion service. This service was a real blessing to all of us, and we were moved by the sincerity and devotion of these people. They have passed through many experiences which might have broken the faith of lesser Christians.

The trip to Friesland colony in the afternoon provided us our exercise. The road was so poor that we had to get off the wagon occasionally. At one point we walked about a mile. The last half of this jaunt was made in the Friesland colony truck on better roads. Upon arrival we were met and hosted by John Federau, a 1959 graduate of the Seminary.

The evening program went well. The next morning promised a nice warm day as we set off for a tour of the colony. Friesland has many possibilities for development, and already has a good start. There is a center with a co-operative store and granary, a rice huller and polisher (rice is a main crop), and a small hospital. The hospital certainly seems to be an effective contact with the native Paraguayans. We went through the various villages of the colony, and admired the many citrus fruit trees loaded with ripe fruit.

The Friesland colony recently bought an abandoned Hutterite colony. It was quite well developed, with sawmill, electric power plant, and woodworking shop complete

with tools. The power plant utilizes wood which is so plentiful in the lush Paraguayan forests. The wood is heated to release gas, which then provides power for the turbine. The by-product is asphalt for roofing and other needs.

At 5:00 p.m. we left for the port and our cruise back to Asuncion on the night boat. This time we all had cabins. I recall hearing people climb on top of our cabins to sleep after stops in midstream during the night.

After our arrival in Asuncion we cleaned up and rested for several hours, then went to the leper colony at K 81. This work is headed by Dr. John Schmidt from Kansas. One of the Seminary's 1962 graduates is a teacher in the mission school, and was on hand to meet us. In the afternoon, we sang for the leper patients, mostly in Spanish. In the evening, a program was given to a mixed congregation of Paraguayans and German workers. We returned to Asuncion the same night.

The following day was spent resting, washing clothes, and making recordings for a German broadcast sponsored by the Asuncion church. The evening program was given in the new church.

After a short night of sleep we were awakened to go to the airport for the 45-minute flight into the Paraguayan Chaco. (By bus it would have taken 12 hours.) The Paraguayan Air Force flies a domestic route to the Chaco several times a week. Being a military plane, the baggage was piled in the middle, with passengers sitting around it facing each other. A beautiful sight from the air was the Trans-Chaco Highway which slices its way through the forest and grasslands.

We were surprised to be met at the airport by Dr. H. Clair Amstutz of Goshen, Ind. (serving at the hospital for the summer), with his ambulance for our transportation. Our headquarters were the hospital which happened to have a low census just then. After a rehearsal and cup of coffee, we went to the large new Evangelical Mennonite Brethren church.

A half hour before program time the building was nearly full. The people sang to pass the time. What a crowd finally gathered! There were well over a thousand inside, and many more looking in the windows. We praise God for the interest shown.

Friday morning we visited the various village industries in the center of the Filadelfia colony. The cotton and peanut industries seem quite successful. We also walked to the Chulupi Indian Mission just outside Filadelfia. This group has a separate baptized membership.

In the afternoon we boarded two vehicles bound for the center of Menno colony, the largest and most developed of all the colonies. The Sommerfeld group from Canada settled here to find complete freedom

for their religious beliefs concerning education, military training, etc. The Menno colony has a mission outreach to the Lengua Indians nearby. Many of the Lenguas are employed by the colonists, and have learned to speak a form of Low German.

Besides giving the evening service to a full house at Menno, we sang for the elder who was in the hospital.

Saturday evening found us in the village of Shoenhurst in Neuland colony. The program was given in a small schoolhouse. The gas lantern seemed very attractive to the bugs, a few of which met their fate in singers' throats!

After the program we were taken to a former Seminary student's home and treated to a wonderful feast of chicken, zwieback, and fruit. There is plenty of food in the Chaco. These people have proved that the wilds of Paraguay can produce abundantly.

Sunday morning, the program was given in the Neuland church, and in the afternoon in a schoolhouse in South Fernheim. Another dusty truck ride took us back to Filadelfia in time for coffee before our last program in the Chaco, in the 1,000-capacity Mennonite Brethren church. It was full.

During the night the rains came. Year-round the Chaco is hot and dry. However, occasionally it does rain, at which time all travel to or from is cut off. Anyone caught by the rain while traveling on the long Trans-Chaco Highway must immediately pull off to the side and wait for the sun. No one ever attempts the trip without plenty of food and water along.

We were rained in for four days. During that time, we visited a flourishing experimental farm, mental hospital, and the dairy farm sponsored by MEDA (Mennonite Economic Development Associates). We did plenty of resting, and eating of the sweet, cereal-bowl-size grapefruit, and other fruits with which we were kept supplied.

At last, on Friday morning it was clear enough for the military plane to fly in and take us back to Asuncion. From there, we took a bus at midnight to arrive at the river by 7:00 the following morning. The Iguaçu River is the border between Paraguay and Brazil. We crossed the river on launches without incident, but because the river was very low, we found ourselves climbing in the sand to the customs office.

Because the bus which had been engaged did not wait for us, we were forced to spend the day here at Foz de Iguaçu. Henry Loewen, who had come from Curitiba, Brazil, to meet us, secured the services of an army truck (complete with three soldiers, and all without charge!), which took us to the beautiful Iguaçu Falls. The river was low; so the students were able to climb around and go to the edge of the falls. This took some agility, but didn't seem too dangerous. However, we had cause for

alarm when we got back to the truck and found we were lacking three people. The soldiers seemed in a hurry to go, and since there was the possibility that they had decided to walk back, we returned to the hotel. Not there! Upon returning to the Falls, we found three pretty scared people scrambling across the rocks. They had misunderstood the time they were to be back, and hadn't heard the horn blasts because of the roar of the water.

Following a good hot meal in a restaurant, we boarded a bus for the 19-hour trip to the Witmarsum colony. After no sleep the night before and the day's activity, we thought we could sleep anywhere. The bus was fairly comfortable, but with dusty, bumpy roads under construction in some places, it wasn't very conducive to sleep. The bus stopped often to check tires, and at one point we were delayed two hours with a flat.

We finally arrived at Witmarsum at 4:00 p.m. They had nearly given up hope of our coming at all. Although very tired, we revived to sing, and considered it a privilege to testify and help create good will toward the Seminary by our program.

On Monday morning we met at the church again for a short service, and sang several more numbers. Later three Volkswagen took us to some famous rock formations nearby. We had lunch, then proceeded to Curitiba, the capital of the state of Paraná, and home of a large settlement of Mennonites. These people are fairly prosperous, owning plywood factories and dairy farms around the city.

In the evening we were served sandwiches and coffee before the service. (Incidentally, on this trip I drank more coffee than in my whole life before! The unboiled water was not to be trusted in nearly every place.)

On Tuesday evening the program was given to an overflowing crowd of about 700 people. Before the benediction we were asked to repeat the number, *Liebster Herr Jesu*.

On Wednesday, our hosts rented a bus to take us on a tour of the city. We visited schools, the government palace, and a furniture display. Brazilian wood is "wunderbar!" In the evening we sang our final program. The Villa Guaira church is an urban church. Most of the younger members speak Portuguese as well as German.

Thursday at 9:00 p.m. we began the long trail home. Our bus was equipped with pillows and blankets. During the night the generator failed to work and the lights were very dim. One of our boys showed the two drivers how to fix it so that we could at least keep going, though at a snail's pace. This section is very mountainous and cold.

We arrived in Porto Alegre the following afternoon. We found a hotel where the boys checked into one room, and the

girls into another for a few hours' rest. Later we took our documents in to the bus station in order to be able to cross the border. One of the fellows had failed to get a return permit for Uruguay; so he had to be left behind until he could see the Uruguayan consul the following week. Fortunately he had friends in the town.

At 11:00 p.m. Friday we boarded our Montevideo-bound bus. The road was dirt nearly all of the 700 kilometers (435 miles). During the night the bus broke down and we changed to another. All this took time, and I, personally, found it trying my patience. I was going home to my wife and four little daughters, who had expected me already the night before!

We did arrive in Montevideo at last at 7:00 Saturday evening. "Home" never looked so good!

Reflecting on the trip and all its experiences and opportunities, I can only thank God for His wonderful, unflinching goodness to us. Not one program was given without all of the choir members singing. No one was seriously ill, in spite of the rigorous travels. We met so many fine people, who now know more of the work of the Seminary, and what it can mean to them in future pastors, church workers, and missionaries. We met the natives of the land where the German-speaking people have settled. All of this has promoted understanding on both sides, which surely means greater Christian unity.

As a chorus, we all agreed that one cannot sing the music we sang over and over, and remain the same person. We have been lifted by God closer to Himself.



Mennonite Mutual Aid

Church Concern in Action

Mennonite Mutual Aid is as old as the Mennonite Church. Through the centuries, it has been carried on in various spontaneous and organized ways.

The occasions for sharing within the fellowship became numerous when men with families became martyrs. The willingness to share all material possessions is apparent in that a new convert was asked to give himself in the spirit of Christ's teachings, to share of all his earthly possessions if need be in order to assist his brother.

Today there are many occasions for spontaneous mutual aid among the brotherhood. In addition, Mennonite Mutual Aid provides systematic methods so that the family can help itself and, at the same time, give help to others as needs arise in a way in keeping with Mennonite historical practices and teachings. In our materialistic society we too easily forget our responsibility to our brother.—Mennonite Mutual Aid, Inc., 111 Marilyn Ave., Goshen, Ind., 46526.



The mission of the church in Russia

Baptists in Samarkand

By John Lawrence

Baptists in Samarkand? You would hardly expect it—unless you knew the Russian Baptist Church, in which case nothing of that kind would surprise you.

In May it was my good luck to have the rare and almost unique privilege of visiting Russian Turkistan* and seeing the life of the Russian Baptists* in Central Asia at close quarters. My companions were J. C. Pollock, who is writing a book about the Russian Baptist Church, and Mrs. Pollock. For reasons of cost we had to follow the Intourist schedule of visits, but this gave us two or three days in most of the main cities of Soviet Central Asia and Kazakhstan. Two of the Baptist leaders traveled with us. Everywhere we were welcomed as brethren, and everywhere we were able to attend church services and have long conversations with the members of the church. Wherever there is a Baptist church, crowded services are held at least three times a week, and if we arrived on the wrong day an extra service was organized.

We arrived first at Tashkent. The Baptist church had been burned last year and we met in a large tent at half past six, after work was over. The chancel, which had survived, provided a sort of tribune for choir, preachers, and guests. Before us, on the right, sat men with long beards looking just like illustrations from Tolstoy; younger men sat behind. On the left sat a wonderful collection of grandmothers with strong, ugly faces; behind them were the younger women, all wearing head scarves. Every face was intent and we could see tears rolling down. Every Russian Baptist congregation is the same and each one is different. They always look like a scene from Hogarth transfigured. These are people who have lived through hard times. There is no lukewarmness. In the Soviet Union either you have transforming faith or you do not have faith at all.

The service began with a hymn; I have learned to love these Baptist hymns. Sometimes they sang the Greek Orthodox Easter anthem, "Christ is risen from the dead."

Sometimes it was Moody and Sankey. Sometimes it was one of their own hymns in the tradition of Russian popular music; new hymns and anthems are being composed all the time and are sung in slightly different versions in different places. The Russian Baptist church music is all anonymous and it goes without saying that the new compositions are never printed. These hymns are very unsophisticated and infinitely touching. My favorite is *Khochu lyubit silney* (I want to love more strongly). How they sing it!

After the hymn one of the preachers read a few verses of the Bible and began to expound it. The Baptist preaching is always Biblical and traditional—if that is conservatism, give me more of it. With few exceptions the preachers have no formal theological education, but they are soaked in Scripture and in tradition in the right sense. So their preaching is orthodox with a little "o" and with a big "o" too. Their themes are often the themes they have inherited from the Russian Orthodox tradition, Fellowship, the Transfiguration, themes arising from the church year—we were there at Ascensiontide—manna as a type of the Breaking of Bread, the crossing of the Red Sea as a type of Baptism, and so on. We heard a magnificent Eucharistic sermon on the wounds of Christ which would have been as acceptable in a Roman Catholic church as it was in a Baptist church.

After the sermon one of the preachers led in prayer. In the Russian Baptist churches there is none of the exhortation which sometimes spoils free prayer. The preacher puts a petition and each person puts it into his or her own words in a whisper. The whole church is filled with this whispering prayer, and it binds everyone together in an extraordinary way; the Baptists have the reality of *Sobornost* (fellowship) even if they do not use the same words as the Orthodox.

After this there were more hymns, either congregational or sung by the choir. Then the cycle started again: Scripture, sermon, prayer, hymns. It is usual to have three sermons, and I have never known a service to last less than two hours. People come an hour or more in advance of the beginning and many stand throughout.

In Tashkent Mr. Pollock and I had to give our own messages after the three sermons, and so it was in every other town. He spoke through an interpreter and I spoke Russian. The least thing said in a Russian Baptist church has to be a tiny sermon. Our messages were simply greetings from British Christians, but one has to deliver these greetings *sub specie aeterni*.

*Some of these probably are descendants of Mennonites who emigrated from Germany to Russia prior to 1800.—Ed.

Mr. Lawrence says, "The Russian Baptists told me that there is now a strong tendency for the Mennonites to join the Baptist Church."

nitatis. One is expected to start from a text about Christian unity, or fellowship, or love, and to give one's message in the form of an exegesis of the text. Jokes are considered out of place. As time went on, I became more expert at preaching these miniature sermons.

Some of the Russian Baptists take a rather narrow religious view of the world, but it would be wrong to regard them as fanatics or as having closed minds. My experience is that you can get them interested in anything, provided—and this is essential—that you start from God and show the Scriptural foundation of what you are saying. If you set about it in this way, it is easy to get them interested in the theology of the Christian frontier.

After Tashkent we went to Dushanbe, the capital of Tadjikistan, which used to be called Stalinabad. Here there is a good new church; just a large oblong box but well built and beautifully kept; all the details of such things as where to put your hat are carefully thought out in a rather un-Russian way. Indeed there are said to be eleven nationalities in the congregation. About half are Germans, the former Volga Germans who have been in Russia since the days of Catherine the Great. There they sat, with German faces, and looking a little more educated and disciplined than the Russian working class people who are the backbone of the Baptist movement. One of the hymns was in German; there were German texts, as well as Russian texts on the walls, and once we prayed in German. I noticed a swarthy man with a very Mongolian face who joined heartily in the German part of the service. He was a Kazakh, a convert from Islam, one of very few; it is as rare for a Muslim to become Christian in Russian Turkestan as it is anywhere else, but it does happen occasionally.

Samarkand comes up to all one's romantic dreams and it is very little spoiled since I was first there eighteen years ago. The Baptist congregation at Samarkand is small, less than 200, but it was established thirty years ago and it had a very friendly family feeling. It grows slowly because Samarkand is a bit of a backwater. The Baptist church grows faster in the industrial towns, which is remarkable.

In Samarkand, as indeed in the other towns, we went around after the service to the house of the leading Baptists for supper. Strawberries and cream, apples and biscuits, washed down by tea. In these central Asian towns most people live in little bungalow cottages, each with a vine and a bit of garden. It is a charming way of life, and the little houses are big enough for a family and built well enough to resist the mild winters and hot summers of Turkestan; there is always electric light, but generally no plumbing. In the evening meetings in these houses we heard many

life-stories of the believers. Most of them came from families where there had been some religious belief, but some came from complete unbelief, converted by the transparent goodness of the Baptists or attracted by their singing, heard through a partition. Many came from the Orthodox Church; there they had acquired aspirations but had not found a church life that satisfied these aspirations; these were all stories of at least forty years ago; since then the Russian Orthodox Church has undergone a great purification and it would be surprising nowadays to find priests as foolish and unspiritual as the old man who answered the question: "Who was Cain's wife?" with: "He got his wife from China."

At Alma Ata, the capital of Kazakhstan, there are two flourishing Baptist churches. We attended a combined service in the larger church. Here the preponderating element seemed to be bright-eyed boys and girls in their late teens or early twenties. They looked unusually sophisticated for Russian working class people. Some of the girls were without head scarves.

It was fascinating to live so much with the real Russian working class. One hardly ever meets a Russian Baptist with a university education and nearly all of them have quite humble jobs. One of the reasons for this is that anyone who is an openly practicing Christian may find it hard to get a good job, or to get higher education for his children. So the Russian Baptists tend to be very simple people, but they are not therefore stupid. They represent that element in the working class which made the trade union movement in this country four generations ago.

The history of the Protestant and Protestantizing elements in Russian spirituality is very interesting, but it has been little studied. Western influence, which came not only through the German settlers in Russia but also through the British and Foreign Bible Society and men like Lord Radstock, is a part of the picture, but only a part. The Russian Orthodox Church threw up powerful spiritual forces which it was unable to contain, much as the Church of England threw up the Wesleys, but was unable to contain them. For long these and other tendencies of the same kind were divided between a number of movements and denominations, but since 1945 they have all been joined together in the Russian Baptist Church. If one could combine in one church the qualities of the Russian Orthodox, the Russian Baptists, and the social and intellectual awareness of French Christianity, both Catholic and Protestant, then one would have about as good a church as I can imagine.

The Russian Baptist movement started in the south of Russia and in the villages; it has moved north and to the towns. It spreads by personal evangelism from man to man and still more from woman to woman.

There are places in the Soviet Union where the Baptists are heard but the Orthodox would hardly be able to penetrate. Yet it would be too much to say that the Baptists have found the right approach to the un-churching working class who baffle every other church in the world. And it would be getting things out of proportion to compare the influence of the Baptists with that of the much larger Orthodox Church whose members have a faith as deep as that of the Baptists.

In the past, relations between Baptists and Orthodox were very bad but now they are good. The leaders know and trust each other, though there is still some friction among the rank and file. Both churches are now members of the World Council of Churches and they take their ecumenical obligations very seriously. This will bring them still closer together, but there is a long way to go.

In Central Asia I was curious to know how relations were between Christians and Muslims. The two faiths now coexist amicably, but there is little contact. I heard, however, of one case where Muslims are going to a Baptist church with the approval of their Imam. Some of the Baptists would welcome theological discussions with Muslims, but it is not easy to find keen Muslims in Central Asia who know enough Russian to discuss theology.

I have said nothing of the difficulties which beset the Russian Baptist Church in common with all other religions in the Soviet Union. The Baptists are very loyal citizens and they never complain of their government. But I do read the Soviet Press and I notice that for the last five years propaganda against religion has steadily increased—and it is not always scrupulous. I read of cases where children have been taken away from their parents because the parents insisted on giving them a religious education of a kind that was considered unduly fanatical. It is not clear to me whether this has happened to Baptist families—and sometimes I suspect that the ambiguity is deliberate. I read in *Science and Religion* for April that in one town the atheist propagandists used coercion, trying, among other things, to get things, to get believers dismissed from their jobs or demoted to lower paid work; the atheist organizations boasted that over five years fifty people had renounced religion; yet the Baptists alone had recruited thirty new members during the last year alone. *Science and Religion* observes: "It appears that the sectarians work better than the atheists." The gates of hell will not prevail; but there are times when it is not easy to be a Christian in the Soviet Union.

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The Living Christ in India

By S. Paul Miller

Ten years ago in India, the population was 3 3/10 per cent Christian. Today the Christian population stands at 2 3/10 per cent.

In the same ten-year period, the Hindu population of India decreased from 85 per cent to 84 per cent. At the same time, the population of the Buddhist religion increased from 1/10 per cent to 8/10 per cent.

Buddhists Challenged by Christianity

What is the reason for this? I feel that the Buddhists have seen the Christian's concern for the propagation of Christianity and have gone out with a zeal that has overshadowed us. As a result, many people have accepted Buddhism.

Most of the people who have gone into Buddhism have been from the low caste of the Hindu people. During the ten-year period, the small increase of the Christian Church from non-Christian people has been from the Animists.

Conditions Different

The conditions under which Christ is being shared with the masses of people of India today are entirely different from those of the past. In 1899, when our first missionaries went to India, they found themselves in the midst of famine conditions. They shared the living Christ through famine kitchens and orphanages.

They continued with this type of work and village evangelism until 1911, when the church was organized in the central provinces of India.

But still the conditions and atmosphere in India today are altogether different from what they were in those early years. Nationalism has swept the country. It has also filled our churches. But we are glad that even though all these things have happened in India, we still have the same living Christ to share with the people of that land.

Our high school of 500 students, the majority of whom are non-Christians from non-Christian homes, is still actively sharing the living Christ. Our middle school with approximately 150 students and our primary school of 450 students are actively sharing the living Christ. The majority of these students are also from non-Christian homes.

Ministry of Healing

I think of our two hospitals in India. The larger 100-bed hospital at Dhamtari serves 100 to 150 inpatients daily. This is in addition to the literally hundreds of outpatients that the hospital serves daily.

The smaller 20-bed hospital at Sankra

has a Christian doctor in charge who has a fear for the lost of this country that puts most of us to shame.

When this doctor came into our area, he undertook a job with a people whose language he could not speak. Yet he was so zealous for the lost, hospitalized nationals that he daily took the hospital clerk and went out to the villages surrounding the hospital and preached in English and had the clerk translate into Hindi.

The roadside leprosy clinics are one of the great avenues of serving Christ. When I first began working in these clinics in 1943, we had at one place a sweeper woman who would clean up before and after the treatments were given. She had been doing this a long time before I came there.

Shortly before we left, one of the granddaughters of this sweeper woman came with her husband and told us they had accepted Christ and wanted to be baptized. Furthermore, the grandmother and many other members of her family are seriously considering accepting Christ as their personal Saviour.

Urbanization Brings Opportunity

There has been presented to us an outstanding opportunity in the new industrial city of Bhilai. When we returned to India seven years ago, the foundations of the first houses were being put in. Today it is a city of approximately 200,000 people. The government itself has erected 10,500 residences for workers for the steel mill there. In the next five years it plans to erect that many more.

This city is within the area for which the Mennonite Church has accepted responsibility in India. This, of course, is entirely too large a venture for the small Mennonite Church in India.

In a co-operative way with other churches, we have gone into that place and have dealt with the government in trying to buy land for erecting a church house. Three years ago I paid 16,000 rupees to the government for a plot of ground 100' x 160' with the express permission of constructing a church building for Christian worship.

By that time, approximately 245 people had come into the church. Then the order came from the government that we had paid for the land, but that we couldn't construct a church building. That order still stands today.

Money has been collected for the most part to construct a church building. Pray that this recent order may be withdrawn.

Opportunities in Literature

Literacy in India has moved up to 23

(Continued on page 21)

Missions Today

What's New in Missions?

By J. D. GRABER

A new year but an old message—nothing is more true. Years come and go; methods of communication come and go, but the message remains the same. The human problem also does not change. The same Christ, in the same way, redeems men from the same sin, and sins, giving to the redeemed joy unspeakable and that glorious hope even as He has from the beginning.

Yet, everything changes, perhaps not in principle but certainly in context. This is not the same world we knew before 1940. The Apostle Paul communicated the Gospel effectively to his generation in his world. But we are not living in the first century A.D., nor are we living in the world of our forefathers. This is our generation. The next generation will belong to our children. How can we most effectively make the redemptive love of Christ known to men today? This is central. What are the new elements today?

1. Political freedom has become nearly universal. When the United Nations organization was formed in the late forties, it was composed of fifty-four nations. By latest count there are now one hundred and thirteen. Empires are no more. Christianity is no longer the religion of the ruling race. There is no longer any ruling race. Christianity is finally becoming free, also, from the confining and distorting influence of colonialism.

2. The church has likewise been liberated. There was danger that under the influence of colonialism the Western Church created spiritual colonies in various parts of the empire. Now we see that wherever there are bodies of believers, they must be under the direct jurisdiction of Christ, led by His Holy Spirit, instructed by His Word. Antioch and not Jerusalem becomes the center of world outreach.

3. New methods suit the new day.

a. Life-term missionaries identify themselves more fully with the people.

b. Short-term technicians (teachers, doctors, nurses, etc.) can go to innumerable places among new nations and be the Christian presence there.

c. Colonization as a means of taking the church to new lands and areas opens exciting, but difficult possibilities.

d. Literature is a much more usable tool since a million new people are learning to read each week, and in view of the universal thirst for education.

e. The world's people are obsessed by a desire for a new and better life. New life in Christ should be of interest.

Elkhart, Ind.

Third MDS Team to Haiti

A third team of five MDS volunteers flew to Haiti on Dec. 4, to work sixty days in the disaster area. This brings to twenty-five the number of men sent by MDS to Haiti since Oct. 30.

Whereas the other men are busy at Cotes de Fer and Baint with rebuilding and re-seeding programs, these five are assigned to Petit Goave. Their work will include the reconstruction of houses and public buildings demolished or partially destroyed as a result of the Haiti hurricane disaster.

The men are Erwin D. Klaassen, Weatherford, Okla.; Enos J. Miller, Hutchinson, Kans.; Orville E. Wiggers, Newton, Kans.; Dan Miller, Hartsville, Ohio; and Marlin Pankratz, Butterfield, Minn.

The first team of fifteen men will return to the U.S. by the end of December.

There is a strong possibility that MDS will be sending post-Christmas teams to Haiti to further alleviate the misery.

Disaster Conditions Tax Workers

Can MDS volunteers leave affluent American communities and cope with an overseas disaster situation where modern miracle gadgets are absent? Can morale prevail in the face of crude living conditions?

The real story of what is currently taking place in Haiti has been slow in seeping out because of the breakdown of normal transportation and communications systems. But a number of recent reporters agree that disaster service in a foreign land is no bed of roses.

Sudden change of climate and diet easily upsets the delicate balance of body normality. Tropical humidity and heat induces drowsiness and saps enthusiasm. Unfamiliar sights and smells, especially in a setting of grinding poverty, prompt nausea. When strange food causes stomach cramps, ambition flees.

Jacob Nauman, MDS group leader at Cotes de Fer, says, "I think everyone has been sick at one time or another, but it does not last too long." Nauman also points out that the physical condition of Haitians helping in the rebuilding is such that they cannot work long hours. The blazing heat of the sun adds to the discomfort.

Another reporter states, "Life in the disaster zone is far rougher than many volunteers had imagined. Some of the Mennonite volunteers in Cotes de Fer are housed in the local jail. The destruction and poverty are indescribable. Exact extent of hurt, devastation, etc., not yet known because of no phone, no roads, no anything. Reports are still coming out."

Why is MDS involved at the expense of money, and at the risk of men and morale? Because neither the national nor international Red Cross are on the scene nor

the United States Agency for International Development who are usually participants in most emergency operations. The government of Haiti has virtually no facilities for responding to catastrophes of this kind.

Macedonians Like MDS Men

Chester Steffy, Curt Regehr, and John Schumaker have returned home after two months of reconstruction work at Skopje, the Yugoslavian town leveled by a mammoth earthquake. Officials and citizens of Skopje were sorry to see them leave.

To date ninety-five houses are set up, some of which should be ready for occupancy by the beginning of the new year. The Red Cross and government officials, as well as the engineers, gave the men credit for having constructed the most suitable houses in terms of quality and location.

Learning to build and erect frame houses was a new experience for Yugoslavians since they normally build brick homes. Although the MDS volunteers have returned home, the building is not finished. Two Brethren Service Commission men are still in Skopje to oversee the delivery of supplies, but otherwise the Yugoslavians are now prepared to go with the building alone.

The MDS men enjoyed excellent working relationships with the Yugoslavians. Everyone, ranging from disaster victim to government official, went out of the way to thank the men for their service efforts. The president of the Red Cross described them not as friends, but as relatives. The men were given many hearty invitations to return, not as workmen or tourists, but as fellow Macedonians.

Japan Church Publishes Interdenominational Paper

A decision to publish a united church paper for the Mennonite and Brethren in Christ churches in Japan was made at a meeting of the Japan Mennonite Literature Association (JMLA) in Tokyo, Nov. 12, 13.

Organized in 1958, JMLA includes representatives of the (Old) Mennonite, Brethren in Christ, and General Conference Mennonite missions and churches, and the Mennonite Central Committee. Projects completed so far have included several pamphlets and booklets related to Anabaptist-Mennonite history and teaching and the translation and publication of Paul Erb's *Alpha and Omega*. Plans are to make this paper a joint publication beginning in April, 1964.

In discussing the aims of JMLA, the group reaffirmed the need for a co-operative literature program geared to strengthen the local church in nurture and evangelism. The following objectives were adopted: (1) to strengthen the local church and to develop inter-Mennonite fellowship, (2) to promote literature evangelism through the local church, (3) to develop and train Christian writers, (4) to assist JMLA co-operating groups in any special projects, (5) to share with the larger Christian body the Anabaptist-Mennonite herit-

age and its application of Christian discipleship today.

Representatives at the meeting were Ralph Buckwalter and Takio Tanase, (Old) Mennonite (Hokkaido), Ferd Ediger, MCC (Tokyo); Mrs. Thelma Book, Brethren in Christ (Yamaguchi); Verney Unruh and Hiroshi Yanada, General Conference Mennonite (Kyushu). Don Reber and Masami Homma of Tokyo also attended part of the sessions.

Anthropologist Advises Chaco Missionaries

Dr. Jacob Loewen, professor of anthropology and linguistics at Tabor College, Hillsboro, Kans., spent the first week in December with Argentine Chaco missionaries Albert Buckwalter and James Kratzes, giving counsel and helping them understand and interpret their work with the Indians.

Dr. Loewen had been on a five-month assignment, helping in land settlement problems and other phases of the work being done among Indian tribes in the Paraguay Chaco.

Indiana Congregation Launches Witnessing Project

The Pleasant View Mennonite Church, Goshen, recently initiated an "every member involvement" witnessing program.

Members committed themselves, in writing, to make a neighbor of the church, a personal neighbor, a person with whom they work, or a relative, a special concern and to "act as the Spirit leads in attempting to bring this person or family to fellowship with Jesus Christ."

During the first month the member will attempt to get better acquainted with his friend through learning about his background, sharing like interests, learning to know his family, and exchanging meal visits.

Learning to know the person's deeper feelings and needs will constitute the second month's program. During the third month, members will give personal testimony and explain what the salvation experience has meant in their own lives. They will then attempt to call for a spiritual response from the person with whom they are working.

The program was introduced to the congregation following a Sunday morning sermon by Assistant Pastor Albert Zehr, entitled, "And Philip Told Nathanael." Other members sharing in the program initiation were Pastor John S. Steiner and the congregational Missions Committee.

Prison Administrator Encourages Church Ministry

Ernest L. V. Shelley, supervisor of treatment for the state of Michigan, Department of Corrections, wrote recently to Wilbur Hosteter, director of Home Bible Studies and prison worker for the General Board, "You will remember the project . . .

relating parolees who had experienced a sincere religious relationship in prison to a congregation in their community on release.

"This might be a project for any of your urban churches because I feel that our men would feel more comfortable with them than in a more ritualistic and society-oriented group. I believe your people are in an unusually good position to minister effectively to the spiritual needs of these men. . . . If it would be of any help to you, I would be happy to contribute a brief discussion . . . on some phase of this kind of work."

VS-ers Engage in Youth Evangelism

Members from the Albuquerque, N. Mex., VS unit recently joined with other interested city youth groups to organize a program of local youth evangelism geared especially to youth of post-high-school age.

The latest meeting was held Nov. 26, in a bank building, to discuss needs of the program. Individuals also gave personal testimony as to their call and God's leading in their lives.

Paul Snyder, a VS-er from Glen Allen, Ont., has been elected secretary of the organization.

VS Unit Reduces Number

"There will be no future additions or replacements to the Stanfield, Ariz., VS unit because of local church interest in assuming religious education of the local community people," says John Lehman, director of voluntary service.

Stanfield is fast becoming a farm-labor area. In the recent past VS-ers worked mostly with migrant children through club programs. "But with recent farm mechanization," says Lehman, "migrant workers are settling permanently in the area and are hiring out to the local cotton-farm owners as tractor operators, etc."

Because of the increased stability in the area, the local churches have expressed interest in continuing the religious education that the VS unit has established. "Because of this local church interest," says Lehman, "we have decided to eventually terminate our services to this community with the hope that the church will carry on the program."

VS-ers currently serving at Stanfield are Arlen and Pauline Godshall, unit leaders from Franconia, Pa.; Martha Brubacher, Petoskey, Mich.; Michael Ruckert, Tangent, Oreg.; and Mary Slabach, Sugar Creek, Ohio.

Chicken Project Progresses

About half of the 500 chickens that were a part of a new agricultural project at the Marlboro, Alta., VS unit have been sold locally, reports VS-er Bill Lauterbach.

The broiler chicks arrived this past September as an attempt on the part of the VS-ers to introduce and establish industry in the small town of Marlboro. Because of little opportunity for employment almost everyone is on provincial relief.

Regarding the sale of the 250 marketable chickens, Lauterbach says, "Several ladies and men of Marlboro have done the killing and dressing. They worked quickly and efficiently and were very well satisfied to take home chickens as their wages."

"Many people who have purchased chickens have commented on the quality of meat. One man said they were the cleanest, best-dressed, and tastiest chickens he had ever eaten."

"Luz y Verdad" Contracted for Iowa-Illinois

The conjoint Iowa and Illinois Mission Board, responsible for the Spanish witness in the Moline-Davenport area, has secured the option to release the Spanish broadcast on KSTT radio station in Davenport, Iowa.

The 1,000-watt station already has a sizable Spanish-American audience for their English programming. This is the first Spanish language program on the station. Speaker Lester Hershey feels this is an unusual opportunity to speak to the 5,000 Spanish-speaking people in the Quin Cities area.

The Iowa-Nebraska Mission Board is underwriting the first six months of the broadcast. Individuals or Sunday-school classes interested in sponsorship of this program should contact Don Brennehan, 1118 Clarence Ave., Oak Park, Ill., or Norman Dersine, Route 2, Edgewood Rd., Eureka, Ill.

New Activity Director With People in Service

Marvin Ketcham of Corning, Ohio, joined the staff at Maple Lawn Homes, Eureka, Ill., on Nov. 1, as Activities Director. His responsibilities will include planning for religious and cultural programs, occupational therapy, and recreational activities for the members.

Marvin is a native of Ohio but comes to Eureka after spending three years working at the Methodist Hospital in Indianapolis, Ind. During the first two years he worked as an orderly. Later he returned to work as an aid in the physical therapy department of the hospital. This experience will aid in the development of a physical therapy program at Maple Lawn also.

Administrator Earl D. Greaser says, "This is the first time Maple Lawn has had someone on the staff who will give full time to an activity program. It should prove a real asset to the total program."

Retired Missionary, Relief Worker, Teacher Is Killed

Martin C. Lehman, 80, 2125 Benham Ave., Elkhart, Ind., died on Sunday morning, Dec. 22, 1963, from accidental suffocation resulting from his car pinning him against a garage door at his home.

Bro. Lehman served in India as a missionary under the Mennonite Board of Missions and Charities, Elkhart, from 1905 to 1930. After getting his doctorate from

Yale University in 1934, he taught psychology and philosophy at Goshen College for five years.

For several years before World War II, Bro. Lehman served as an administrator of relief work under MCC in Poland. Following the war, he served in Europe for 12 years in the U.S. State Department as a Central Intelligence Agency worker.

In recent years, he served as a lecturer at the Indiana University Extension School and as a substitute teacher at Elkhart High School, Elkhart. He was a member of the Prairie Street Mennonite Church.

He is survived by his wife, Lydia, and two daughters, Mrs. Robert (Carolyn) Bender, Elkhart, and Mrs. Edwin I. (Irene) Weaver, Uyo, East Nigeria, Africa.

Funeral services were held at the Prairie Street Mennonite Church on Tuesday afternoon, Dec. 24, 1963.

Deputation Schedule

Sunday, Jan. 12, to Sunday, Jan. 19, 1964

Alabama

S. Allen Shirk
Atmore (Creek Indian Mission), Sun., Jan. 19, p.m.

Indiana

Dick Martin
Santa Fe (Peru), Sun., Jan. 12, a.m., p.m.
Jonathan Voder
Emma (Topeka), Sun., Jan. 12, p.m.

Louisiana

S. Allen Shirk
Allemands, Sun., Jan. 12, p.m.
Madisonville, Sun., Jan. 12, a.m.

Mississippi

S. Allen Shirk
Gulfport (Crossroads Bible Church), Sat., Jan. 18, p.m.
Gulfport, Sun., Jan. 19, a.m.

Ohio

Wilbur Hostetter
Pine Grove (Stryker), Sun., Jan. 12, p.m.

Pennsylvania

Paul Erb
Scottdale (Market St.), Sun., Jan. 19, a.m.

B. Charles Hostetter
Greencastle, Sun., Jan. 12, p.m.

Texas

S. Allen Shirk
Calvary (Mathis), Thurs., Jan. 16, p.m.
Corpus Christi (Prince of Peace), Tues., Jan. 14, p.m.

Premont (Chapel of the Lord), Wed., Jan. 15, p.m.

Virginia

B. Charles Hostetter
Elkton, Sun., Jan. 19, p.m.

Deputation to Visit Africa and Asia

Paul Kraybill, secretary of the Eastern Mission Board, and Donald Lauver, chairman of the Lancaster Conference Foreign Missionary Council, left Dec. 25 for a deputation visit to Eastern Board missions in Africa and Asia, returning March 8.

Besides visiting Tanganyika, Somalia, Ethiopia, and Vietnam, they plan to touch down in Congo, Kenya, India, Thailand, Laos, Indonesia, and Hong Kong. Bro. Kraybill will represent the Council of Mission Board Secretaries (COMBS) in a fraternal visit to the Indonesian Mennonite

churches. In Hong Kong and Laos he will investigate mission possibilities.

Mennonite Information Center to Be Moved

For several years the Eastern Mission Board has sponsored an Information Center in the basement of the First Mennonite Church of the Deaf near Lancaster, Pa.

Many tourists visit this center each year. With the construction of the Lancaster Conference Historical Society Building adjacent to the Lancaster Mennonite School campus, the Information Center will be transferred to this new location.

At its bimonthly meeting on Nov. 19, 1963, the Board approved an appropriation of \$10,000 toward capital costs of the building, to be paid to the Historical Society from investment funds, on basis of minimum twenty-year lease.

The Board also approved that its proportionate share of building maintenance, utilities, etc., be negotiated and mutually agreed upon. The Historical Society will be fully responsible for the physical management of the building, while the Mission Board will operate the Information Center. The building is expected to be completed in the spring of 1964.

Graber to Speak on Paraguay Resettlement

C. L. Graber, Goshen, Ind., will be in Kansas, Jan. 5-12, to report to area churches on the Indian Resettlement Project in Paraguay. This project aims to help nomad Indian families settle on a piece of land, with equipment necessary for farming.

There are about 5,000 Indians living near the three Mennonite colonies of Fernheim, Menno, and Neuland.

Since the coming of the Mennonites to the Chaco, Indians in the Chaco have changed their mode of living and are increasingly interested in a settled life and occupation. To meet this need, an Indian Settlement Board was formed by the colonies, Indians, missions, and MCC, with MCC underwriting three fourths of the project budget. Settlement is made by groups of families, forming a small village, and the tools and machinery supplied for farming are used by the families together.

C. L. Graber will show color slides of the project in action and will have a short tape of various Indian languages and a Moro singer.

HCJB Leads in Spanish Listener Survey

The voice of HCJB, Quito, Ecuador, was responsible for bringing the greatest amount of mail during a listener survey conducted during August, anniversary month of *Luz y Verdad*.

Listeners to HCJB accounted for 126 of the 504 mail responses in August. The HCJB call letters stand for "Heralding Christ Jesus Blessings."

Trans World Radio, Europe's powerful short-wave station, came in second in the survey, with 72 responses. Most of this mail came from Spain.

The Argentine station came in fifth. This is significant, in view of the fact that Argentina had earlier forbidden evangelical programs to be sent into the country for broadcast release. This restriction was removed in recent years.

Other stations rating high were located in Puerto Rico, Guatemala, Costa Rica, Honduras, New York, and California.

Luz y Verdad, the most widespread of the six foreign-language broadcasts, is sponsored by Mennonite Broadcasts, Inc. In addition to the radio work, six different Bible courses are offered.

Canada Establishes Own MCC

Twenty-six delegates and eight observers representing nine Mennonite groups and

nine inter-Mennonite provincial and Canadian relief organizations concluded a historic meeting at Winnipeg, Man., on Saturday, Dec. 14, which saw the birth of Mennonite Central Committee (Canada).

The meeting began on Thursday evening with a discussion of the constitution of "Canadian Mennonite Council" which had been adopted previously by the various Mennonite conferences represented at this meeting. The change of name to Mennonite Central Committee (Canada), brought about by unanimous vote, means that the new organization will identify with the work of the international Mennonite Central Committee (Akron) in order to prevent confusion in the minds of laymen by a proliferation of different names presently associated with relief efforts in Canada.

MCC (Canada) will co-operate fully with MCC (Akron) in their overseas relief program. It was felt that the Canadian body should accept no overseas project except through the Akron office. The new organization will be located in Winnipeg.

The feeling of the meeting was that provincial organizations should adopt a similar nomenclature—MCC (Saskatchewan), MCC (Manitoba), etc.

The executive members of MCC (Canada) were elected as follows: chairman, D. P. Neufeld (Conference of Mennonites in Canada), Winnipeg; vice-chairman, Newton Gingrich (Mennonite Conference of Ontario), Markham, Ont.; secretary, C. J. Rempel (Mennonite Brethren), Kitchener; Harvey Plett (Evangelical Mennonite Conference), Steinbach, Man.; Ted Friesen (Conference of Mennonites in Canada), Altona, Man.; J. J. Thiessen (Conference of Mennonites in Canada), Saskatoon, Sask.; E. J. Swalm (Brethren in Christ), Duntroon, Ont.

The executive committee of MCC (Canada) is to assume responsibility immediately, but operations are not to begin until November, 1964. Meanwhile, present relief agencies will continue until assets and responsibilities can be transferred to the new organization. A budget of \$13,750 was adopted for the transition period until November, 1964.

This historic meeting was called by the HPCCC (Historic Peace Church Council of Canada), until now the most representative organization of Canadian Mennonitism, which was now disbanded by formal motion, passed by the assembly.

With People in Service

Lester Wykes, Hartville, Ohio, left the second week in January for Montevideo, Uruguay, to visit with Merle and Kathy Sommers and family for a few weeks. The Wykes are parents to Kathy.

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Laura Troyer, a one-year VS-er from Middlebury, Ind., will serve an additional four months after Feb. 26, at the La Junta Mennonite Hospital, La Junta, Colo.

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Kenneth and Audrey Zehr, Tully, N.Y., are the new unit leaders at the Glenwood Springs, Colo., VS unit. Both had previous

Your Overseas Missionaries of the week

John and Isabelle Blough



John and Isabelle Blough and son Stephen returned recently from Araguaema, Goias, Brazil, where they served 3½ years as voluntary workers for the Mennonite Board of Missions and Charities, Elkhart, Ind.

During his term of service John served as maintenance and construction worker as well as assisted in teaching mathematics, Bible study, and physical education at the Rui Barbosa Day School in Araguaema.

Mrs. Blough served as secretary-treasurer of the Mennonite Mission in Brazil and worked part-time as a bookkeeper.

John graduated from Iowa Mennonite School, Kalona, and from Hesston College. Prior to his mission assignment he was employed by Procter and Gamble.

Mrs. Blough graduated from Wakarusa, Ind., High School. She received an A.A. degree from Hesston College. Prior to her mission assignment she served as clerk-stenographer at the State University of Iowa, Iowa City, and served two summers as a voluntary worker at Bethesda, Md., and Saginaw, Mich.

The Bloughs plan to reside in Hesston, Kans.

ly served as VS-ers at the La Junta Menonite Hospital. Prior to their appointment James Yoder, Mio, Mich., and Mrs. Ellen Troyer, Middlebury, Ind., served as acting unit leaders from October to December, 1968.

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Virginia Stalter's Sunday-school class at Central Mennonite Church, Elida, Ohio, donated \$71 to pay for two bicycles for the Marlboro, Alta., VS unit. The bicycles will make transportation more convenient for the Sherman Kauffmans, who must walk two miles from their living quarters at Imperial Mills to Marlboro to do club work and give medical services.

Dyck Speaks over German Broadcast

Peter Dyck, MCC director for Europe, spoke in late October and early November on "Peace" over *Worte des Lebens*. Samuel Gerber, director and speaker on the broadcast, reported, "Quite a number of listeners requested messages."

One mother asked for additional advice, since her sons immediately face the question of whether to enter the armed services.

Unexpectedly, a message by Samuel Gerber on "What a man sows, that he will also reap," found an especially strong listener response.

During the month being reported, mail came from East Germany, Romania, Poland, and Switzerland, in addition to the majority of letters which came from West Germany.

A listener from Romania says, "I often hear your broadcast of the Gospel and receive from it each time consolation and strength for my faith."

"I would not want to miss any of the expositions of Mr. Gerber," wrote an East German hearer.

A Poland letter revealed this message, "Beginning three weeks ago we can again receive the Luxembourg broadcasts well. They are a wonderful experience for us."

Property in Maine Purchased

The Eastern Mission Board purchased a property at 261 Vaughan Street, Portland, Maine, for mission superintendent residence and I-W center. A I-W unit was established here in 1959. Leonard Hershey is mission superintendent.

New Broadcast Releases

Hear to Heart women's broadcast is being broadcast over WOTR, Corry, Pa. (1370), at 12:45 p.m., Thursday; WBDS, Danville, Pa. (1570), at 2:05 p.m., Monday to Friday; and WSKT, Knoxville, Tenn. (1490), at 10:30 a.m., Wednesday.

The Mennonite Hour is now being heard in North Carolina over WSPF, Hickory (1000), at 9:00 a.m., Sunday. WDAC-FM, Lancaster, Pa. (94.5), releases *The Way to Life* broadcast every Monday evening at 5:45 p.m.

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"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18).

VS and I-W Committees Merge

The recommendation of the Lancaster Conference Peace Committee requesting the Eastern Mission Board to take over management responsibility for I-W Services was approved by a joint decision of the Lancaster Conference Bishop and Eastern Mission Boards on Nov. 19.

The function of the present VS Committee and VS Office is to be enlarged to include I-W Services; these will be known as VS—I-W Committee and VS—I-W Office, respectively.

Correction regarding Pastor Haider in the Dec. 17 issue of *Gospel Herald*. Pastor Haider is a retired pastor of the Menonite Church in India and continues his active membership and participation. The Jharandali Church is an outreach of the Union Christian congregation at Bhilai, the steel mill complex near Durg, and is located near the former mission station of Dondi.

THE CHURCH IN THE DECADE AHEAD

(Continued from page 4)

of the larger interdenominational groups, yet without question, on both a local and a world-wide basis, we do face the question of what these relationships should consist of in a way our forefathers had no occasion to face in earlier generations.

There are a few trends one should note in thinking about the program of the church in the decade ahead. One is in the area of the role, the relation, and the responsibilities of the (a) congregation, (b) conference district, and (c) general program of the church. There seems to be more than usual change in this area too. In many instances there is more congregational autonomy than was true at one time. This is closely related to other trends such as the emergence of more active lay leadership on all levels of our church administration. This finds expression particularly on the congregational level, with church councils made up largely of lay people. These and other trends, while in many instances being wholesome, do have certain implications that need to be studied carefully and probably will have significant influence on program planning and administration.

Coming more specifically to the life of the church, one could easily go to either extreme—that of being a blind optimist or a discouraged pessimist. If there are both of these extremes in our numbers, probably they can serve a good purpose in helping us to see possibilities and limitations in many directions as we look ahead. It is not all black or white; it is not all good or bad. With a correct sense of values and the Scriptures as our guide, there must be true evaluation and sound interpretation of needs, trends, possibilities, and resources. As always, there is the need for personal

and brotherhood revival (now more often called renewal), in face of the intensified dangers of inroads by Satan and the world. Our only hope, strength, and guidance is Christ and His church, and careful searching of the Scriptures to ascertain His will and way for us now and in the years ahead.

One of the most hopeful things in the life of the church is the renewed study of the Word regarding the nature and mission of the church. We are sharing and receiving much from the larger Christian community in this renewed study in the postwar period. It has been the occasion of scores of books, many series of lectures, articles, sermons, and discussion conferences. There are evidences of new awakening and deepening of Christian experience in many quarters. The findings in the area of communication are helping us in Christian fellowship to experience a new openness, depth, and transparency with one another and with the Lord that is proving extremely stimulating, soul searching, and often the means of completely new relationships.

Among other hopeful signs in the life of the church, and where the Spirit will continue to work and affect the program of the church, are these three significant ones:

1. A growing understanding, acceptance, and experience in the nature and mission of the church, as mentioned above.
2. Youth sensing their opportunities and responding with a new commitment to Christ and His church.
3. Renewal through a Scriptural concept of true Christian stewardship.

As we look at (a) the New Testament plan for the work of the church, (b) what we have done in the past, (c) the needs and conditions we face, (d) the trends, attitudes, and plans we observe, and (e) the resources that the Lord has entrusted to us, we find every reason to believe:

First, that there will be increased growth in activities in all the areas of the church's present program;

Second, that the search will continue to find the Lord's leading in new ways and places of service; and

Third, that there will be an increased awareness of the great material and spiritual needs of the world which God can minister to only through Christ and His church. This will bring a new awareness of our responsibility to God and society. This will call for a deeper commitment to the infilling power of His Spirit that we may be new channels of blessing to a desperately needy world. All of this makes the decade ahead, as the Lord tarries, an exceedingly fascinating and challenging time, as we more and more discover the unexploited resources entrusted to us by the Lord and employ them more fully for His work. This is the program of the church in the decade ahead.

The Risks of Responsibility

By D. Lowell Nissley

When President Kennedy went to Texas on Nov. 22, 1963, he took a risk. A number of important people had their misgivings about his going. Among these was U.N. delegate, Adlai Stevenson, who was mistreated in Texas just a few weeks before; Billy Graham who tried to talk personally with President Kennedy to share his premonitions; and Texas Governor Connally who was also wounded at the time of the President's assassination.

Why then did he go? He went because of his sense of responsibility. He was willing to take this risk and it cost him his life. This raises a question: "Should Christians ever take risks?" Should a Christian drive 80 mph and pass on a hill—and pray for protection? Should a girl risk her reputation by dating questionable characters? Obviously, the answer is, "No." There is such a thing as being "foolhardy." There is such a thing as the sin of presumption. But, on the other hand, without risk there is no Christian faith. To be a Christian means to be involved with people. Wherever there are people, there is risk.

Jesus our Lord took a risk. The scribes and Pharisees one day brought a woman to Him who was caught in the very act of adultery. They said, "Here she is, Jesus. The law of Moses says she should be stoned to death. Here it is, chapter and verse. What do you have to say?" Jesus was on the spot. These men were right. The woman was guilty. The law did prescribe death and that by stoning. It was a clear-cut case.

By way of parenthesis, who were these men who brought this woman to Jesus? They were the religious leaders of the church. They were the experts of the law—the doctrinal experts of their day. They were the fat-bellied Holy Joes who were living off the sweat of other men's brows. Their question was not honest. They had no concern for the woman. They only wanted to protect themselves by trapping Jesus. They knew how to deal with other men's sins but had not the slightest idea how to deal with their own.

What was Jesus' reaction to their question? He knelted down and wrote in the sand. What He wrote is immaterial. The tension of silence spoke louder than anything else. When He did speak, He said, "The man here without any sin throw the first stone." They all slunk away. Jesus was left alone with this woman. He asked her, "Where are you accusers? Isn't anyone condemning you?" She said, "No one, Lord." Jesus said, "Neither do I condemn you; go home and don't sin any more." Jesus here took a great risk on His

reputation. Jesus knew what she was. Everybody knew.

But this was not an isolated incident in Jesus' life. He lived by risk. One time He was invited to the home of a man named Simon for dinner. While the guests were all eating, a woman of notorious ill repute came into the house and began to anoint Jesus' feet. Simon in his mind was very critical of Jesus. "If he were a prophet, he would know what kind of woman this is; and if he knew, he would not even let her touch him." But Jesus knew Simon's thoughts and had some very pertinent things to say about His own purpose for coming into the world.

On another occasion He, a Jew, asked for a drink from a Samaritan. But not only a Samaritan, it was a woman. But not just a Samaritan woman, it was an immoral Samaritan woman. Again He risked His reputation as well as risking infection by disease.

On several other occasions He risked His ministry by inviting tax collectors to join Him. He came to minister to the Jews, but He risked this ministry by associating with Jewish "traitors" like Matthew and Zacchaeus. He also invited Judas to be one of His disciples. Presumably He knew who Judas was. But He gave him the opportunity to become. He saw potential in him and instead of rejecting him He invited him.

Jesus constantly associated Himself with uncultured, crude fishermen. Why did He not seek the fellowship of the more refined and acceptable society and thus avoid risking His reputation and ministry? What did all this do to Jesus? It did just what you would expect. He was accused of eating with tax collectors and sinners. He was accused of being a drunkard.

Yes, Jesus risked His reputation, an effective ministry, and even God's program of redemption. Why, when the stakes were so high? Jesus was risking the souls of the world! Your soul and mine! We are tempted to say, "Jesus, you have no right to invite men like Judas into your fellowship. It is my soul you are risking." But He did. Why?

First of all, He came here to serve people, not the traditions of men. Jesus saw the dignity of human life. He saw the image of God in every man and woman. Secondly, He was dedicated to doing the Father's will—not to pleasing men—even religious men. But this was a long time ago. Humanity has learned a lot since then. Besides, that was Jesus! Do Christians in the twentieth century face any similar situations?

Our home is one of ten in the 5800 block of Russell Street. The people who live in the other houses are ordinary Americans with problems similar to ours. Our children go to school together. We attend the same P.T.A. meetings, are plagued with the same sewer taxes, sidewalk assessments, and frustrations with house payments and sod web worms in the lawn. But do I dare risk exposing my family to the friendship of these other families? Do I dare risk attending their parties when invited? Do I dare risk learning their games and language? Do I dare risk having my kitchen filled with smoke as we talk of a thousand things over coffee? When any of these people come to express a minimal faith in God through Christ, would I dare risk the nonresistance reputation of my church by extending to them Christian fellowship?

I have a neighbor who has been on the brink of divorce for several years because of other women. Do I dare risk my reputation by playing golf with him, by accepting his invitation to his home for a meal, or by inviting him to my home?

What are my alternatives? Well, I could move my family to the hills. We could live in a little world of our own, completely removed from the big bad world outside, or I could continue to live on our block but just have nothing to do with the people who are different from those of my church. We could develop a culture and way of life all our own. But I am reminded of Jesus' words in John 17 and 20. He said, "As thou hast sent me into the world, *even so* have I also sent them into the world." "Separation from the world" is a value system. It is not isolation. This idea the Bible nowhere supports.

As a third alternative, I can take my cue from Jesus instead of the self-righteous scribes and Pharisees. I must risk loving people, not at a distance, but close up, not because the church has a budget to meet, or a need for Sunday-school teachers. I must not even risk loving them because I want to "win souls." Simply, I must take the risk of love because they are people—made in God's image! Not because I am supposed to, but because the love of God burns in my soul and I want to love them.

Now, I know how we feel about things like this. We ask, "What will people think of our church?" "What will people think of me?" On the other hand, what difference does it make what people think of me or my church? Is my responsibility as a Christian to please men or God? I would rather have my church and my home be known as a place where people with troubled hearts can find hope and Christian love. Jesus said, "I came not to call the righteous, but sinners to repentance." We do not help sinners to repentance by avoiding them. After all, why must I feel that I must protect myself? Jesus said,

"Greater is he that is in you, than he that is in the world." He also said, "But ye shall receive power, after that the Holy Ghost is come upon you."

Without risk there is no Christian faith. Jesus risked heaven to associate Himself with us and He had no guarantees. God did not remove man's power of self-will. Man could choose to reject Jesus, and most of them did. They abused Him. They misunderstood Him. They falsely accused Him. They killed Him. But Jesus was willing to take this risk because He knew some people would find peace in their soul and meaning to life. Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Mission, Kans.

The Sick Among Us

By DALE TREGER

*Keep your hopes and spirits high,
Your rainbow's up there in the sky.*

We have often heard many words of disapproval expressed about our custom of sending cards upon every occasion rather than sending letters. True, a note included with a card gives it a double value, but the above quotation on a card was just what I needed that day. God has a way of bringing such messages and the friends who send them to your door just when they are needed. At no time does one appreciate these quite as much as at a time of illness, especially if it is an extended one.

However, there is no time either when the co-operation and help of family members is so necessary and appreciated. Years of illness in a home is ample opportunity to learn this the hard way. As Christians, it is important that we be considerate and helpful, and how often we have failed in this! As a result there have been hardships and our witness has been spoiled.

If a member of the family is ill, do not expect one person to assume all the responsibility. If you have never been in the same situation, you cannot conceive how taxing it is to go on day after day and night after night with no relief. Even if it is an old maid sister who seems so free of all obligations, do let her get away occasionally. The sick one will enjoy a change; the caretaker will come back refreshed; and you may receive a very real blessing. A friend stated one time that after months of "being in," when she got to church, she wept almost all through the service because it was so overwhelming.

Remember that when you come to spend a few hours or even a day, the sick one can be at his best. It is surprising how different he may be than when he is on the regu-

lar routine. He is, perhaps, able to forget his pain, even for a few hours, but when the routine returns, it is all there again. Be slow with your criticism. It is easy to stand outside and fail to sense all the difficulties and frustrations of an hourly experience.

Don't hide behind the oft-repeated phrase, "I just can't take it—the smell is too bad." "You know I have real bad nerves—after all, I have so many headaches." Well, you can do almost anything if you want to or have to. No doubt the one who cares for the sick one needs sleep too, and has just as sensitive nerves, and nose too, and perhaps struggles with a backache, but perhaps what she does have is more pronounced devotion. Do we ever stop to realize that a sick one may be "one of the least of these" through whom we serve the Christ?

As a gesture of gratefulness, give your words of appreciation and include the caretaker in your gifts. Never think that years of "taking care" can be paid with money, for some things no amount of money can repay, and most of these "nurses" are not thinking of a money reward, but surely when property is to be divided, you will not, as a Christian, leave that one "out in the cold" and make him pay for the property which he has probably earned twice over. Let us not be heartless and unkind.

Do pray with and for each other in these sick family experiences. The knowledge of family members standing by in consideration and understanding and in prayer help is the most encouraging of all. If together-ness ever counts, it is during trials of illness. Seldom is it lacking when death comes, but how often in long days of illness.

Just Thinking

By ORPHA D. TROYER

This is Dec. 23, 1962—the last Sunday before Christmas. This in itself makes it important. However, to me, it is very significant on another count. I am privileged to go to church! Twelve weeks seems such a long time to miss Sunday morning worship, but sick folk must be cared for.

There was time for some real contemplative thinking this morning. Why was I so eager to go that I could hardly sleep? Actually it was to worship, or to see folk I had not seen for a long time, for variety in the round of required duties, or to be fed from the Word? Well, frankly, perhaps it was all of these, I had to admit.

During these weeks I learned to appreciate the fact that there are Gospel songs and inspirational messages on the radio; they help, but this morning as I eagerly

sang with the lady beside me, I was moved! I wondered why so many around me did not sing. Of course they may have had hoarse throats or perhaps they had not missed it for twelve weeks.

Not for a long time did I enjoy a Sunday-school class discussion as I did this morning. If the story of Christ's birth were not in the Bible, we would have just nothing, literally nothing. Perhaps I had almost forgotten that. I found myself thanking the Lord for men and women who had listened to the Holy Spirit long ago when He directed its establishment.

And the sermon, *Roads to Bethlehem*, the road of obedience, of sacrifice, of searching, of worship, of witness, and the road past Bethlehem to Calvary. This was the same but so new message of Christmas. I felt I had to hang on to every word; to listen double for lost time and for bare spots to come in the weeks ahead. God spoke a message to my waiting heart and mind as perhaps never before.

The inspiration did not end with the so-very-challenging message, for the warm handclaps that followed, the smile of recognition from the college student home for vacation whom I had not seen for so long, the look of the Bible school child with whom I had had no contact except by letter since last summer—somehow the entire service, including the handing out of the bulletin by the usher, the songs, the devotional period, the Sunday school, the messages, the offering, even the announcements, the people coming and going, and the privilege once more to sit and pray before the service began, was all so much a part of the worship experience, and all this cannot be provided by an ever-so-good radio or television program.

However, there were so many empty spaces this morning, especially among the women's seats. I heard several women say that Sue and Annie and Barbara had Christmas dinners to prepare; so they could not come. I feel sorry for them, for they surely don't know what they missed. And really, would the family not gladly have waited just a little longer for the meal? Electric and gas stoves are so handy and so quick. And refrigerators and freezers! I wonder how my mother prepared so many meals for so many people without them and yet I do not remember that she ever missed church service to do it. For this testimony she gave us children, grandsons, neighbors, and relatives, I am grateful.

All afternoon and evening, as I gladly went back to care for my sick patient, I kept wondering why so many well people let anything and everything keep them from a worship service. Surely God knew why He begged us not to forsake the assembling of ourselves together. We need it! At least I do.

Walnut Creek, Ohio.

THE LIVING CHRIST IN INDIA (Continued from page 14)

per cent at the present time. Madhya Pradesh has a literacy rate of only 16 per cent.

I thank God for the united effort in literature of our own Mennonite Church and General Conference Mennonite Church. Together we have managed to adapt the summer Bible school materials and have them translated and published in Hindi. Eleven books have been completed. They are not only being used in our own Mennonite Church in the Madhya Pradesh area, but in all Hindi-speaking India today.

This literature has not been left on the shelves. The first few books that were published had to have a new edition. Just a few months ago I worked with the publishers in Delhi and a second edition of these first two books has been produced and is in use. Two books have also been translated into the Bengali language and are being used in Bengal.

Our responsibility here is to pray for a great outpouring of the Holy Spirit for ourselves and for the church in India so that the living Christ might be known.

Field Notes

CONTINUED

The stewardship committees of the South Central and Rocky Mountain conferences are each planning a two-day training session at Hesston, Kans., Jan. 15, 16, and La Junta, Colo., Jan. 17, 18, respectively. The two days will be spent in becoming acquainted with the new year-round congregational stewardship education program called "Stewardship for Mission." Daniel Kauffman, Scottdale, Pa., will be the resource person. After this training session, the members of the stewardship committees will be available to assist individual congregations in initiating this congregational stewardship program.

New Every-Home-Plan Church: First Mennonite, Kitchener, Ont.

Calendar

Argentine Mennonite Conference, Jan. 10-14. Place undetermined.
Ministry Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Hesston College, Hesston, Kans., Feb. 4-7.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Eastern Mennonite Board of Missions and Charities annual meeting, Mellinger's, Lancaster, Pa., March 10-12.
Illinois Mission Board annual meeting, Waldo Mennonite Church, Flanagan, Ill., April 17, 18.
Mennonite Publication Board annual meeting, Scott-dale, Pa., March 20, 21, 1964.
Pacific Coast Conference, Oregon (place undecided), June 3-6.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollisville, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elido, Ohio, sponsor, Aug. 9-11.
MYF Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 18-20.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.
Stewardship Institutes:
Illinois Conference, Morton, Jan. 21-23.
Ohio and Eastern, Smithville, Feb. 19-21.
Franconia, Christopher Dock School, March 10-13.
Ontario, Markham, March 31 to April 2.
Western Ontario (place undecided), April 15-17.
Allegheny, Louisville Mennonite Camp, April 28 to May 1.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Buck—Hosteler.—Robert C. Buck and Virginia Ann Hosteler by Oscar Wideman at the West Salem Baptist Church, Oct. 19, 1963.

Clamer—Mast.—Wesley Clamer, Tawmencin cong., Kulpville, Pa., and Verna Mae Mast, Oley Valley cong., Oley, Pa., by Harold M. Fly at Oley Valley, Oct. 5, 1963.

Hodge—Mast.—James J. Hodge, Columbus, Ohio, Lutheran cong., and Mary Louise Mast, London, Ohio, Sharon cong., Plain City, Ohio, by Abram Kaufman at the home of the bride, Sept. 29, 1963.

Kanagy—Mast.—Roy D. Kanagy, Belleville, Pa., Rockville cong., and Rita Mae Mast, Sarasota, Fla., Tuttle Avenue cong., by Mahlon Miller and Chester Kanagy at Allensville, Nov. 16, 1963.

Kindy—Beitzel.—Lloyd L. Kindy, Midland (Mich.) cong., and D. Pauline Beitzel, Lancaster, Pa., Barit cong., by Erie Kindy, father of the groom, at Barit, June 29, 1963.
Kreiser—Snively.—Eugene D. Kreiser and Joanne Snively, both of the Lititz (Pa.) cong., by Isaac K. Sensesig at the church, Sept. 21, 1963.

Litwiller—Moser.—Wayne Litwiller, Hopedale (Ill.) cong., and Janice Moser, Tremont, Ill., by Ivan Kauffmann at the home of the bride, Nov. 30, 1963.

Litwiller—Pleines.—Marvin Litwiller, Delavan, Ill., Hopedale cong., and Beverly Pleines, Hopedale, Ill., by Ivan Kauffmann at the Hopedale Church, Dec. 7, 1963.

Nace—Landis.—Marvin Nace, Souderton, Pa., and Arlene Landis, Hamburg, Pa., by Harold M. Fly at the Rockhill Church, Telford, Pa., June 23, 1963.

Nafziger.—Swartzendruber.—Gene Nafziger, Minier, Ill., and Carolyn Swartzendruber, Bloomington, Ill., both of the Hopedale cong., by Ivan Kauffmann at the church, Nov. 28, 1963.

Nair—McCool.—Donald Taft Nair, Hyattsville, Md., First Mennonite cong., and Diane Ellen McCool, Cincinnati, Ohio, Immanuel United Church of Christ cong., by William Alspach and Kenneth G. Good at the Immanuel United Church of Christ, Dec. 7, 1963.

Negron—Martin.—Christino Negron, Narvon, Pa., and Helen L. Martin, East Earl, Pa., Weaverland cong., by J. Paul Graybill at his home, Nov. 28, 1963.

Martin—Gemeinhardt.—Melvin Martin, Zurich (Ont.) cong., and Sharon Ann Gemeinhardt, Bayfield, Ont., by Albert Martin, father of the groom, at the Zurich Church, Dec. 6, 1963.

Smucker—McDowell.—George Smucker, Rensselaer, Ind., Burr Oak cong., and Barbara McDowell, Sugar Creek, Ohio, First Mennonite cong., by William Stauffer, Sept. 21, 1963.

Yoder—Grabner.—Dewey Yoder and Carol Grabner, both of the Lakeview cong. Wolford, N. Dak., by Vernon Hochstetler at the church, Oct. 11, 1963.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Aeschliman, Elton and Florence (Short), Wauseon, Ohio, fifth child, fourth daughter, Vonda Lee, Nov. 5, 1963.

Bauman, Clare and Ruth Eileen (Shantz), West Montrose, Ont., first child, Kevin Grant, Dec. 7, 1963.

Brundage, Cecil and Mary (Gascho), Ravenna, Neb., fourth child, third daughter, Ruth Ann, Nov. 28, 1963.

Gingerich, Richard and Shari (Miller), Goshen, Ind., first child, Richard Eugene, Dec. 14, 1963.

Headings, Sanford and Delores (Stutzman), Hutchinson, Kans., second child, first daughter, Charlene Renee, Nov. 4, 1963.

Hopkins, Rex and Violet (Yoder), Lebanon, Oreg., first child, Marla Kristine, Dec. 9, 1963.

Lapp, Elmer and Fannie (Lapp), Paradise, Pa., third child, second daughter, Eunice Joy, Dec. 10, 1963.

Lepley, James W. and Esther (Ebersole), Smithville, Ohio, first child, Kevin Russell, born Jan. 20, 1963; received for adoption, June 4, 1963.

Miller, Roy and Donna Swartzendruber, Shreve, Ohio, second child, first son, Leroy Wayne, Dec. 9, 1963.

Nafziger, Gerald and Eleanor (Stuckey), Archbold, Ohio, third child, first son, Lynn J., Dec. 13, 1963.

Risser, Devou E. and Florence (Shaum), Elkhart, Ind., fourth child, second adopted daughter, Karen Jean, born May 29, 1961; received for adoption, Dec. 20, 1963.

Ropp, Lloyd and Hilara (Schultz), Newton, Ont., seventh child, third living son, Dean Michael, Dec. 12, 1963.

Schertz, Wayne and Agnes (Classen), Goshen, Ind., second child, first daughter, Mona Sue, Dec. 15, 1963.

Schultz, Harold and Marlene (Schwartzendruber), Milverton, Ont., second daughter, Cynthia Lou, Dec. 7, 1963.

Schumm, Dale and Laura (Bauman), Shakespear, Ont., second child, first son, Dwight Henry, Dec. 20, 1963.

Sensesig, Jacob and Martha (Myer), Gettysburg, Pa., thirteenth child, sixth daughter, Debra Kay, Dec. 17, 1963.

Springer, Ralph and Clarabelle (Garber), Hopedale, Ill., fifth child, second son, Ted Wade, Dec. 13, 1963.

Stoltzfus, Harvey Z. and Lillian (Stoltzfus), Elverson, Pa., fourth child, third daughter, Lois Marie, Nov. 25, 1963.

Troyer, Moses N. and Marjorie (Gilson), Middlefield, Ohio, second daughter, Ida Marie, Nov. 19, 1963.

Yoder, Lee and Dorcas (Troyer), Goshen, Ind., second child, first daughter, Melissa Lee, Dec. 11, 1963.

While vast continents still lie shrouded in midnight darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—Keith Falconer of Arabia.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Christner, Noah, son of Jacob and Christina (Eash) Christner, was born at Middlebury, Ind., Aug. 19, 1885; died at the Mennonite Hospital, Bloomington, Ill., Nov. 21, 1963; aged 80 y. 3 m. 2 d. On April 22, 1915, he was married to Emma Nafziger, who survives. Also surviving are 3 daughters (Mrs. Lavera Horichin, Mrs. Angeline Speacht, and Mrs. Vera Donelson). He was a member of the Hopedale (Ill.) Church, where funeral services were held Nov. 23, in charge of Ivan Kauffman and Dan Zook.

Cramer, Lisa Eileen, infant daughter of Edwin and Kay (Wagner) Cramer, Norristown, Pa., was born at North Penn Hospital, Lansdale, Pa., Oct. 22, 1963; died the following day. Graveside services were held at Towamencin, in charge of Harold M. Fly.

Gunden, Agnes, daughter of August and Lydia (Slagel) Albrecht, was born in Livingston Co., Ill., Jan. 29, 1888; died of pneumonia at Goshen, Ind., Dec. 22, 1963; aged 75 y. 10 m. 23 d. On Sept. 28, 1911, she was married to Christia J. Gunden, who died Dec. 18, 1961. Surviving are 9 children (Ella—Mrs. Wilbur Hunsberger, Orville, Elton, Ralph, Ruth, Lois—Mrs. Ernest Clemens, Cleland, Donald, and Doris—Mrs. Carl Metzler, 2 grandchildren and one stepchild (Mrs. Edward Over). She was a member of the College Mennonite Church, where funeral services were held Dec. 24, in charge of John Moesmann and S. C. Yoder; interment in Violet Cemetery.

Keller, John R., son of Fred and Anna (Rohrer) Keller, was born near Litz, Pa., May 28, 1894; died very suddenly Nov. 25, 1963; aged 69 y. 5 m. 1 d. For the past 13 years he served as janitor of the Erb Church, where he was a member. On Nov. 29, 1917, he was married to Anna Brubaker, who survives. Also surviving are 3 daughters and 2 sons (Mildred—Mrs. Martin Nolt, Anna Mary, Ruth—Mrs. Abraham H. Charles, John, Jr., and Lloyd). Funeral services were held at the church, Nov. 29, in charge of Homer Bombberger and Joseph Boll.

Major, Irvin Stanley, son of Norbert and Mary (Oshie) Major, was born at Rainy River, Ont., April 25, 1963; died at his home in Morson, Ont., Dec. 1, 1963; aged 7 m. 5 d. Surviving, besides his parents, are 4 brothers (James, Bryan, Milan, and Melvin) and his grandparents (Mr. and Mrs. Joe Major and Mr. and Mrs. Charlie Oshie). Funeral services at the Grassy River Indian Mission were conducted by Irvin Grabill and Willard Mamer.

Moyer, Ulysses K., son of Jonas B. and Lizzie (Kriebel) Moyer, was born in Lower Salford Twp., Pa., Aug. 18, 1886; died at the Grand View Hospital, Sellersville, Pa., Oct. 7, 1963; aged 77 y. 1 m. 19 d. His first wife, Ella Landis, and 3 infant children preceded him in death. On Nov. 27, 1932, he was married to Cora Landis, who survives. Also surviving are 7 children (Norman, Harold, Ezra, Mrs. Marvin Godshall, Mrs. Irwin Dettweiler, Mrs. Walton Rittenhouse, and Ada), 34 grandchildren, and 56 great-grandchildren. He was a member of the Towamencin Church, where funeral services were held Oct. 10, in charge of Jonas Freed and Harold Fly.

Ropp, Barbara, daughter of Joseph and Barbara (Gerbig) Maurer, was born in Davis Co., Iowa, May 10, 1887; died at her home near Albany, Oreg., July 19, 1963; aged 76 y. 2 m. 9 d. On Dec. 5, 1911, she was married to Daniel F. Ropp, who survives. Also surviving

are 4 sons and 2 daughters (Samuel, Aaron, Joseph, Daniel, Eva, and Mrs. Anna Mitchell), 4 sisters (Anna, Mrs. Katie Roth, Mrs. Lena Leichty, and Mrs. Sarah Schmucker), 24 grandchildren, and 6 great-grandchildren. One brother and 2 sisters preceded her in death. She was a member of the Mennonite Church. Funeral services were held at the Fairview Church, in charge of Nick Birky and Verl Nofziger.

Steider, Henry, son of John and Lizzie (Wagner) Steider, was born in Woodford Co., Ill., June 2, 1878; died at the Sunset Home, Geneva, Neb., Dec. 9, 1963; aged 85 y. 6 m. 7 d. On Dec. 21, 1899, he was married to Katie Birky. This union, which lasted nearly 64 years, was blessed with 11 children. Surviving are his wife, 6 children (Lee, Harold, Ray, Ida—Mrs. Ivan J. Miller, Ruth—Mrs. Floyd Miller, and Katherine—Mrs. Merle Shetler), one sister (Mrs. Lena Stauffer), 39 grandchildren, and 16 great-grandchildren. Two brothers, 4 sisters, 2 sons, 3 daughters, and 3 grandchildren preceded him in death. He was a member of the Salem Church, where funeral services were held Dec. 12, in charge of Lloyal Burkley and Fred Reeb. Since his wife was unable to attend services, a short service was held at the home of his daughter, Mrs. Merle Shetler, in charge of P. R. Kennel.

Steiner, Menno Simon, son of John and Rosina (Gerber) Steiner, was born in Wayne Co., Ohio, April 7, 1889; died of a heart attack at his home Sept. 23, 1963; aged 74 y. 5 m. 16 d. He was a member of the Bethel Church, and had attended both services the day before his death. On May 22, 1915, he was married to Sarah Nussbaum, who survives. Also surviving are 8 daughters and 5 sons (Ella, LeVina, Martha—Mrs. Herman Geiser, Esther—Mrs. Harvey Geiser, Ida, Samuel, Lester, Melvin, Annie—Mrs. Albert Neuschwander, Rosina—Mrs. Earl J. Amstutz, Menno, Jr., Aldis, and Idella), 47 grandchildren, 2 brothers, and one sister. One daughter, one son, one sister, and 3 brothers preceded him in death. Funeral services were held Sept. 25, in charge of Wilfred Neuschwander, Lester Amstutz, and Jacob Neuschwander.

Yoder, Daniel J., son of John D. and Katie (Miller) Yoder, was born at Hydro, Okla., March 11, 1913; died of a heart condition at the Mercy Hospital, Iowa City, Iowa, Dec. 14, 1963; aged 50 y. 9 m. 3 d. On Dec. 2, 1934, he was married (wife's name not given). Surviving are one son and one daughter (Ester—Mrs. Daniel Coblentz and Alvin), 4 grandchildren, his father, 4 brothers (Tobe, Edward, Henry, and John J. K.), and 3 sisters (Susan, Fannie, and Clara). He was a member of the Upper Deer Creek C.M. Church. Funeral services were held at the Fairview Church, Kalona, Iowa, Dec. 17, in charge of Willis Nisly, Ivan Miller, and Morris Swartzendruber.

Zimmerman, John, son of Joseph and Elizabeth (Roshart) Zimmerman, was born at Chenoa, Ill., Aug. 4, 1891; died at Champaign, Ill., Dec. 18, 1963; aged 72 y. 4 m. 14 d. On Jan. 17, 1924, he was married to Emma Beachler, who survives. Also surviving are one daughter (Joyce), 2 brothers (Joseph and Edward), and one sister (Anna). Three brothers and one sister preceded him in death. He was a member of the East Bend Church, Fishers, Ill., where funeral services were held Dec. 20, in charge of J. Alton Horst.

"Greatest blessing given the human race," suggests my friend, "is the fact that we have to work for our bread."—Oren Arnold, in Home Life.

Mennonite Camping Association

By VIRGIL J. BRENNEMAN

The Mennonite Camping Association (MCA) announces its preliminary plans for two regional meetings to be held early in 1964, one in the east and one in the west.

The western section is scheduled for Feb. 21-23, from Friday noon through Sunday noon, at Rocky Mountain Mennonite Camp, near Divide, Colo. The weekend will feature provocative lectures, meetings of special workshops and interest groups, and provide an opportunity for sharing of ideas and know-how. Periods are scheduled throughout the weekend for tobogganing and skiing. RMMC's director, Clifford King, has tentatively promised bear steak for one of the meals. Others on the planning committee are O'Ray Graber, Marvin Dirks, Marvin Hein, and Virgil J. Brenneman, executive secretary of MCA. The western section should draw participants from both Canada and the United States west of Ontario and west of the Mississippi River.

The eastern section of MCA, which should draw its participants from Ontario and the remaining states, is scheduled for March 13 and 14, at Emmanuel Bible College, Kitchener, Ont. The meeting begins with a banquet and keynote address on Friday evening and continues with an intensive program through Saturday evening. Skilled camp people and resource persons will lead in the workshops, buzz sessions, and panel. The Displays Committee, chaired by Elaine Brubacher, is arranging for extensive exhibits featuring the work of various camps, crafts projects, equipment, and camping resource materials. The Kitchener meeting of the MCA is co-sponsored with the Inter-Church Camp Conference of Ontario. The conference committee also serves as the local planning and arrangements committee. Stuart Martin is chairman of the over-all planning committee, and Glenn Brubacher is chairman of the program planning committee. The joint committees met with Virgil J. Brenneman, executive secretary of MCA, to project the initial plans.

This is the first time for MCA to plan for regional meetings. In previous years the group met in one annual meeting. This year's plan is projected in order to provide for greater participation and be of greater service to Mennonite Camping. Present plans are to have a general meeting and regional meetings in alternate years. The general theme for this year's planning is "The Unique Ministry of Church Camping."

MCA is an organization of Christian

Camp people dedicated to serve the camping interests of the Mennonite and related brotherhood. Membership is open to persons from any branch of the brotherhood who are interested in supporting the spiritual ministry of church camping. For information on membership or the regional meetings write to Virgil J. Brenneman, Executive Secretary, R. 4, Goshen, Ind.



A view of the affairs of everyday life shows vividly that religion and worldly culture have united. A little religion is a good thing in all kinds of activities. Many TV producers recognize that a really popular program should include both show girls and sacred hymns so as to appeal to the people's multiple interests. Music presents simultaneously both the flippant and the religiously serious in an effort to portray the moods of modern life.

Literature mingles the secular and the sacred as two essential parts of a whole. Professional football games that are played on the Lord's day often open with a prayer. Politicians, astutely sensing that a little sanctity is wanted, mix religion and politics, frequently obtaining a strange blend.

Contemporary Christianity has accepted the standards of the world so generally that the average church differs little from other social and humanitarian institutions. Many foreign visitors see the religion that is represented in our churches as an expression of "the American way of life." They view our churches as social organizations with a religious tinge, only slightly unlike many of the numerous service clubs and fraternal organizations that flourish on the American scene.

In many cases, churches are more timid in challenging social evils than are secular institutions. Moreover, multitudes of church members in their personal lives represent a way of life that cannot be distinguished from the life of a nonmember. The church is little more to these people than a "cult of respectability."—from *Beyond Conformity*, by Dr. W. Curry Mavis.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Proclaiming the Parables, by Martin H. Scharlemann; Concordia; 1963; 94 pp.; paper, \$1.75.

This is an important book because it attempts to move the fruits of modern Biblical scholarship to the study of the minister and then to the pulpit. The author, professor of New Testament interpretation at Concordia Seminary, gives an approach to understanding the parables as proclamation of God's redemptive kingdom and then illustrates his method and

unifying theme with the study of five parables.

In the first half of the book the author defines a parable as the instructional and revelatory activity of Jesus (rather than just a story to teach religious truth) in which the element of mystery is important. Then he briefly describes five approaches used historically to interpret the parables (analogy, generalization, setting in life, prophecy, and the principle of divine purpose in redemption). The latter principle, for the author, is the correct approach, and in one chapter (The Kingdom of God) he recounts the story of the Old Testament people of God down to its fulfillment in the person of Jesus (the kingdom) and points forward to its final consummation in the new Jerusalem of Revelation. This latter chapter of 15 pages is a remarkable résumé of Heilsgeschichte (Salvation History) and indeed is the theme and content in which the parables are to be interpreted.

In the last half of the book the author takes five parables (the seed growing secretly, the two sons, the barren fig tree, the unjust judge, and the unjust manager) and treats each with his own translation with textual and exegetical notes and finally offers a homiletical outline. The treatment of the last parable offers a surprise.

In summary, this is an excellent book to move from the complexities of modern Biblical studies in the parables to application and use of the fruits of these studies for the busy pastor or the serious layman. The author's style is popular but based upon solid scholarship. Highly recommended for those interested in solid Biblical preaching.—Robert Lee.

The Basis of Christian Unity, by D. Martin Lloyd-Jones; Eerdmans; 1963; 64 pp.; paper, 50¢.

This little booklet is needed to help us see the issues involved in "unity" in the church of Jesus Christ. It is written by a well-known English author and is an exposition of John 17 and Eph. 4. The clear position of the author is that true unity is a gift of God in Christ; it is based upon basic doctrines of the Scriptures, and attempt at organizational unity on any other basis is not of God.

The discussion is simple, lucid, and Biblical. It is based upon an acceptance of the Bible as God's inspired Word. It does not seem that the author is informed on the best in the ecumenical movement, which also says that true unity must be based upon Biblical doctrine and cannot be brought about by organization. He says that "the invisible church is more important than the visible." This is open to question. There is so much in the book that is helpful that one can overlook such a statement.

This booklet would be a great help to many people, and could well be in our church libraries. The author believes that doctrine can be defined, and is the basis of conversion and Christian growth. Good for a series of Bible study periods for prayer meeting or cell groups.

—Nelson E. Kauffman.

Mennonites, Who and Why, by Leroy E. Kennel; Herald Press; 1963; 16 pp.; paper, 25¢.

This is another attempt to present in a few words the reason for the Mennonite Church. It is written from the historical and doctrinal point of view. The presentation assumes interest in and some knowledge of churches and religious life. The booklet will interest primarily those who already have some interest in the church and religion. The author has succeeded quite well in presenting a brief historical background of the Mennonite Church. He points out that denominations exist because of doctrinal emphases which differ from others. He suggests that Mennonites endeavor to practice their faith and gives illustrations of this.

While this booklet may serve a real purpose, many of us are still looking for a presentation of the message and meaning of the Mennonite Church, which will be written for the person who is irreligious and unfamiliar with religious language. In other words, we need presentations aimed at evangelizing the modern pagans whose number is growing.

—Nelson E. Kauffman.

Upon the Earth: The Mission of God and the Missionary Enterprise of the Churches, by D. T. Niles; McGraw-Hill; 1962; 270 pp.; cloth, \$4.95.

This is the second of two books that are the results of a joint IMC and WCC study focusing on the question: "What does it mean in theological terms and in practice in this ecumenical era for the church to discharge its mission to all the nations?" The first book, *The Missionary Nature of the Church*, by Johannes Blouw, surveys the recent work in Biblical theology having any bearing upon the nature and necessity of the church's mission to the world. Following that book was a series of consultations on five continents. These consultations were followed up by this book which is a theological scrutiny of the empirical issues arising today in connection with Christian missions. Niles lists these issues in the preface, which, to oversimplify, indicate today's problem is not how to do missions but why missions; i.e., the rationale, justification, nature, and strategy of missions. Niles goes on (in the preface) to state his thesis (and presupposition) that missions is a "real implication of Christian discipleship as such" and must be seen not as "a specialty but as an integral part of churchly obedience . . . the missionary enterprise belongs to the very nature of the Gospel."

A book that promises to be so much, of course, greatly excites every missionary; and so failure to fulfill brings an equally great disappointment. But perhaps we expect too much, because D. T. Niles (as no other missionary statesman can) does bring together a wide range of issues and in a preacher's way brings a message to meet the general problem head on. His thinking does represent the best of a synthesis of current ecumenical thought and he is writing so that a layman can understand and group the issues.

The most exciting chapter (for the mis-

sionary) is the lengthy introduction in which Niles reviews the results of the earlier IMC consultations. Then in the next five chapters he deals with the Christian faith itself, emphasizing the oft-criticized Niles' (and company in WCC) "alreadiness" of the Gospel. (This idea has been discussed in detail in the technical missionary journals.) In the next three chapters Niles deals with the specific practical issues confronting the "young churches" and the missions, especially in the ecumenical framework. Niles has already raised this in his contribution to *A Decisive Hour for Christian Missions*, but further elucidation here is especially useful and important for understanding contemporary mission problems. In the last two chapters Niles deals with barriers arising between Christianity and other great faiths and the rise of secularism. The former, Niles had already done earlier in his book, *The Preacher's Task and the Stone of Stumbling*.

In summary, an extremely important book for missionaries and all those related to or interested in missions. The book is written for laymen, but don't expect all the answers. Do expect a stimulating broadening of understanding the contemporary complex mission situation.

—Robert Lee.



ITEMS AND COMMENTS

BY THE EDITOR

Membership in American churches and synagogues is keeping abreast of the population increase, according to latest figures in the 1964 Yearbook of American Churches. The church membership increase and the country's population growth are both given as 1.6 per cent in the annual compilation of church statistics. In actual figures, the Yearbook records that 117,946,002 Americans are members of churches, synagogues, or other places of worship. They represent 63.4 per cent of the total population, the same as one year ago, but slightly less than the all-time high of 63.6 per cent recorded in 1960.

Buddhists, 60,000; Old Catholics and Polish National Catholics, 597,372; Eastern Orthodox, 3,001,751; Jews, 5,509,000; Roman Catholics, 43,847,938; Protestants, 64,929,941; total membership, 117,946,002.

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An 864-page "New Testament in Four Versions" has been produced for *Christianity Today* magazine by the Iverson-Ford Associates of New York. The new volume, just off the press, presents four versions of the New Testament—King James, Revised Standard, Phillips, and The New English Bible—in parallel columns on facing pages.

Known technically as a tetrapla, it is available only to subscribers of *Christianity Today*. It will not be for sale anywhere.

The three modern versions were chosen on the basis of their popularity. The publishers said they felt that to be most useful the volume should present for comparative reading and study the versions in most widespread use.

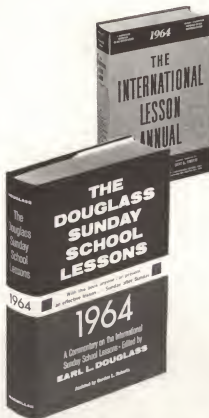
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The Eleventh World Day for Leprosy Sufferers will be observed in January, 1964, by hundreds of Protestant churches over the nation. Though the actual date of the

World Day is Jan. 30, the date of its observance can be flexible. Though the day originated in 1954 by M. Raoul Follereau of the Order of Charity in France, last year was the first time Protestant churches in this country participated in the observance. Program materials for use in World Day services may be obtained free of charge by writing to American Leprosy Missions, 297 Park Avenue South, New York, N.Y., 10010.

WHAT WILL YOUR SUNDAY SCHOOL TEACHER SAY IF YOU READ THESE BOOKS?

Probably nothing, but he or she will probably rejoice that you are contributing more to discussion, and asking stimulating questions. Want to make your teacher happy? Use one of these two books every Saturday night.



The Douglass Sunday School Lessons 1964
Edited by Earl L. Douglass. In many people's opinion, this is the best commentary available on the Sunday-school lessons. The complete text of the lesson is printed. Then Earl Douglass interprets it comprehensively and simply. His interpretation is relevant to today's problems and needs. Includes hints on how to present the lesson and suggestions for audio-visual aids. \$3.25

The 1964 International Lesson Annual
Edited by Horace R. Weaver; lesson analysis by Roy L. Smith. This commentary presents the latest and most reliable background information as the basis for the lesson. The interpretation is done in light of today's needs. Of special help to the teacher is the section, "Major Ideas in the Lesson," which many times can also serve as an outline. Complete texts of the lesson are given both in King James and RSV. Teaching suggestions are included for lecture and discussion methods. \$2.95

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GOSPEL HERALD

Tuesday, January 14, 1964
Volume LVII, Number 2

Role, Responsibility, Relationship of Various Church Units

By Paul M. Lederach

(Eighth in the series of condensed General Conference messages.)

In the New Testament, the church is viewed as "a body of disciples of Christ, united by faith to Him as Saviour and Lord, regenerated by the Holy Spirit, sharing a fellowship of mutual love and brotherhood with one another, witnessing individually and corporately for Christ in the world."

Thus the church has *one* Lord and *one* purpose for its existence. The church exists today to continue the work begun by Christ and climaxed at Calvary and the empty tomb—to reconcile the world unto God. This mission is clearly comprehended in Paul's statement, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18, 19).

Since the mission of the church is the ministry of reconciliation, this determines the role, responsibility, and relationship of each unit: individual, congregation, conference, denomination, and Christendom at large. The ministry of reconciliation must be the underlying concern of boards, of agencies, of committees, of congregations; it is at the heart of worship, nurture, fellowship, and evangelism. In this conception all that the church does in education, in missions, in publication must contribute to the fulfilling of mission. All that follows is an elucidation of this conception.

The mission of the church is in the *world*. It was because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). To be "in the world but not of the world" is an important affirmation. But as we view our church life, we have been so occupied with devising ways of being "not of the world" that we have neglected what it means to be "in the world." In John 17 Jesus prayed: "These are in the world" (verse 11); "I pray not that thou shouldest take them out of the world" (verse 15);

(Continued on page 28)

*Does God care
For the small—
The little creature?
Is such His love?*

*Is not God
Much too high
To love with concern
Each one of us?*

*God's greatness
Lies in this—
That He loves and cares
For all He made.*

—D.



FIELD NOTES

Bishop Christian W. Frank, Salunga, Pa., passed away on Sunday, Jan. 5, after a week's illness following a cerebral hemorrhage. The funeral was held Jan. 8 at the Landisville Church. Obituary later.

Conference on The Christian and Race, at Chicago Avenue Mennonite Church, Harrisonburg, Va., March 31. Speakers include Paul G. Landis, Salunga, Pa.; J. Otis Yoder, Harrisonburg, Va.; Grant M. Stoltzfus, Harrisonburg; Nelson Burkholder, Denbigh, Va.; Richard Weaver, Harrisonburg; and Truman Brunk, Newport News, Va. Lloyd Hartzler, Broadway, Va., will have charge of the worship periods, and John H. Shenk, Denbigh, Va., will serve as moderator.

Spiritual Life meeting at Portland, Ore., Jan. 26-30, with A. Don Augsburger, Harrisonburg, Va., as speaker.

David Kuhns was ordained as deacon at the White Cloud, Mich., Church, July 28, 1963.

S. W. Witmer, retired professor of biology at Goshen College, and Wayne Yoder, college student and science laboratory assistant at Goshen, spent two weeks in the Florida everglades, studying and collecting specimens for use in the college laboratories.

The Ausbund may be ordered from the Mennonite Publishing House, Scottsdale, Pa., at \$3.45 a copy. If payment accompanies order, the book will be sent postpaid.

Sixteen Camp Hebron summer camp counselors, with Leon Stauffer as leader, spent Dec. 27-29 at camp experimenting and exploring the possibilities of winter camping. The weekend, called Icicle Retreat, was very successful and further plans for winter camping are being made.

Weekend Bible studies at Kinzer Church, Kinzers, Pa., Jan. 24, 25, with E. B. Frey, Pettisville, Ohio, and Paul R. Clemens, Lansdale, Pa., as speakers.

Bro. and Sister Reuben Hofstetter, Kidron, Ohio, observed their 50th wedding anniversary on Jan. 4. Bro. Hofstetter served as pastor and bishop of the Kidron Church for many years.

Arthur Torkelson was ordained, Dec. 15, to the office of deacon at the Goshen Church, Laytonville, Md., in the Washington-Baltimore District of the Lancaster Conference, with Lloy A. Kniss officiating.

Plans are under way for a Puerto Rico reunion commemorating 21 years of service and mission work by Mennonites in Puerto Rico. Tentative plans are to hold the reunion in Kansas during late July or early August, 1964. A complete mailing

list is urgently needed of all who have ever served in Puerto Rico. Please send your name and address immediately to Justus G. Holsinger, Box 233, Hesston, Kans., whether you plan to attend the reunion next summer or not.

Arthur Jackson, Philadelphia, Pa., spoke at Frazer, Pa., on Jan. 12.

The Blue Ridge Quartet, Spartanburg, S.C., will be singing at the monthly community hymn sing held at Hartville Mennonite Church, Hartville, Ohio, Feb. 2. A full house is expected.

Alvin Frey, Red Lake, Ont., was guest speaker at the Perkiomen Youth Center on Jan. 6.

In March, 1963, the Mt. Joy, Pa., MYFers enjoyed a visit at the Chisik Emana Synagogue in Harrisburg, Pa. As a result of this visit, Rabbi Joshua J. Adler and 12 young people from his synagogue visited the Mt. Joy congregation on Jan. 5.

Grandma Nissley (Mrs. Frances Nissley), the oldest member of the Mt. Joy, Pa., congregation, celebrated her 98th birthday on Dec. 30. She is well and enjoys company.

Open house for the Landis Homes, Lititz, Pa., is tentatively scheduled for Feb. 1. Bro. and Sister George Leaman will serve as superintendent and matron.

Mr. and Mrs. Jason Eby, of the Paradise congregation, Paradise, Pa., observed their 50th wedding anniversary on Jan. 8.

Amos Rhodes of La Junta, Colo., observed his 90th birthday recently. Family and friends gathered for a supper on this occasion.

E. D. Hershberger, Detroit Lakes, Minn., was at Madsen, Ont., on Dec. 22 for a baptismal and communion service. This is a mission work among the Indians under the North Central Conference Mission Board. On Sunday morning, with the temperature outside about 40 degrees below zero, the church was full, and some had to stand or sit on the floor, as many came to witness the baptismal service. Seven new members were received in this service, ranging in age from 12 to 70. They will be facing much opposition and many temptations. Pray for them. There were about 20 present for the communion service in the evening. Willard Marner serves as pastor at this place.

Don Kauffman, MCC worker, will speak at Metamora, Ill., Jan. 19.

New members: thirteen by baptism at Franconia, Pa.; one by confession at Portland, Ore.; two by baptism at Forks, Middlebury, Ind.; four by baptism at Deep Run, Perkasee, Pa.; two by baptism at La Junta, Colo.; nineteen by baptism at Tavistock, Ont.; five by baptism at Salem, Ore.; five by baptism at First Mennonite, Colorado Springs, Colo.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1903) and *Herald of Truth* (1864)
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TV Trial

The *London Observer* points scorn at United States justice and offers as an example the proposal that Jack Ruby's trial be televised.

If Ruby's trial is televised, we will deserve the scorn the *Observer* directs toward our justice. Such a trial should not be entertainment. A murder trial should not be turned into something to be paraded and glamorized before a public which already sees too much murder and hatred.

The Jacksonville County Ministers' Association of North Carolina sent a message to Joe Brown of Dallas, Texas, urging him to bar televising of the trial of Jack Ruby, charged with the murder of Lee Harvey Oswald. The message said, "Realizing the burden of responsibility you hold, the Jacksonville County Ministers' Association sincerely urges you to decide against televising the Jack Ruby trial. Our reasons are threefold:

"1. The morale of our nation is at stake; the impact upon the minds of viewers from facts revealed surrounding the trial would be demoralizing.

"2. The moral life of our nation may result in detrimental compromise; vengeance by one person could become a symbol of a nation's vengeance—a travesty of justice.

"3. Our children viewing such a trial may tend to glamorize vengeful murder."

The points are well taken.

It would seem that it should dawn upon our consciousness that we are reaping what we have sown. The crime rate for the first quarter of 1963 jumped 9 per cent above that of the same period of 1962. Can we expect anything else? We can hardly expect a lessening of evil when evil is blessed and glamorized before our eyes, when the main character is the crook, when the real man of the story is the murderer, when the star lives the freest sex life, and when the one who can beat the law or cheat another the worst is

pictured as the brainiest and the cleverest.

Isn't it about time that we realize we can't glamorize immorality and killing and build morality and peace? We can't laud vengeance and promote love. We cannot engender hate and encourage concern for others.

More Christians ought to get concerned about the things glamorized in our newspapers, our magazines, over radio and TV. We ought to get concerned to the point that we demonstrate our Christian nonconformity by voicing our concern. For if our nonconformity does not show up in a denial of and a difference to the moral standard of our society, it is useless to talk about it elsewhere.—D.

Such Trust Be Ours

John Todd's parents died when he was six years old. He was sent to live with a kindhearted aunt. Later in life John became a minister. One day he received a letter from his aunt in which she told him that she had an incurable disease and death was near. In her distress she wrote John asking any help and encouragement he might give.

John Todd wrote:

"It is now thirty-five years since I, a little boy of six, was left quite alone in the world. You sent me word that you would give me a home and be a kind mother to me.

"I have never forgotten the day when I made that long journey of ten miles from my home to your home. I still remember the tears of anxiety as, perched on your horse and clinging tight to Caesar, your colored man, I started for my new home. Night came. The darkness deepened and I was afraid. Finally, we rode into a clearing and there I saw your friendly candle in the window.

"I remember your waiting at the door and that you put your arms around me. You lifted me, a tired and bewildered little boy, down from the

horse. There was a bright fire on the hearth, a warm supper on your stove. After supper you took me to my room, heard me say my prayers, and sat beside me until I fell asleep.

"Someday God will send for you to take you to a new home. Don't fear the summons, the strange journey, the messenger of death. At the end of the road you will find a welcome and love. You will be safe in God's care and keeping. God can be trusted to be as kind to you as you were to me so many years ago."

Fear is cast aside by a true comprehension and experience of love. Love casts out fear. To know that God loves His child more than any natural parent can love his child casts fear aside and trust takes over. To realize that "underneath are the everlasting arms" and over us is the all-seeing eye gives comfort from Him who is known as the "God of all comfort" (II Cor. 1:3). "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Will the God who saves in life, who guides in our decisions, who leads by His Spirit, desert us at death? Of course not. Even through the veil of occasional doubt we do know better, for He said, "I will never leave thee, nor forsake thee." Nothing shall separate us from His love.

Be not dismayed whate'er betide,

God will take care of you!

Beneath His wings of love abide,

God will take care of you!

Thro' days of toil when heart doth fail,

God will take care of you!

When dangers fierce your path assail,

God will take care of you!

—D.

Think on This

"Well do I remember the joy that came to me as a young minister when I came to know that I was not called upon to defend the Scriptures so much as to preach them as they pointed to Jesus Christ, my Saviour. I didn't have to defend the sun nor the light it gave to the day. A great new confidence in God's Word had been born in my mind and heart."—Harrison Ray Anderson, in *Presbyterian Outlook*.

The fellowship of the congregation is the cutting edge for carrying out the mission of the church.

Role, Responsibility, Relationship of Various Church Units

(Continued from first page)

"I also sent them into the world" (verse 18). The church does not exist for itself; its role is never self-preservation, for this results in misplaced emphases and finally in death.

I. The Congregation

Though we recognize full well individual responsibility for repentance, for confession of sin, for acceptance by faith of the gift of salvation through Jesus Christ, and for obedience, here, however, our focus is on the church as a body. It is the people of God. The basic reality is not the individual but the community of believers. The individual has his real existence only in the brotherhood. Outside he is lost, alienated from God, an enemy, under the domination of Satan, and in the kingdom of darkness. Christ manifests Himself through those who have come in repentance and faith. Thus the individual is not a section of a number of believers; rather, he is to be a revelation of what it means to be in Christ, in His body, of which He is the Head.

The congregation is the primary unit of our concern. Here redeemed men are members of one another. Rom. 12:5. Here there is love one for another. John 13:34, 35; Gal. 5:13; 1 Thess. 5:12. Here there is the same mind one toward another. Rom. 12:16. Here one edifies another. Rom. 14:19. Here there is admonition (Rom. 15:14); care one for another (1 Cor. 12:25); service one to another (Gal. 5:13); bearing of one another's burdens (Gal. 6:2).

This fellowship is the cutting edge for carrying out the mission of the church—not the conference, the church-wide boards, or larger ecclesiastical entities. To be under the lordship of Christ, to be a minister of reconciliation and a revelation of the new creature in Christ is the responsibility of Christians wherever they are—at home and work, and in the community. This responsibility is not altered whether one is a layman, a minister in the local congregation, an officer in conference, or a church institution employee.

The mission of the church is one; yet the

church must live its life and carry out its work in two different areas. There is a sense in which the church is *gathered* for worship, fellowship, and nurture, and is *scattered* for witness and service. Even though we separate the two for purposes of discussion, the church gathered and scattered is really one.

When the church is gathered, there is corporate worship, group prayer, Bible study, listening to other Christians, and attempts to find ways to make the life of the gathered church increasingly relevant to the life of the church in the world. Here in the fellowship of worship and nurture Christians come to recognize that the whole church is called and sent to reveal God's love for the world. They come to see that the church is called and sent to serve the world, not by the special tasks that Christians may be engaged in while the church is gathered, such as ushering, Sunday-school teaching, serving on committees, but mainly by the style of life—in word, deed, attitude—that affirms that Jesus Christ is Lord of all of life.

Here the truth is impressed that the church has a ministry in the world, and that it is carried out when brethren are concerned about all men, when they are willing to accept all men as Jesus did, when they are ready to share with men what God has done in Christ and to invite men to Jesus Christ, and when they are concerned that there be justice and righteousness among men.

When the church is scattered, Christians carry out the mission of the church in the world of daily work, of family, of community, and of recreation and leisure time.

Christians live in the society we often call "world." The church does not ask us to withdraw from the world; rather, our Lord tells us to go into the world! As we go, we find our experiences in worship of great help and strength. But brethren need to help each other face many issues. What is the counsel of God concerning occupation? concerning responsibilities as a citizen? What are the needs in our community? How do we deal with oppression, injustice, violence? What makes a home Christian? How shall the material resources God has given be used? How should time be used? And what about leisure hours and recreation?

Through the Spirit and his brethren, the

Our Readers Say—

The question was raised in this column (Dec. 10 issue), "Just what is Mennonitism?" After writing down my ideas on the subject, I reread Omar Eby's articles (Oct. 29 issue), to which the writer of this question had referred, and found that Bro. Eby had already answered the question excellently with his example of the "Mennonite donkey." Certainly our goal should be to give to the world the saving Gospel of Christ, not a gospel of Mennonitism, but the institutions of Mennonitism are ideas, personages, and applications which help to present the Gospel and build up the faith and life of those who accept the Gospel. To give an example of the "personage" aspect, we would all agree that knowledge of the great zeal and faith of our Anabaptist forefathers is an invaluable inspiration for us, and we definitely could not count on the Lutheran Church, for example, to keep before us the inspiration of Conrad Grebel, Menno Simons, and others in the absence of the present Mennonite influence. Is not this one of the many purposes (small though this one aspect may be) which justify the institution of Mennonitism? One more illustration: So long as the Bible student uses his commentary rightly, it is a valuable tool; it is only if he were to read his Bible commentary as the Gospel, taking only occasional interpretations and references from the Bible, that he would err.

To apply this example, the Mennonite "commentary" is an excellent aid, provided we use it to proclaim the Gospel of our Christ. Only if we study and implement our "commentary of Mennonitism" diligently, while looking to the Bible merely for occasional interpretation, does the institution of Mennonitism become a curse instead of a blessing.

—Wayne Burkhardt, Brutus, Mich.

Christian's work in the world is never a personal or individual matter. This does not mean that the Christian may not work absolutely alone in some area of life. It does mean that he works alone only in a physical sense, for he is undergirded by the prayers of the church, he belongs to a larger group, so that even at the moment of making personal decisions, he is a part of the large strategy of Christ and the church for the redemption of the world.

This conception requires a new look at congregational worship and nurture. The church will not be seen as an accumulation of programs. Mission will be seen not as keeping the wheels of committees and teaching agencies moving, nor as adding teaching agency to teaching agency, nor as increasing the number of times members meet together, nor proliferating committees and jobs to be done when the congregation is gathered.

Each congregation will be forced to think creatively concerning which teaching agencies and organizations are actually needed in its situation in order to prepare persons for participation in the life of the church and in mission. It will select those most apropos to its situation. *Flexibility* must become a characteristic of the local wor-

(Continued on page 43)

Paul M. Lederach is director of the curriculum development and service department of the Mennonite Church. He also serves as a bishop in the church.

The concept of Christian vocation must of necessity embrace both that call which creates the people of God and that call which arises in our "natural" existence in the world.

The Calling of Every Man

By Paul Peachey

Nowadays we hear much about the loss or lack of meaning in individual life. Small intimate communities break up, and the vast impersonal world rushes in upon us. Science and machines, on the one hand, have made our world small. Most parts of the world are in easy reach of any other part. On the other hand, however, these same achievements bring a vastness of time, space, and numbers to bear on our life, quite beyond our capacity to comprehend. And this vastness threatens to reduce each of us to utter insignificance.

Before the days of the locomotive, the automobile, and the airplane, the world in the actual experience of most people was local and concrete. There seemed to be a sort of balance between the size of the individual and the size of his world. Now this balance is gone, and the world seems too vast and complex for one person to master.

It is easy, however, to exaggerate or to misunderstand our present situation. For not only does it offer new possibilities of human fulfillment, but even amidst new difficulties we must remember that men have always faced the problem of meaning. They have always felt threatened and insecure in a world which in some respects seems indifferent or hostile to the human individual. Certainly the Biblical writers felt this as keenly as any twentieth-century urban "cliff dweller," even though the circumstances under which they lived seem vastly different. This comes through with great force, for example, in Psalm 8: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

Recognizing this deep anxiety in man, the Bible asserts throughout that human existence is purposeful, that every man matters. That purpose, seeing it is universal and eternal, somehow embracing good and evil, is embedded in God's own hiddenness. There is mystery; we simply cannot figure things out completely. To comprehend the universe and its Author would require capacities of mind and soul quite beyond our range. But Biblical revelation affords us fragments and flashes, as it were,

of a magnitude that we can grasp. God calls every man, ordaining purpose in his life. That individual purpose reflects the larger mystery which we cannot grasp. The finite becomes a kind of parable of the infinite. The love of God, quite beyond us in its infinite power, assumes a human scale when the prodigal son is embraced. Luke 15.

It is in the concept, in the act, of the divine calling that the Biblical message makes the purpose of human existence concrete. The rich profundity of salvation bursts the limits of language and doctrine. We to anyone who seeks to reduce it to a single, simple formula. Recognizing this, it is not amiss to say that the whole of Biblical history is a continuous object lesson in divine calling. Since the call of Abraham, God has been assembling a "chosen people" through whom His purposes for man are to be realized.

The stories of this history have been familiar to most of us since early childhood. A wandering band of desert tribes, the sons of Israel, became a nation in the ancient world, with a strange destiny. United for a time by the usual political apparatus of national unity, this people was created on a different and far deeper basis. God acted in a unique way, effecting their unity by spiritual power. And if this people Israel, in the perspectives of the New Testament, lost their way in rejecting the Messiah, yet their strange persistence amidst the adversities of many centuries, without the political instruments of nationhood, testifies to the power of their vocation.

To the human mind this vocation is puzzling. On the one hand, it does not depend on human merit. Repeatedly the Old Testament insists that the Israelites were called, not because they were better than others—in fact, they were insignificant—but because God chose or elected them. This was stressed also in the New Testament, especially by Paul. Rom. 9–11. Indeed it is so important that a doctrine of predestination became widespread which held that some people are predestined to salvation, others to damnation, both prior to, or independent of, anything men may do. Furthermore, even though the Israelites or Hebrews fell repeatedly into disobedience and sin, thus betraying their calling, God declared nonetheless that a remnant of His chosen people would somehow tri-

umph. On the other hand, however, the whole message of the Bible clearly assumes that men are responsible and free. From beginning to end they are called upon to choose. Their own response fixes their destiny.

Our present purpose is not the resolution of this apparent contradiction. It is rather to insist that any notion of a divine calling must be viewed in this context. God calls and gathers a community, and individual or personal callings can be identified as such only in a corporate setting. In our American society, where in theory individual freedom is idolized, this point can hardly be overemphasized. God calls a community (see especially the not a people-people of God theme in 1 Pet. 2 and Hos. 2), and the discussion of individual destiny requires the community. 1 Cor. 12; Eph. 4. To speak of vocation or calling in Christian terms, including in the end, however, also the question of a "secular" vocation or profession, is thus to speak of something very different from the logic of high-school "vocational guidance," for example, or of an employment agency.

Despite its central importance, or perhaps we should say, because of it, Christian vocation is always more or less misunderstood. The concept of Christian vocation must of necessity embrace both that call which creates the people of God and that call which arises in our "natural" existence in the world. And whatever our doctrine may say about them, we experience here two distinct interests or "poles" of attraction. Here the tension between "church" and "world" becomes acute.

Often the tension seems unbearable, and much of church history is shaped by efforts to resolve it. On the one hand, we may conclude that the "heavenly calling" should take priority over the "earthly" one, and, if we are medieval Christians, we may enter a monastery, or if twentieth-century Mennonites, we may opt for "full-time Christian service." On the other hand, somewhat following Martin Luther, we may decide that every legitimate calling in

How Dwelleth the Love of God in Him?

By IDA M. YODER

Engrossed in earning

Luxuries,

His ears were deaf

To pleas for

Bread

From brothers far away.

Walton, Kans.

Paul Peachey is a Mennonite minister and executive secretary of the Church Peace Mission, Washington, D.C.

the world is sacred, that plowing a furrow glorifies God as surely as preaching a sermon, and then find ourselves simply ravaged by the logic of the job market.

Now, to be sure, down through the centuries, men have found that the call of Christ embraced, now a plow, now a pulpit. The point to be stressed here, however, is that to pose the question of vocation in terms of the foregoing alternatives is to misconstrue the choice in the first place. We are called as human beings, in *this world*, to work out our *this-worldly* destiny, but not in terms of that circle of logic whereby this world operates without deference to the God on whom it depends. Rather, we accomplish or fulfill our destiny in *this world* in response to the grasp with which God in Christ has laid hold upon us. Viewed from here, it becomes as heretical to ignore or violate our human obligations in the name of "full-time Christian service" as it is to allow the logic of economic or professional advancement to arbitrate the claims of Christ in our life.

This does not question the validity of "full-time Christian service," nor does it, on the other hand, glorify "secular" callings. The concern is rather to clarify the basis on which specific vocational choices are made in the first place. One sees the dual concern vividly expressed in Paul. Though stressing that men who won't work can't eat (II Thess. 3:10), he is deeply conscious of the perpetual threat of the love of money (I Tim. 6:10). Though recognizing that they who preach the Gospel should live by it, his whole life demonstrated his awareness of the profound perils of such an existence. Paul sought something that was basic to both types of calling.

The modern missionary movement and the greatly enhanced professional competency of the staffs of religious institutions in our time, made possible by the economic resources of the industrial society, have been accompanied by serious confusion in the churches. Certainly, in appropriate manner, the churches must "lay hands" on those set aside for special service, but this entails hazards, usually not adequately recognized. It implies that farming, building, banking, ditch-digging, especially when local, are matters of indifferent religious meaning, or in any case, of the private conscience. The effect is disastrous. For while in the average congregation, moralizations concerning daily life flow perpetually from pulpit and lectern, there is no tangible way to embrace the "ordinary" vocations in the dialogue of congregational life. Accordingly, even when the few set sail for some remote island, congregational involvement may not get far enough beyond the ceremonial level.

Nothing is more desperately needed in the churches today than a tangible sense of Christian calling. We are called as

Christians, and it is our life in this world that is the subject of this calling. If, as has been the case in every age of the church, some are called also in "full-time Christian service," let it be only in the healthy matrix of the called people. And lest such a calling is confused with, or a substitute for, our "this-worldly" existence, perhaps people engaged in full-time service should develop also "secular" skills. Otherwise, in a highly industrial society, having no material basis of existence but the pulpit, they may develop too vested an interest in things as they are to be responsive to the things that must come.

Prayer Requests

(Requests for this column must be signed)

Pray for a young man who has served the church faithfully but has turned against his mother and friends because of a spectacular girl who has tempted him with her continued attentions.

Pray for the four-month-old child of Dr. and Mrs. Clarence Rutt, MCC workers in Indonesia, who is seriously ill in the hospital there.

Martha Hudson, 4715 Bennett Rd., Toledo 12, Ohio, writes: Please pray for me daily for healing from a severe nervous sickness which includes despair, anxiety, and fears. I am under the care of a psychiatrist three times a week and I am desperately in need of your prayers and those of all who will pray. Please pray daily until I say that I am well. Thank you.

A Prayer

FOR THIS WEEK

Eternal Father, we thank Thee that Thou hast loved us from the eternal ages past with a love that has never wavered and that has always performed for our benefit. We are creatures who need to be loved. We have found this "unmotivated" divine love in the cross-death of Thy Son, our Lord and Saviour. Accept, we pray, our gratitude.

Now in an hour of personal, national, and world crisis, when so much seems to have fallen apart and so many things seem to have little or no relevance, we come to Thee. We come and pray for Thine enablement through the Holy Spirit for the disciplining of our souls, so that we may console rather than criticize, help rather than hurt, lift rather than let down, and love rather than hate. Teach us, too, the utility of self-effort, the reality of life in Christ.

We thank Thee, Father, that Thou hast heard us and that we can look forward to days when our outward behavior will become more and more concentric with our changed Spirit-disciplined souls. Still more glorious than this, we look forward to the day when we shall be complete in Thy likeness!

Father, hasten the day! In Jesus' name, Amen!

—Kenneth G. Good.

Our Mennonite Churches: Franconia



The Franconia, Pa., congregation dates back to 1729. The present building was erected in 1892, and enlarged in 1917. Since it is centrally located in the Franconia Conference district, it has been the meeting place of the conference body for many years. Some meetings are known to have been held before 1769, and regularly since 1806. The present membership is 648. Present bishops: Curtis Bergey; pastor: LeRoy Godshall; senior pastor: Menno Souder; and deacons: Samuel Hackman and Samuel Leatherman.



Nurture Lookout

Stewards of the Gospel

Nobody likes to be brainwashed. And the word itself has bad connotations. It came into use during World War II pretty much as a label for enemy attempts to reorient people for their own purposes. But how about some positive Christian brainwashing for God's good purposes? All of us will freely admit that there are some dusty, cobwebby corners of our minds where we could use a little washing up. Lots of stuff gets stacked up in our heads, like old cartons of yellowed papers piled in a corner of the attic. We mean to sort through all this sometime. But we never do. Maybe if somebody would help us, we'd get it cleared up.

Take this idea of Christian stewardship. What does it mean? What is its breadth? And mainly, what is its meaning and use in the New Testament? Without thinking too hard we drag out some easy answers. If we look again, we recognize these as the same old yellowed answers we have given to the above questions for years. Of course, if these are the right answers, we are ahead in the first round. But how do we know whether they are wrong or right if we have simply bought wholesale and stored what someone else has said? This, I am afraid, is what most of us have done. Just to be sure, check yourself on this one:

"New Testament writers use the term 'stewardship' only in the sense of stewards of the Gospel and not with an emphasis on the use of money." True or false?

Call it brainwashing if you like (it's the good kind). Several agencies in the church are co-operating to help us think through the meaning of Christian stewardship. The theme for the year promoted by both the MCEE and the MBMC is "Stewards of the Gospel." General Conference, through various of its agencies, including, of course, the Stewardship office, is emphasizing stewardship over a two-year period, August, 1963, to August, 1965.

The organizing objective for this stewardship emphasis has been briefly stated as follows:

"To rediscover as a church the Biblical concept of stewardship and to experience its implications in all of life." You will hear more of the Biblical idea of stewardship in 1964. Maybe you will want to do your own washing. At least, let's leave open the possibility that there may be something here "to rediscover."

—Arnold Cressman.

Why Did I Wait?

By HELEN SINGER

As a child, I had no Christian training, and as the years went by, I wandered aimlessly from one church to another, not knowing what I was searching for. We never had a Bible in our home except on the weekends Grandmother came to stay. She read her Bible every night and I would sit in awe and watch as she knelt by my bed and said her prayers faithfully. Those are the dearest memories I have of her now as I am older and understand what her religion meant to her.

We never spoke of God in our home, except for my father to taunt me when I returned home from church and he would ask me what I had learned. I would only hang my head and try to understand what had happened to make him act as he did. Mother never spoke unkindly about my attending, and always saw that I was up on time and that my clothes were always neat and clean.

Holidays in our home meant celebration with an overabundance of liquor, and plenty of food. Christmas and Easter were just other days, with never any explanation of the true meaning. There was always a feeling of hopelessness, for I had no one to turn to when there were things I didn't understand.

I was invited to attend many different churches, but as soon as I was told that the following Sunday would be my turn to lead in prayer, I wouldn't attend. I would sit for hours and try to write a simple little prayer, but the words wouldn't come. Would you have any idea how a child of my age must have felt not to be able to talk to the Lord?

As the years went along, my parents separated and we lived with Mother. She gave us all her love, but she never understood anything about the Bible. In order to secure financial help when the depression hit, she had me become a member of a church that I knew nothing about, but what was taught to me there. I have no remarks to make about that particular church, for in this country each has his own choice to make as to what denomination he wants to belong to, but this was not my choice. And so I soon drifted away.

After graduation, I obtained a position as a maid in a Christian home, and one evening while attending a revival meeting, something tugged at my heart and I felt someone urging me to go forward. It was a wonderful feeling, and I was so happy. At last my life would change and I would find the peace I had been seeking. But no one was around to help me in my newfound Christian life.

After marriage, I started attending the same church, but gradually found it was



Mennonite Mutual Aid

Church Concern in Action

Thirty-day demand, 3 per cent notes. Interest compounded semiannually. Notes are usually paid by return mail, but never more than 30 days after demand. Mennonite Church Buildings needs and is soliciting this type of investment to balance its other borrowings for Mennonite institutional and church loan requirements.

During the past few years, a number of individuals and congregations have deposited with MCB from \$100 to \$2,500 in funds which they do not expect to need for at least a year or two and which otherwise might have been in a checking account. Through this method they were able to earn interest and still have their funds within a few days if needed. The 3 per cent interest compounded semiannually accumulates surprisingly fast.

Mennonite Church Buildings is meeting a need in our church as evidenced by over one million dollars of loans to a variety of Mennonite institutions and churches scattered over our entire Mennonite Church. The policies of banks and other lending institutions largely exclude church-related projects on a long-term basis. Our Christian beliefs and doctrine indicate that we must consider more than the financial returns from an investment. An investment in the Lord's work is putting our beliefs into practice.—Mennonite Mutual Aid, Inc., 111 Marilyn Ave., Goshen, Ind., 46525.

much easier to stay in bed or make other plans. How happy the devil must have been in accomplishing with me what he did! But throughout all this aimless wandering, God kept me under His wing. Even though I didn't attend church, I felt that living as good a life as I could—and helping others—was sufficient. But how wrong I was! What wasted years! All I would have had to do was ask the Lord for guidance, but even after 25 years, I still could not pray—only when it was something I wanted, never for others.

Mother passed away two years after I was married. I don't know if she had made her peace with God, for she died alone, and only our heavenly Father knows the answer.

Father never accepted Christ. His dear neighbor tried many times to talk to him about his need for God, but was laughed at and many times went home in tears. Father always said he didn't need God, for all the wealth he had accumulated he had made without anyone's help. He died one night of a stroke, and he took none of that

wealth with him. How rich he would be today, if he had accepted Christ before the opportunity passed him by!

I finally began to think seriously of my Christian life, for after eleven years of marriage, God blessed us with a son. I wanted to give him the chance I never had. We lived next door to a parsonage, and though the minister and his wife were dear friends, he never had the right approach to getting us interested in becoming members of his church. Some do not have the right approach, and it is so easy for a non-Christian to make such flimsy excuses as, "We just aren't ready yet."

I thought I had to wait for that little inner voice that had spoken to me years before to tell me it was time to answer God's call. But how wrong I was! When our present minister and his wife called on us, he explained to us all about Christ, and

all we had to do was get on our knees and ask Him for forgiveness for all our sins and accept Him as our Saviour. Oh, to have waited so long, when salvation was right there within reach!

Now I have found the answer to what I was searching for all those years. Living the life of a Christian has not been easy. I find myself turning back to some of my old ways, but when I stop and take stock of myself, I leave the old ways behind. I know many people watch to see what kind of life I live, but with God on my side I don't worry.

Why did I wait? Can I live up to my Christian life? Are there others waiting for someone to come to them and ask, "Are you saved?"

Will you take my hand and walk side by side with Him?

Massillon, Ohio.

and the college enrollment has grown to more than 600 students. It was also during his administration that the college raised an endowment fund of over \$300,000 and received accreditation by the Southern Association of Colleges and Schools.

In commenting on his election to the office of President of E.M.C., Mr. Augsburg stated: "This call is accepted with the awareness that such a responsibility is larger than any one man, but it is accepted as a call of God with the assurance of wisdom from His Spirit and the anticipation of gracious assistance from my colleagues. Among the various challenges of administration are those of clarity, consistency, and communication: clarity of vision and purpose, consistency in interpreting the role of the college in today's world, and communication that involves the entire faculty for maximum service.

"Eastern Mennonite College is a Christian college," continued Mr. Augsburg, "and as such it has a redemptive mission in society. With the awareness that the natural development of a human being in this fallen world does not lead him into the church, such a college serves to promote the values of the Christian faith in a setting that makes Christian choice possible. To be a Christian college does not militate against academic freedom, for Christian faith to be true must be fully free. Historically, education is one of the forms the Gospel has taken, and for the Christian college this means the goal of education is the 'whole' student—character, personality, intellectual competence, and spiritual excellence. Truth, by its very nature, implies commitment as much as comprehension.

"As to the mission of this office, it is multiple. As a small college our mission is not to emulate a university but to fulfill our own role. One of the primary challenges is a strong faculty, not simply academically, but in spirit and unity, in good inter-faculty relations. With respect to program there is room for a more consistent relating of Christian thought and principles to the whole field of secular studies. In regard to purpose, the Christian college must help the church clarify its mission to the world at large and not only help the church save itself. The decisions and policies for which this office must provide leadership in the next years will call for relevance and creativity; but they are not the decisions of one man alone. They are decisions for the total faculty and the Christian Church, decisions that find their directive in the living Christ."

Mr. Augsburg, age 34, is married to the former Esther Kniss. They reside in Park View and are the parents of three children: John, Michael, and Marcia.

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Best ties for your Christmas gifts? Heart strings!—Oren Arnold, in Home Life.

OUR SCHOOLS

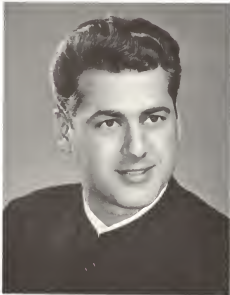
Eastern Mennonite College Elects New President

Myron S. Augsburg was elected on Jan. 2 as fifth president of Eastern Mennonite College by the Board of Trustees of E.M.C. and the Executive Committee of Virginia Mennonite Conference in joint session. He will succeed President John R. Mumaw, whose term of office expires in June, 1966.

Mr. Augsburg is currently serving as Assistant Professor of Theology at Eastern Mennonite College, and is associate pastor of the Park View Mennonite Church. He is an ordained minister in the Mennonite Church and has held pastorates at Sarasota, Fla., and Richmond, Va. He also served for several years as Pastor of Students at E.M.C. He is the author of three books: "Called to Maturity," "Quench Not the Spirit," and "Plus Living." His fourth book, "Evangelism—Invitation to Discipleship," is scheduled for publication this summer.

After receiving the A.B. and Th.B. degrees from Eastern Mennonite College, Mr. Augsburg attended Goshen College Biblical Seminary where he received the B.D. degree. He received the Th.M. degree from Union Theological Seminary, Richmond, Va., and is a candidate this spring for his Doctor of Theology degree from that institution.

Mr. Augsburg has served as evangelist in over 50 major community-wide campaigns, including campaigns in the Middle East and in Jamaica. He is chairman of the Board of Directors of Inter-Church Evangelism, the organization which sponsors his



current crusades. Included in the crusades held during the past year were those in Salt Lake City, Utah; Canton, Ohio; and Newton, Kans.

In choosing a new president for Eastern Mennonite College, the Board of Trustees also gave recognition to the significant contributions of President Mumaw to that institution, and to the progress made under his leadership. Taking office in 1948, President Mumaw came to a campus with two major buildings and approximately 200 college students. During his administration six major buildings have been constructed,

The Dynamic Community

By David E. Hostetler

Many Christians are idealists and dreamers. They carry pictures around in their heads of the perfect church. Their most ardent desire is to belong to the only true and immaculate church of Christ. These same people may spend much time and energy trying to prove to themselves and others that the New Testament contains a model of such a church.

What a shock it must be to such to discover that the primitive church was not without blemish! Nor did many of the local congregations approximate some of our more disciplined twentieth-century churches—in terms of morality, ethical procedures, and even in general spirituality. This is not to deny the obvious qualities of the New Testament churches.

What Jesus said as He petitioned, "I do not pray that thou shouldst take them out of the world . . .," came to pass when the Apostle Paul wrote to the believers in "the house of . . ." Between the simple New Testament churches and the soaring Gothic cathedrals of the Middle Ages, the church suffered such a general dilution and weakening that it would take volumes of church history books to describe the decline.

Our purpose here is to examine and advocate that dynamic and yet simple concept of the church which does not demand all the expensive trappings of modern Christianity and yet which evangelizes the world.

The People of God

Who can be a member of this church of Christ? The answer is as broad as the universe—any human being is eligible. Men and women of all races, all social classes, all types of morality have become humble disciples of Christ. These include business tycoons and thieves, housewives and prostitutes, tillers of the soil and sluggards, honest men and liars, the most highly cultured and murderers. If there is no class of men barred from the kingdom of God because of its past, what marks a man as belonging to the people of God?

CHRIST! He is the difference. He it is who invites men from all walks of life to follow Him. And He it is who stamps His character on them. Turning to Him is called conversion. A totally new orientation of life—a new goal, a new outlook on life—forms the new birth experience. These "new" men and women are the people of God. There life apart from Christ would be worse than death.

Since Christ is the difference, how can His relationship with His people be described? First, there is an organic relation-

ship. Such figures as the vine and the branches or the body of Christ, with Himself as Head, illustrate for us this divine-human union. Spiritually speaking, nothing more invigorating can be imagined than to have Christ's lifeblood flowing through our veins. So, in this sense, God's people become nothing and die if they are separated from their source of life.

Another aspect of this relationship is that producing fruit is a natural result and not the outcome of strain and stress. Those who are truly united to Christ do not need to kill themselves, so to speak, to develop the fruits of the Christian life. What tree has ever said to itself, "Now I must get busy and produce fruit"? If this is once properly understood, how much of the tension can be removed from Christian living!

Taking this union with Christ as the basic starting point, one can proceed to the "kingdom" concept. The Apostle Paul claims that he was a slave of Christ. In his use of the word "slave," he meant all that the word could possibly carry. He had no other will than Christ's. The Lord could have struck him dead and he would have counted it right. Beginning with slavery to Christ, the Christian is raised to the status of servant. The servant has more privileges than the slave. He may become an emissary, an apostle. As a servant to the King, the Christian is honored, not because of his position, but because of whom he represents.

Beyond all this, "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you."

Perfect union, however, results in mortal man becoming a "son of God."

Welding all that is best in Christ's teaching to the will and purpose of the believer is the Holy Spirit. The earliest followers of Jesus became dynamos of faith because of their certainty that they were baptized of God.

Nothing less than total commitment and total conviction will create the people of God; and this, only if the totality is blessed by the Spirit. In the meantime, let us be prepared to work out our faith in the midst of carnality, imperfection, and even corruption.

The Holy Community

We have been thinking about the individual's relationship to God and how he may become a member of the church. Now, the individual's experience is fused into corporate expression.

The church comes into being when fragile men, converted, born again, and bap-

tized of the Spirit, unite to carry out the purpose of God. It is at this point, which ought to be the highest in Christian living, that Christians prove the greatest failures.

Why do Christians bite and devour each other? Why do brothers in the faith find themselves in a position where they almost hate certain other brethren? Why does the brotherhood find it easier to divide than to stay united? Perhaps there are no easy answers to these questions. One possible explanation might be that the children of God have not learned to live out between themselves the Biblical concept of love.

The holy community results when these same struggling, imperfect men strive to help each other live more righteously and glorify God together. The community serves as a conscience to its various members.

The Corinthian church was called to attention by Paul because the church's sensitivity to sin had weakened and things were permitted that should have been punished long ago. So this "holy" community needed cleansing. ("Holy" meaning separated.)

Not only should church members help to stimulate each other toward better living; they also develop, in community, a conscience which speaks to the world. As common people practice, radically, what the Bible teaches, their fellow men will begin to notice the activities of the new community. And as this community grows in size and influence, it becomes the salt of the earth and the light of the world.

Holy living, in community, is perhaps the most convincing way of glorifying God. The brotherhood cares for a sick sister. The church finds ways to care for orphans. Those who are needy find help in concrete ways among those who care most.

Worship is another, and, perhaps, the easier way of glorifying God. Christians come together to sing, to pray, to teach, to preach, and this is taken as the church glorifying God. Somehow, even this has become a burden to many Christians. They find it easier to stay home Sunday morning to read the paper, watch television, or anything else but go to church.

The blame lies at both ends. The community of Christ becomes so involved in the world that corporate worship is a side line, and, to be quite frank, church becomes boring. On the other hand, the leaders of the church run their work as if the service were some sort of public show, and a rather poorly organized one at that. Another problem is that of little member participation. The Pentecostal churches seem to be taking care of this. Often, people do not really seem to enjoy, in the deepest sense, the coming together.

The holy community expressing itself in the way God intended provides for fellowship with both God and man. Worshiping

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together should never be a chore or a drudgery but rather an experience of great joy.

The Leadership

Spirituality and vitality in a given congregation generally reflect the quality of the pastor active (or inactive) there. And one of the most difficult things for those of us engaged in pastoral work to remember is that Christian leadership is not lordship as the "Gentiles" think. Leadership is servitude. Those who are given the direction of the Lord's work should never forget this.

Recently, the author overheard a disillusioned young minister say, "I have taken a job with General Electric and I'm not sure whether I'll ever go back to the ministry. In my church there is nothing but political climbing, backbiting, and incompetence." This young man may have been giving vent to a punctured idealism. But the truth still stands that the church leaders are tempted to isolate themselves from the group and begin a power struggle.

When people begin stressing the adjective "Reverend" and hold their pastor as the epitome of erudition and culture, they have managed to rob the church of one of its most precious possessions—equality. The church becomes pastor-centered. The pastor becomes the executive of the corporation.

The early churches practiced multiple leadership. There were deacons and elders. And these men, almost without exception, were active. They preached "in season and out of season." They helped orient new church members. They evangelized. They cared for the sick and the needy. But all this through the church.

As nearly as can be determined, every church member had some responsibility in the church. One of the Mennonite congregations in Brazil has developed a weekly rotating preaching service in the various church members' homes. Who does the preaching? Not the pastor—but able young men who speak out of conviction and private study. Many outsiders come to these home meetings who would not go to an evangelical church. *This is the church in action!*

When the church is true to its nature, it should not need magnificent temples and cathedrals. It should not need the ostentation and showiness that so many Christians take for granted. The true church lives in the hearts and lives of men and women like ourselves. The church is the flame of God burning its way into human society with a message that can never be quenched. The church meeting in the house of "any brother" can withstand whatever onslaught—whether from atheistic communism or agnostic and humanitarian capitalism. Let us meet at the church that is in the house of "Any Brother."

able but as they understand." "Stewardship is not optional for the Christian."

On tables were displays of books. The whole atmosphere breathed of serious study and thinking.

What We Heard

We heard many things—many good things. In addition to the notes and entries made in my workbook, I took 23 pages of notes, so that nothing would be lost.

The meeting opened informally. There was a welcome followed by a general statement of objectives. Secretary Daniel Kauffman made the statement that we had plenty of time and could wait unhurriedly. He retracted the statement later when it became apparent that 100 interested preachers and laymen never have enough time to say what they wish to share!

We heard that stewardship is much broader than the use of money. (In fact, the subject of tithing did not come up for discussion until the last hour of the institute.) We heard that stewardship had to do with the total life—with time, abilities, and possessions. We heard that according to 1 Pet. 4:10, 11, every man has a gift which he is to share with others for the glory of God.

We learned that giving is the response of gratitude to the mercies of God in creation and redemption; that worship should precede giving; that Rom. 12:1 comes after God's plan of salvation is outlined. We heard Paul M. Miller say that the offering should not be taken hurriedly in the midst of the announcements, but that it should follow the sermon as a solemn act of worship, as a response to the love and mercy of God as freshly disclosed in the message.

What We Did

The greatest impact of the institute was not made through the lectures. The whole institute had only three formal talks. The strength of the meeting lay in the small group Bible studies and the sharing periods. These small groups, of about ten each, met a dozen times during the three days to discover:

1. What the Bible says.
2. What the Bible means.
3. What the Bible means to me.

After a period of study and sharing, all of the groups gathered in a plenary session to share their findings.

What Happened to Us

During the introductions some of the men had said, "I'm here because I was asked to come." "When I saw the subject 'Stewardship' on the program, I thought, 'Oh, that again!'" But by the time the meeting drew to a close, every person knew why he had come. The Lord had definitely spoken.

It was amazing how the group had come to a common mind. On Friday we were



STEWARDSHIP

We Went to Kouts

By RUSSELL KRABILL

On Dec. 4-7, 1963, an area Stewardship Institute, the first of a number to be conducted within the next year, was held at the Hopewell Church near Kouts, Ind. The ministers of the Indiana-Michigan Conference traditionally meet the first week of December each year for a time of study and fellowship. This year Daniel Kauffman, Secretary of Stewardship, and the District Stewardship Committee, headed by Glen Yoder, were asked by the conference executive committee to conduct a Stewardship Institute. Paul Erb and A. J. Metzler served as resource leaders.

What We Saw

When we arrived, we saw not only ministers but a large number of laymen as well who had been invited to participate. More than one third of the 100 in attendance were laymen. Several wives also were pres-

ent. Upon entering the friendly little church, located on the flat, prosperous prairies of western Indiana, we registered and were given a packet of materials which included *A Manual in Stewardship Education*, by Nelson Kauffman. This served as a study guide and workbook for the next three days.

On the front wall we saw a poster carrying the words of 1 Chron. 29:11. This became our motto for the institute:

"Thine, O Lord,
is the greatness,
and the power,
and the glory,
and the victory,
and the majesty:

for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

We saw other posters: "When the road is straight, don't look for a short cut." "Stewardship begins with receiving, not with giving." "People give not as they are

asked to write a definition of stewardship. First we wrote individual definitions. Next our statements were crystallized in the small groups, and finally the group definitions were distilled into a single statement by the 100 present. It was a thrilling experience and would have been impossible at the beginning of the institute. The statement was not considered an official pronouncement but was rather a consensus of the group who had labored and fellowshiped together:

"Christian Stewardship is the grateful response to God's grace in creation and redemption expressed in total commitment of self and the responsible management of time, abilities, and possessions in the proclamation of the Gospel and the building of the church."

What happened to us? We had a revival. The last devotional period conducted by Paul Erb was a moving experience. There was scarcely a dry eye in the assembly. Something had happened to us as a result of our diligent and concentrated study of the Word and our sharing. Some of us wrote prayers of commitment in our workbooks. Others gave oral testimony to the new insights we had received. All of us went home better men.

The Other Side of the Coin

By HALFORD E. LUGGCK

A rich friend of mine calls attention to a bit of wisdom he found in a financial journal. (The only financial journal I read is the announcement that hamburger has dropped to 75¢ a pound.)

The item in question says, "Since the first coin came from the first mint, men have been divided into two groups: those who work for money and those who make money work for them."

So that covers the subject of money, according to this journal of busy finance. There are only two things you can do with it. You literally "pay your money and take your choice."

Well, there are two sides to a coin, all right. Can't quarrel with the journal about that. But it seems to me that the journal describes the same side twice.

The journal knows all about taking money, but nothing about giving it. It never heard of the people whose money stands for something higher than themselves.

We can all remember our childhood scorn for the money-changers who were driven out of the temple by Jesus. But there are other "money-changers"—people who go into the temple and change money into life.

They make their money work, not for themselves, but for human welfare.

Through the church they change disease into health, hunger into well-being, ignorance into education.

They have the will to say of a coin dropped on the collection plate what Jesus said of Lazarus as he came from the grave, "Loose him, and let him go." It's one of the world's greatest miracles.

And everyone can do it every day! Jesus overturned the tables of the money-changers. You, too, can turn the tables.

Let's Clean Up the Newsstands

By James Fairfield

"Look, Ma'am, you want to buy ladies' magazines; Gilbert's got a fine selection. I stock what my customers want. You buy yours and let them buy theirs."

Max's lips trembled a little. He ran a pudgy hand through his hair, then opened the till and rammed it shut again.

"I got a clientele to buy the books I stock. You don't like them, you go somewhere else." He wiped the till with his hand, then bent his fat hulk like a rolled mattress and straightened a box of Corona's beneath the counter. Max did not like to bend.

The lady was still facing him when he straightened, red of face, his collar clutching his neck like a garter.

Her eyes chased his until he looked at her. "It's filthy, every bit of it, and you know it. Evil pornographic slime. You ought to be made to eat it, every four-letter page of it. Then maybe the young people you—"

Max clapped his hands over his ears and shook his head wildly back and forth. The wet stump of a cigar stuck out from his fingers and scattered flakes of leaf and ash across the counter.

Go Away

The woman left. Max watched her go, hands still squeezing his head.

Then he grunted off his perch and moved out to the magazine stand. It was the glory of his business.

Long shelves of soft blond wood glowed under hidden fluorescent light. He picked up a gum wrapper and began straightening magazines.

Max carried a big stock. A few name editions lay in front, innocuous sanctifiers among the slick pornography. The lady was right. Max's books sold sex. Natural and unnatural, legitimate and illicit, photogenic and erotic; sensuous sex to leech morality from all who would invite its addition.

Soul Murderer

If Max cut somebody's throat, our laws would hang him. But Max makes money

You, too, can turn the coin—to the other side. It's always there, waiting to be given. Which side of the coin will it be?

Here and There

A little tot, in church for the first time, watched the ushers pass the collection plates. When they neared the pew, he piped up so that everyone could hear: "Don't pay for me, Daddy; I'm under five."

killing the souls of his "clientele," while our law courts twiddle their thumbs.

The Supreme Court judges who have sanctioned some of the lurid tripe men write to sell should visit Max's place. It's right around the corner in every neighborhood. And young people with impressionable characters can be sucked into the most vicious and addicting immorality . . . for a quarter, at the corner newsstand.

A sociologist and the executive secretary of a State Youth Commission says, "From my studies in psychology, literature, history, and mental hygiene, I am convinced that this assault on impressionable young minds through distorted human actions is causing grave problems in mental hygiene. To my mind, a child has enough to do just growing up, especially in adolescence, and is deeply hurt down deep in the psyche when he reads, views, and indulges in stories, films, or photographs which ridicule honesty, chastity, continence, or those values which keep us above animal living."

God with Men

Jesus Christ revealed the justice, the wholeness, and the compassionate consideration of God. As God among men, He challenged men to think and do as God (and He offered by faith His mind and Spirit to enable us to begin to do so).

Wholesomeness isn't writing, publishing, or selling unwholesomeness.

It is not justice to give men license to befool virtue. It is not compassion to scatter evil before all men because a few with strong (?) consciences and strong stomachs can read such septic material without gagging.

"Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be proved."

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

A Visit to the Temple Beth Sholom

By Esther Eby Glass

Professor Edward Schifreen of Haddon Heights, N.J., on June 14, 1963, sent a small item to his local newspaper entitled: "Temple Beth Sholom Is Host to Mennonites, the People of Peace." He told us the newspaper changed the title, since they did not understand the play on words. Sholom is Hebrew for peace.

This extraordinary visit of forty-two Mennonites to a Jewish temple came as the result of the periodic visits during the recent years of Professor Schifreen's student groups from the Drexel-Rugers Institute. Our Mennonite Information Center Committee has prepared a program which usually consists of a panel discussion on faith and discipleship, as believed and practiced by Mennonites. This meeting, held in a local Mennonite church, is followed by a noon meal in the church basement, an afternoon tour of places of interest in eastern Lancaster County Amish country, and evening supper in Mennonite homes. Each class has been entertained in a different church community, so that many of our people have become acquainted with Professor Schifreen.

This group of students did not represent any one denomination, but the Mission Board has felt that it was a good opportunity to witness to a cross section of people who come with inquiring minds to discover more about Mennonite faith and practice.

Professor Schifreen, who himself is a Jew, and past president of his temple, has sometimes been accompanied by his family, and occasionally by another member of his congregation. At his suggestion the people of Temple Beth Sholom invited the Mennonites to visit their temple and have some conversation with them concerning their religion, and also be entertained in their homes.

In selecting forty-two people for this trip, those were invited who had participated most closely with the program of the Information Center, or who are especially interested in the Jewish people. We considered it a privilege to be included in this number.

Professor Schifreen and other leaders of his congregation welcomed us cordially to

the temple. We were shown through the building, which, in addition to the large sanctuary, and a smaller chapel, has a library, cloakroom, classrooms for religious education, a kitchen, and a large assembly room used for eating, or informal gatherings.

In the kitchen we learned something of the meaning of the term "kosher." The kitchen was divided into halves, each having a complete set of pans, dishes, tea towels, and other items connected with cooking. One kitchen is for meat meals; the other for dairy meals. The utensils may not be interchanged. In a private home there would not be two kitchens, but two sets of pans, dishes, and linens. Fish, vegetables, and fruits may be served with either menu. This, we were told, is based on Deut. 14:21, "Thou shalt not seethe a kid in his mother's milk."

Later in the day Mrs. Florence Handman read a paper explaining the dietary laws, and describing food prepared for Jewish holidays and festivals. She said that the animals "must be killed by a pious man who kills them swiftly, uttering a prayer of forgiveness for slaying." The Jewish people do not eat the "thigh that shrunk," according to Gen. 32.

The most excellent lunch, served to us at noon in the temple, was a dairy meal, with fish and dairy products for the main dishes. In the evening we ate in private homes, sharing their Sabbath dinner, and at this meal, chicken or other meat was served, but no dairy foods.

In the classrooms Hebrew classes are conducted for the adults and religious education for the children each evening after school. Children of the congregation are not required to attend these classes, but nearly all of them do attend regularly. A Jewish boy must have five years of religious training before his *Bar Mitzvah*. Temple Beth Sholom has a student body of 550, and a part-time teaching staff of twelve.

We were each given a packet of material which provided explanations of Jewish practices and information about many phases of Jewish life. In the morning, and again in the afternoon, we met with a panel moderated by Professor Schifreen.

Other members of the panel were Rabbi Albert Lewis, spiritual leader of the temple; Rabbi Arthur Hollander, director of the temple's religious school; Mr. Jacob Levin; and Mrs. Harriet Sengin. In the morning the discussion centered about "Judaism as a Culture," and in the afternoon, "The Religion of Judaism and Its Ritual."

We had come as guests, not to tell, but to be told; not to answer, but to ask questions, and receive answers. And we did learn many things—far too many to write in a short article. Some basic things we learned were:

A Jew is a Jew by birth in a Jewish family, not because of his religious affiliation. A Jew may be a member of the Jewish community, without holding membership in a synagogue.

The three main branches of religious Jews in America are: the Orthodox, who conduct services in Hebrew only, separate men from women in their services, and keep the rules of *Kahrut*; the Conservative, the largest numerical group, who conduct services in both Hebrew and English, adhere to most of the traditions, but use the vernacular and try to be family-participating in their efforts; and the Reform, who use little Hebrew, and have abandoned many of the traditions of Judaism.

Temple Beth Sholom is a member of the Conservative Movement. The interior of the sanctuary is not unlike that of any church. It has windows with inscriptions and symbols, but no pictures or statues of people are permitted. On the platform are two pulpits, one used by the rabbi, and one by the cantor; a branched candlestick; a recess in the wall holding the great scroll of the Scripture, the lamp with the "perpetual light," and chairs for the singers. There are no musical instruments.

The books in the bookracks on the benches contain the Old Testament in Hebrew and English, and are printed in the Oriental manner, right to left, with the title on the opposite cover from European and American books. The five books of Moses are read aloud annually, from beginning to end, in the weekly worship services.

The Jews have largely lost their tribal identification, except the tribe of Levi, whose members are identified by names, such as Levy and Levine. The descendants of the priests are also known by certain identifying names, such as Katz and Katzen. The reading of the scroll at each service is divided among a number of men from the congregation, but the first should be of the line of the priests, then from the tribe of Levi, then other men.

The cantor leads the chanting of the religious services, and reads the Torah in Hebrew. Cantor Sigmund Blass of Temple Beth Sholom was formerly the leading cantor of Budapest, Hungary, and the story

of his escape from that country is filled with tragedy. He did not tell us his experiences, but he did chant for us, explaining that the Psalms are chanted in major, minor, and Phrygian scales, according to their themes. The Phrygian scale has the haunting sound of the Orient. We could not, of course, understand the Hebrew words, but we could catch the mood of the music.

Rabbi Lewis explained the Jewish worship service, and the significance of the various Jewish feasts and observances, such as *Bar Mitzvah* and *Bas Mitzvah*. He said there is a difference between being "ob-servant" and being truly devout. People

may carefully observe all the rules, yet fail in true devotion.

We learned that few American Jews are going to Israel to live permanently, but many spend some time traveling there. Also, most prosperous Jews own Israel bonds, not as an investment which will pay returns in money, but to help the Jewish nation. American Jews give technical and material aid to Israel, as a haven for the homeless Jews.

Friday evening was the beginning of the Jewish Sabbath. Mr. and Mrs. Alvin Sauder, Forrest and I were entertained in the home of Mr. and Mrs. David Greenberg. Mr. Greenberg is Municipal Judge

of Collingswood, and Mrs. Greenberg is president of the Temple Sisterhood. We listened to the Hebrew Sabbath prayers, chanted by the family over their wine and bread. (They had grape juice this evening out of deference to us.) We discovered mutual friends, as Mrs. Greenberg was with the college group that came to Mellinger's Church, and had visited the Landis Hersheys. Susie Greenberg, the 16-year-old daughter of the family, was preparing to spend the summer in Israel.

As a group, we greatly appreciated the hospitality of the people of Temple Beth Shalom. As individual families, many of us hope to return this hospitality by entertaining our hosts in our homes.

The student in a non-Mennonite college sometimes suffers broken ties. We can ill afford to lose this vital missionary.

A Neglected Ministry

By Richard L. Benner

A recent study made by the Student Services Committee reveals that 973 (Old) Mennonite students are attending non-Mennonite colleges and universities. From the Mennonite Church's point of view, this quantity represents a staggering spiritual and intellectual potential.

The geographic and academic distribution is also impressive. Further details of the study reveal that these students are scattered to 364 different schools in 41 states, four provinces, as well as the District of Columbia, and three foreign countries. Their studies involve them in 118 different specialties. Nearly 300 students are enrolled in the medical sciences.

University Natural Mission Field

What is the church doing to make this natural mission field a dynamic witness and an opportunity to carry on spiritual dialogue with society on this higher level? Think of the countless churches which are available through these students.

Too often the church expects the student to do the whole job. But it needs to consider a more basic question. Have these students been able to continue the much-needed fellowship in their lives?

Have they been able to become assimilated into a Mennonite congregation in the locale of their school? Have home pastors and fellow members kept a vital contact with outgoing students? Have pastors who have churches in college and university vicinities sought out the Mennonite student and solicited his services in their church programs? Have these same pastors and congregations been willing to allow the student along with other students to develop a fellowship and witness unique to

the campus when this witness didn't necessarily bolster the program and enlarge the enrollment of the local church?

Students Feel Need for Fellowship

While attending a non-Mennonite college or university, the student feels acutely the need for fellowship. To date there are 29 functioning Mennonite Student Fellowships on the various campuses. Three have organized themselves as Mennonite congregations—Columbus, Ohio; Boston, Mass.; and State College, Pa. At least two Mennonite congregations at Charlottesville, Va., and Indianapolis, Ind., have come to be because of Mennonite students.

The job of students maintaining Mennonite church identity is not without its problems. Fellow Christians are sometimes not the most sympathetic toward a student's decision to attend a non-Mennonite college. With several good accredited Mennonite colleges existing, the student is often questioned for not attending these.

In many cases the student's first choice may have been a church school, but for reasons outside his control, such as scholarship, curriculum requirements, etc., he may not be able to attend the church school.

Also he may have had strong influence from a high-school teacher to attend a certain university, but not an equal amount of counsel on the values of the church school.

Tension Arises

Besides being somewhat "cut off" from his community fellowship, the student feels a certain tension also when trying to immerse himself completely in university life.

The combination of these two conditions caused one graduate student at Cornell University to say, "We have been forced to straddle two ways of life, and we find ourselves unable to accept and unwilling to reject either one in its entirety. . . ." This sort of situation leaves one "out in the cold" with no one to call his brother.

Most students, however, will not long tolerate this marginal position. Unfortunately, in some instances, students found it very easy to cut relations entirely with their church. Albert Meyer, physics professor and Dean of Bethel College, reveals some interesting portraits as a result of his recent study entitled "Non-Mennonite Students in Non-Mennonite Schools."

Student Loses Church Interest

In presenting some individual studies, Dean Meyer states the following case: "I had a little trouble finding Student Y. He did not fill out a religious preference card at the beginning of the year indicating that he was a Mennonite. I finally found his phone number from the student directory. When I called, someone replied, 'Hello. This is Xi Delta Epsilon.' It was about 10:00 o'clock Saturday night. The person answered that Y had been in, but that he had left and would probably be out for several hours. I tried again at midnight. I left Sunday school the next morning and tried again from the church office. I was told that he was asleep; so I said I would call later. When I finally got him just after noon, and invited him to a home near the campus for a get-together with some of the other Mennonite students, he said he had heard about it by post card, had wondered what it was, and then found

himself with another appointment he could not break."

Student Changes Religion

Another student responded, "Well, I've changed my religion." Upon asking him whether he attended church services of another denomination, he said, "No, I've changed my religion completely."

Another none-too-loyal student said, "My name must be on some crazy Mennonite mailing list. They keep sending me invitations to some kind of fellowship meetings."

Wanting to keep spiritually active, another student attends a nearby Methodist church on Sunday mornings, helps in a rescue mission on Sunday evenings, participates in a monthly Mennonite fellowship, is an active member of the Christian Medical Association chapter, and is a top student leader.

In a western college, most of the 13 Mennonite students take part in the religious activities on the campus. A senior from this group is president of the Inter-Varsity Christian Fellowship. The students take part in small Bible study groups which meet at various times throughout the week. These study groups are interdenominational. Some of the Mennonite students participate in a morning chapel service on campus sponsored by the United Campus Christian Fellowship.

Ministries Have Been Attempted

In recent years attempts have been made to assimilate these Mennonite students. The large Mennonite student fellowship in the Philadelphia area met on their own initiative at monthly intervals in the early 1950's. In 1953, the group asked the Mennonite Board of Education to consider opening a student center in Philadelphia.

The center was opened, and it was successful in many ways. It was closed several years later because it was not self-supporting. And since the Mennonite Board of Education operates two colleges, the task of maintaining contacts with students in non-Mennonite schools was assigned to the Mennonite Board of Missions and Charities at Elkhart, Ind. A student services committee was formed by the Board in August, 1958. Virgil Brenneman, Goshen, has served as executive secretary since 1959.

Some of the tasks of this committee are to conduct an annual survey of all Mennonite students beyond high school; publish a quarterly issue of a Student Services Newsletter; send a name and address list of Mennonite students to pastors in university cities; and make available a list of qualified speakers to the Mennonite student fellowships.

These services are shared with the student services committee of the two other major groups of Mennonites (General Conference Mennonites and Mennonite Brethren). These committees meet in a joint

annual meeting. Students in Mennonite fellowships on the various campuses represent all groups present at the university.

Seminar Meets

In August, 1963, a seminar for university students was conducted at Mennonite Biblical Seminary, Elkhart, Ind. General areas covered in this seminar were Old and New Testament history, church history, contemporary trends in theology, mental health, race, and the arts. A similar seminar may be held in the summer of 1964.

Another attempt to bring the peace witness to the university campus is a program that was launched by the Eastern Mennonite College Peace Society. A panel of college students was arranged, through various contacts on university campuses, to become involved in a dialogue on the Christian's peace position. This has been done through Mennonite students fellowships at Penn State, State College, Pa., Ursinus College, Collegeville, Pa., and University of Virginia, Charlottesville, Va.

Many Students Still Unaffiliated

The above illustrations represent noble attempts. But there are still many students who have no affiliation with their mother church and furthermore are undoubtedly not even engaged in any church program. This is a ministry that has been alarmingly neglected.

I am not proposing a paternalistic program where church leaders feel obligated to keep Mennonite students in Mennonite hands. Students would not react favorably to such a ministry.

But students need to feel a functioning part of a common brotherhood before they can be spiritually healthy enough to become dynamic witnesses. Opportunities for witness on non-Mennonite campuses are many. One Mennonite college student has gained the respect of many of his colleagues to the extent that they treat him as a kind of father-confessor, discussing with him quite frankly some of their marital and vocational problems. This kind of situation paves the way for further witness.

In an age when nihilism and uncommittedness prevail on our college campuses, Mennonite students have opportunity to offer direction to empty, dissatisfied lives.

Student Is Missionary

But if the Mennonite student receives no spiritual encouragement from his brothers, he may succumb to the pressures that surround him. We can ill afford to cut off this vital missionary from our fellowship. He needs us and we need him. Let us continue to seek each other out and strive to build each other up in the faith.

Richard L. Benner joined the staff of the Information Services office of the Mennonite Board of Missions and Charities in June, 1963.

Missions Today

A Look Southward

By J. D. GRABER

Church growth in Latin America during the past thirty years has been a phenomenal development. It is estimated that at the present time out of the 200 million population in Latin America, seven million are Protestants, usually called "evangelicals" in Latin America.

Church growth has been spotty in Latin American countries. No extensive analysis has been made of the rapid overall growth of evangelicals nor has anyone studied why the church has grown rapidly in one place while in another there was little or no growth. Such a study has been undertaken as regards Mexico by the Institute of Church Growth of Eugene, Oreg.*

Growth is normal for a healthy church. It is strange how quickly we make excuses for a stagnating mission situation. We excuse ourselves by saying that we are not interested in mere numbers. We are laying solid foundations, building up the church in inner strength, we say, preparing the soil for later harvest, or explaining away an undesirable fact in various ways. Of course these are all good things about which to be concerned and busy. But the fact always remains that our church is not growing.

There are usually identifiable reasons why one church grows, why one does not grow, or why a church that once was multiplying rapidly somehow stopped growing. The Institute of Church Growth, under the direction of Donald McGavran, is trying to make as many of these studies in as many countries as possible. Missionaries on furlough are encouraged to study and do research at the Institute. Perhaps this preoccupation with the church growth aspect of missions will yield much in a sense of direction and in challenge to win men to Christ and to membership in His church.

Missions must expect church growth. Any number of good things can be done. In fact, many social services need to be performed in the spirit of Jesus if our message of redemptive love is to be understood. These services, however, cannot be an end in themselves. We must expect Christ to be revealed and made attractive through these services and then we must expect people to yield their lives to the lordship of Jesus and become active members of His church. In Latin America, where poverty is so widespread, both the challenge and the opportunity of the church in mission are great.

*Church Growth in Mexico, by Donald McGavran; Wm. B. Eerdmans Publishing Co.; 1963; 136 pages; \$1.95.

MISSION NEWS

Kreider Joins Overseas Missions Staff

Roy Kreider, missionary on furlough from Israel, will join the staff in the Overseas Missions Office of the Mennonite Board of Missions and Charities, Elkhart, following his first semester's work at Goshen College Biblical Seminary.

VS Project Proposed for Nigeria

The Overseas Missions Office of the General Missions Board announces a new unit-type project for Asaba, West Nigeria. The project was proposed by Cecil Miller, worker in Uyo, and Glen Miller, Goshen College chemistry professor who spent a sabbatical year in Nigeria.

The invitation comes from Mr. Clark, director of an institution called a "Rural Training Centre" in Asaba. Asaba is just a short distance across the Niger River from the Mission Board's established work in Uyo; it is thus in a different province, but not at a great distance.

The Rural Training Centre is a project supported by several missionary agencies using both long-term missionary personnel and short-term volunteers—thus far mostly from Britain. Their major need is for extension workers moving out from the Centre into the villages, to encourage young men to stay on the farm after leaving school and to counsel with those who want counsel about crop improvement methods.

The request is initially for a unit made up of four persons. One couple would be considered part of the permanent missionary staff, taking turns like all the other missionaries in daily devotions, Sunday services, and evangelistic outreach, in addition to being unit leaders. The husband's work will be one of either extension work or specializing in the field of agricultural mechanics.

The other two members of the unit are to be extension workers whose main job is to inspire young farmers to stay by their farms and to help them grow crops and animals. These should be I-W type persons.

Cecil Miller describes them as "fellows who would be willing to give themselves to difficult work. There will be every kind of setback and progress will be very slow. They will need initiative, perseverance, ability to stand on their own feet, patience, a knowledge of agriculture (come from farm background), and to be able to get along with people."

Salzburg Project Dedicated

At a recent dedication service at Salzburg, Austria, six houses and a chapel were donated to ten refugee families. The serv-

ice marked the end of a 2½-year project which involved a team of Pax men and young American conscientious objectors.

The congregations in southeastern Europe have been victims of severe persecution. During World War II their communities were disrupted and many, as the congregation at Friedheim, found themselves refugees. They had lived in simple barracks for fifteen years and because of their peace convictions their dwellings were referred to as "Friedheim" (Peace home).

The deadline for vacating the camp, according to the United Nations "clear the camps program," was 1962. Lacking funds, the refugees were unable to move ahead.

The World Council of Churches purchased land near Salzburg, Austria, and contributed toward the construction of the chapel. Funds were donated by the relief organization, "Genossenschaft 'Hilfe' Zurich," organized in Switzerland, and by the American organization known as "AID."

The Brethren Service Commission conducted a short-term international work camp to assist in making road entrance and in the clearance of trees and brush. Mennonite Central Committee was able to offer Pax men to help with the construction.

The accomplishment of the project could not be summarized more appropriately than in the words of Albert Marke, chairman of the relief agency, who spoke the following at the dedication service:

"You are workers of a very particular kind. The first question a worker usually asks sounds like this, 'How much are you going to pay? Your question sounded quite differently, 'What can I do for you? What you did for us, you really meant to do for our Lord Jesus Christ. Your generous contribution has been the fruit of your love toward our Lord.

"The greatest reward of your work is not the building itself but the people who live in it, and who will be deeply impressed by this great manifestation of your love and faith.

"Dear Pax boys, we can look upon you as the incarnation of devoted lives. You have refused the service with weapons and started to accomplish the work of love. We reach our hands toward you in deep gratitude, being united in the spirit of Christ."

Leaders Evaluate Life Team

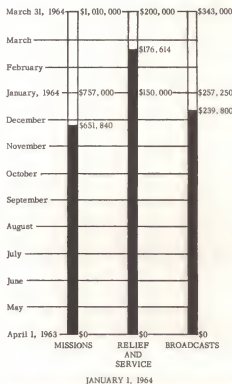
Youth leaders and MYF-ers met at the Waldo Mennonite Church, Flanagan, Ill., on Dec. 31, 1963, to evaluate the Life Team's first round of contacts in Illinois.

Attending the meeting were pastors, MYF sponsors, Secretary of Youth Work Eugene Herr, Relief and Service Secretary Ray Horst, VS Director John Lehman, and Life Team members.

In summarizing the meeting Ray Horst says, "It has been found that the respective MYF groups are interested in renewing and strengthening their basic commitments to Christ. The Life Team's ministry is helping many youth develop a personal devotional life, enjoy Bible study, and know the power of prayer in their lives."

He also comments that "pastors and MYF sponsors are helping youth become a vital part of the congregation."

Your Treasurer Reports



CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM

The Dec. 1 financial report indicates a continued increase in financial gifts from the brotherhood. Mission and radio contributions have shown an improved change during the past month as indicated on the above graph. Year-end and special gifts over Christmas and through December can help greatly to bring needs and resources together. We thank you for helping to make this kind of report possible.

—H. Ernest Bennett.

The Life Team began their second cycle of contacts on Jan. 5, with a service at the Sycamore Grove Mennonite Church, Garden City, Mo.

Argentine Churches Baptize, Ordain

Three Argentine churches report an increase of 18 members and the ordination of a national to the ministry.

Missionary Floyd Sieber writes, "On Dec. 17, five persons were baptized in Pellegrini—a grandmother, a grandfather, a young husband, and a young couple. Pellegrini is a town of about 2,500, which had been abandoned because of lack of workers some years ago. Three lay brethren from the neighboring congregation of Trenque Lauquen began meetings in Pellegrini.

"The first meetings were held in a home

and later on the local people rented a small hall. In January, 1963, the first three members were baptized, Enrique Perez, a 35-year-old railroad mechanic foreman, is leader of the lay brethren and does most of the preaching. The day of the baptism fifty people crowded into the small hall and listened eagerly while Bro. Perez preached the baptism message.

"By request of the General Villegas congregation, Heriberto Palomeque was ordained to the ministry on Dec. 8, Floyd Sieber, as superintendent of the zone, officiated at the service, assisted by B. Frank Byler and William Hallman. At the same time, two young men were received into the church by baptism.

"On Dec. 7, in Fortin Olavarria, eleven persons were received into church fellowship by baptism. This is a town of about 1,200 persons and is about 20 miles from America. The work was abandoned about 15 years ago when the few members moved away. The work was revived five years ago as an extension of the congregation in America. The eleven baptized are the charter members of the church and represent part of the five families who attend regularly."

MCC Contributions Increase

The Mennonite Central Committee reports that total contributions received in 1963 at all five of its clothing centers were 829,655 pounds, compared to 660,624 pounds received in 1962. The 25 per cent increase is due primarily to last winter's blanket drive, MCC says.

MCC clothing centers are located at Ephrata, Pa.; Kitchener, Ont.; North Newton, Kans.; Reedley, Calif.; and Yarrow, B.C.

Former Greek Interpreter Dies

Jack Serakides, interpreter for MCC Pax men in Tsakones, Greece, from 1956 to 1960, died of cancer on Nov. 12.

Upon learning of Jack's serious illness and his plea for spiritual help, MCC village worker, Orpha Zimmerly, hurried to Salonika to bring comfort to the dying man. This is what she has to say about his passing:

"Jack had never read the Bible until he was with Pax. There he discovered New Testament Christianity in practice and wished it in his own life. He had continued Bible reading on his own. When he became sick, he read for hours every day. When he was too weak to read alone, he wanted someone to read and pray with him; and so the last four weeks I was there most of the time. It wasn't until about ten days before his death that he was fully at peace with God and all fellow men.

"He thanked us for everything that we had done and many times thanked God for having led him to us. He said, 'If it hadn't been for the Pax boys, I'd never have known there could be such Christians.' He expressed gratitude for physical, mental, emotional, and spiritual help received now.

"At first my being there to read was a puzzle to the people in the apartment building and to the many visitors. I was a Protestant, a woman, and not even a

Greek. They were skeptical. Little by little their fears vanished and some didn't even frown upon the visits by the Evangelical minister.

"Jack's life, his patience in suffering, and his peaceful death have been a strong witness to the love and grace of God. The last Thursday he said, 'Christ is waiting for me. I would like to receive communion.' The priest came and administered it. During the next days he asked for special prayer for his family and prayed much alone.

"Early Tuesday morning when his last hour had come he looked up and in Greek asked, 'Who is it? Who is it?' Then he said, 'Get up. Get up.' After a pause he asked in Greek, 'Now? Now?' His last words were: 'Father, Father, Father.' And soon he peacefully passed away.

"I thanked God over and over that prayer had been answered, that the seed which Pax fellows had sown had borne fruit which was now harvested. God had blessed, and the whole experience has been a glory to Him.

"Even the priest said, 'What a good Christian he must have been.' Through this life experience I am sure more seed has been sown and we have further opportunity and responsibility.

"The rest of the week I stayed with the family of the deceased to be of any possible help and comfort. They need our continued prayers and encouragement."

While efforts are being made to find regular employment for the widow, MCC will be providing her with an allowance of fifty dollars for each of the next five months.

Vocational School Celebrates Tenth Anniversary

On Nov. 20, 1963, guests, former staff, and graduates attended the tenth anniversary celebration of Mennonite Vocational School, Kyoung San, Korea.

Each vocational class had a special exhibition: a fine arts contest was held; an alumni organization was formally initiated; an anniversary picture was taken; and in the evening the history of the school was portrayed in shadow drama and slides. The first principal of the school and his wife attended the program plus other honored guests from many places. Fifty graduates from many walks of life came to help celebrate.

Ten years ago Kyoung San, Korea, was a ghost town. Now it is teeming with 200 orphan boys working with carpentry, printing, metal work, and agriculture; studying English and all other academic subjects; playing tennis and basketball.

When MCC workers, Mr. and Mrs. L. Robert Kohls, arrived at Kyoung San in 1953, they found an abandoned Japanese agricultural institute. Since that time the Mennonite Vocational School has come into being.

After the original buildings were repaired, a small staff greeted the arrival of the first thirteen orphan boys who also worked hard to help with the farm and building programs. Later more boys came

and the first agricultural vocational course was started, followed by academic and additional vocational training classes.

There were growing pains. At one time a group of boys who had become disgruntled with the food and their general treatment persuaded 60 more boys to leave the school. Later most of these boys returned, but it was a time of crisis for the school. At another time one dormitory burned to the ground. This was replaced to make a total of three dormitories, with one more presently under construction.

A 50-acre farm helps to feed the 200 orphan boys. The animal population has increased to six cows, three oxen, three goats, fifteen pigs, three geese, twenty rabbits, and two watch dogs. The main crop here as elsewhere in Korea is rice and a winter barley crop. Vegetables are also raised in abundance.

The scope of M.V.S. has changed much during ten years. The staff has increased to nearly 50 persons. The educational program has improved, new buildings are being added, and farm production has increased. There has been a steady decrease of serious rule infractions by boys and an increased interest in religious activities.

When boys leave the protection of the school, they remain under the care of MCC for ten months longer while they are helped to find jobs. After this they are on their own in a society which does not readily accept orphans.

I-W Leaves Positive Witness

Robert L. Zimmerman, M.D., a doctor serving at the Colorado General Hospital, Denver, recently wrote the following letter to the personnel director of the hospital concerning David Beachy, an ex-I-W from Yoder, Kans.

"Dear Sir: Our son, Robert, has recently been a surgical patient on Ward C. He underwent open heart surgery performed by Dr. Paton.

"During the nearly two weeks we were there with him we had the opportunity to observe the outstanding care rendered to the many patients by Dave Beachy. It is to call this to your attention that this letter is written.

"In my 21 years as an M.D. and my 25 years of close association with hospitals and my wife's similar experience as an R.N., we cannot recall his equal. No wonder he is idolized by these poor sick youngsters. His compassion for suffering, his ready sympathetic help, his willingness to comfort a pain-racked or fear-ridden child stem from deep love for his fellow men, not from the requirements of his employment.

"In this day and age of minimum performance as a norm, it is refreshing to see a man literally follow in footsteps trod 2,000 years ago. You, your hospital, and your patients are indeed fortunate to be served by Dave Beachy."

Dr. Zimmerman comments further on a gift he had given Dave. He says, "In keeping with Dave's character, he accepted the check for \$100.00 sent him only on the condition that every cent be spent on the children and none for him. He wrote thanking me, but emphasized that this was his

manner of handling such gifts. I had written saying that it was sent not for what he had done for my boy, but for what he was doing for all the children."

VS-ers Promote Self-Help

Members of the Calling Lake VS unit are engaged in several self-help projects which are aimed at helping community people to develop industry and to improve their standard of living.

One is the initiation of a used clothing sale. Area Director Isaac Glick reports, "The used clothing sale here each fall has come to be an important event. Ladies were lined up at the door ahead of time so as not to miss any bargains. The local priest commented on how this contrasts with Sunday morning church time enthusiasm!"

"Mothers of kindergarten children met to cut colorful rags into strips and to braid them into a useful 'story rug' for the kindergarten, according to VS-er Inez Wyse. Inez has 18 children enrolled."

Isaac also reports that "negotiations are under way for a booth at Edmonton's 'Mukluk Mardi Gras' in February, if enough quality items—especially mukluks (an Indian-made moccasin)—are available. We are encouraging the use of sinew in sewing and real fur rather than artificial fur for trim. Bedwork, of course, must be carefully done."

"We are also encouraging hunters to bring their hides home and if they don't want them, we offer them several dollars for them if skinning was not done so carefully as to leave holes in the hide."

"Indian Arts" were featured on CFRN-TV, Edmonton, early in October with Isaac as spokesman.

Bookmobile Spreads Christmas Story

Elvin Snyder, missionary to Puerto Rico, reports that "the Bookmobile, through the help of the American Bible Society, distributed (sold) over 15,000 copies of the Christmas folder—an attractive presentation of Luke's Christmas story—among the churches of this central area of Puerto Rico."

"And," he adds, "all the loud-speakers were going full force."

Meetings at Saigon Center

Evangelistic meetings were scheduled to be held at the Saigon, Vietnam, mission center Dec. 26-29. Mr. Phu, a teacher at the Nhatrang Bible School, was the speaker.

Christianity Breaks Caste Lines

Florence Nafziger, acting director of the Mid India Board of Examiners School for Graduate Nurses, Indore, India, writes concerning her work.

"There are 28 students in this field where I have been placed. Six of them are men, seven are Hindus, three are Nepali girls, of

which one is a Christian from Kalimpong, India. All of the group take part in the daily morning prayers and some attend the church services.

"It is the first time that many of the Hindus have sat down with a group of different caste and with Christians to eat their meals. At first, some of them felt so strange that they couldn't eat very well, but now they have become accustomed to it and take their turns in planning and buying for the meals just as the Christians do."

"Will you pray for the 21 Christian students and for us who teach them that they may see Christ in our lives? We are surely the only Bible they know and we hope and pray that they will become acquainted

Your Overseas Missionary of the Week

Ruth Gamber



Ruth Gamber, originally from Scottsdale, Pa., flew from Chicago on Jan. 9 to Araguacema, Brazil, for her second three-year term as missionary nurse. She will serve under the Mennonite Board of Missions and Charities, Elkhart, Ind.

Ruth first went to Brazil in 1960. During her term of service she served as a nurse at the outpatient clinic at Araguacema. During her next term she will continue her nursing services at the clinic. Prior to her Brazil assignment, she served two years as a staff nurse at Mennonite General Hospital, Aibonito, P.R.

During her recent five-month furlough, she took out two months to serve as a staff nurse at La Junta Mennonite Hospital, La Junta, Colo.

Ruth attended Eastern Mennonite College, received her R.N. from Lancaster General Hospital, Lancaster, Pa., and received her B.A. degree in natural science from Goshen College.

Prior to her first mission assignment in 1958, she served as staff nurse at Frick Memorial Hospital, Mt. Pleasant, Pa., and at the Meyersdale Community Hospital, Meyersdale, Pa. She has been active in church work, has served as a Sunday-school secretary, youth leader, and summer Bible school teacher.

with the Saviour through the lives of these Christians whom they are living and working with so closely for the first time in their lives."

Bible Study Attracts Neighbors

Over 60 children are attending the Thursday afternoon Bible and crafts classes at the home of Robert and Lila Rae Stetter, Alger, Algeria.

The Stetters are handling the classes alone and have a full schedule from 1:30 to 5:30. The children range in age from 10 to 14. The girls meet together for the Bible story told by Robert with the aid of filmstrips. They then divide into two groups for their sewing and crafts. The three groups of boys also meet together at Bible story time.

Robert says, "We are quite happy with this opportunity to reach even a broader group of families in this way. There are many neighbors whose children didn't come last year who are coming this year. Others keep coming and wanting to enroll. I don't know where we'll stop."

"Saturday evenings neighborhood young men come for films, filmstrips, and slides. The last time they asked to see the Bible filmstrips. I showed them the first four. They kept wanting to see more of them. We actually had a good discussion on atheism, communism, etc."

The Stetters are also taking an Arabic class two hours a week, and Robert, as he did last year, is directing a chorus of young people (at the Palmerie) who are interested in singing Negro spirituals.

Mennonites in Alger meet together every other Sunday afternoon for Bible study and fellowship. On the "off-week" they have an evening prayer meeting at the Stetter home.

Radio Partnership Plan Begins Seventh Year

This month, Mennonite Broadcasts, Inc., begins its seventh year of the Radio Partnership Plan. The idea was born to help sustain contributions throughout the year.

Last year almost 1,000 persons shared in this plan. The plan works very simply. Anyone who feels he would want to share monthly may indicate how much he wants to give "as God enables."

Any person becoming a partner will receive an autographed copy of Pastor Charles Hostetter's new book, "How to Get Assurance." If you wish to become a radio partner, simply write to Mennonite Broadcasts, Inc., Harrisonburg, Va., or Kitchener, Ont., Can., indicating the amount you plan to give monthly.

A list of sponsor projects is available for any individual or group interested in giving to a specific project. Write to Mennonite Broadcasts, Inc., Harrisonburg, Va., for such a list.

Mrs. Oswald Receives Letter

Gordon Shantz, director of the Russian Broadcast, following the death of Lee Os-

wald, sent a letter of condolence to Mrs. Oswald, his Russian-born widow. Sent with the letter were several appropriately chosen pieces of literature in the Russian language.

Cubans Hear Broadcasts

A Way to Life listener in Cuba who hears Radio Jamaica wrote after receiving literature: "Thank you for the calendar and folder received. I have found it very interesting to listen to your services on Sunday mornings. Because of the recent disaster in this country, at the present moment it is impossible to listen in, but I hope that in the near future this privilege will be ours again. . . . Please pray for me, for I know it is only the dear Lord who can bring us out of this."

A Cuban man, enrolled in the Luz y Verdad Bible courses, writes: "The irregularity of correspondence has caused a delay of three to four months in mail from your office. For this reason I prefer to drop the correspondence course. I would like to take my family out of Cuba. . . . When once our lives are back to normal, we will contact you immediately because the warm relationship established since beginning the first correspondence course has been most pleasant."

Navaho Completes Bible Course

Mrs. Stella Drake, Winslow, Ariz., is the first Navaho student to complete the English Home Bible Study Course, "God's Great Salvation," writes Stanley Weaver, director of the Navaho Gospel Hour. This course was first offered on the Navaho Broadcast last August as a way to make the ministry more effective. At that time six enrollments were received. Mrs. Drake continues studying, now being enrolled in "Living for Christ."

With People in Service

General Mission Board President John Mosemann and his wife Ruth left Elkhart on Wednesday evening, Jan. 8, for Latin America. They arrived in Buenos Aires, Argentina, on Jan. 10 and attended the first sessions of the Argentine Mennonite Conference.

Mary Jane Brenneman, missionary to Landour, India, will return to the United States for a one-year furlough on July 12, 1964. She plans to reside with her parents at Tavistock, Ont.

The Weyburn Groff family, missionaries to Yeotmal, India, spent Christmas week with the missionaries at Dhamtari, India. While there, the Groffs visited with Mrs. Groff's parents, Mr. and Mrs. Ernest Miller, and Weyburn officiated at a wedding.

Arlin Yoder, pastor of the Bethel Springs Mennonite Church, Culp, Ark., moved with his family into the house that formerly was the "clinic" near the Bethel Springs Church and school. There are 48 pupils

enrolled at school in grades 1-8. Kathryn Slaubaugh and Mae Strubbar are teachers in the lower grades. Arlin serves as principal of the school and teaches grades 7 and 8.

Elvin V. Snyder, missionary to Puerto Rico, was interviewed on WAPA-TV, San Juan, on Nov. 9, by Antonio Rivera Redriguez, executive secretary of the Puerto Rico Council of Evangelical Churches.

Sarah Yoder, Elverson, Pa., is teaching at the American School of Campinas, Brazil. Her school children are from American business families who are there with companies such as Bendix, General Electric, Singer, Goodyear, etc. On Saturdays Sarah teaches several English classes in Valinhos. Her students are young Brazilians from the church and town community. She is a cousin to Mrs. David Hostetter and lives about two blocks from the Hostetters in Campinas.

The Robert Keener family arrived home from Tanganyika on Dec. 22. Their address is 135 Greenfield Road, Lancaster, Pa.

Dora Taylor returned home on furlough from Honduras on Dec. 18. She is living with her mother on Route 2, Elverson, Pa.

Mary Byer, missionary nurse recently returned from Ethiopia, is living with her mother at 1512 Lake Avenue, Tampa, Fla.

Janet Shertzer, who served a three-year term as secretary-bookkeeper in the mission office in Addis Ababa, Ethiopia, arrived in the States on Dec. 18. Her address is 1602 Wheatland School Road, Lancaster, Pa.

Deputation Schedule

Sunday, Jan. 19, to Sunday, Jan. 26, 1964

Alabama

S. Allen Shirk
Atmore (Creek Indian Mission), Sun., Jan. 19, p.m.
Brewton (East Brewton), Tues., Jan. 21, p.m.
Flomaton (Osaka), Mon., Jan. 20, p.m.

Florida

S. Allen Shirk
Blountstown (Bethel), Wed., Jan. 22, p.m.
Blountstown (Oak Terrace), Thurs., Jan. 23, p.m.
Sarasota (Bay Shore), Sat., Jan. 25, p.m.
Sarasota (Palm Grove), Sun., Jan. 26, p.m.
Sarasota (Pinecraft), Sun., Jan. 26, a.m.
Sarasota (Tuttle Ave.), Sun., Jan. 26, a.m.
Tampa (Ybor City), Fri., Jan. 24, p.m.

Indiana

Paul Erb
Goshen (Clinton Frame), Sun., Jan. 26, a.m.
Wilbur Hostetter
Goshen (Walnut Hill Chapel), Sun., Jan. 26, p.m.
New Carlisle (Hudson Lake), Sun., Jan. 19, a.m.

Delvin Nussbaum
Elkhart (Prairie St.), Sun., Jan. 26, p.m.

Kentucky

Clyde Mosemann
Lost Creek (Caney Creek), Sun., Jan. 19, a.m.

Morgantown, Tues., Jan. 21, p.m.

Talcum, Sun., Jan. 19, p.m.

Louisiana

Clyde Mosemann

Allemands, Sun., Jan. 26, p.m.

Madisonville, Sun., Jan. 26, a.m.

Mississippi

Clyde Mosemann

Gulfport (Crossroads), Fri., Jan. 24, p.m.

Macon (Choctaw Indian), Wed., Jan. 22, p.m.

Noxapater (Nanhi Wayia Indian), Thurs., Jan. 23, p.m.

S. Allen Shirk

Gulfport, Sun., Jan. 19, a.m.

Pennsylvania

Paul Erb

Scottdale (Market St.), Sun., Jan. 19, a.m.

John Grasse

Blooming Glen, Sun., Jan. 19, p.m.

Virginia

B. Charles Hostetter

Elkton, Sun., Jan. 19, p.m.

E.M.C. Faculty Statement on Racial Discrimination

(Official Statement adopted by the faculty of E.M.C. on Oct. 15, 1963)

The faculty of Eastern Mennonite College views with deep concern and distress the racial injustice which exists in our nation. This evil, we know, is prevalent throughout the entire country but presents problems of particular intensity in our own area. We are humbled because this crisis has come upon us after many decades of opportunity to remedy racial segregation in the various aspects of our community life. We are especially humbled by the existence of segregated churches in the community of Christ. We are humbled, too, by the continued presence of segregation in the public facilities of our own state and country.

We express these concerns as a part of an academic community committed to Christian principles. We are committed to the way of Christian love and reject any recourse to acts of violence and coercion. In keeping with the principles of our Mennonite heritage, and the current position of the Mennonite Church expressed in her statement, "The Way of Love in Race Relations" (1955), we feel morally bound to witness against the evils of racial discrimination. We encourage all men to seek peaceable means of attaining just and righteous solutions to racial inequities.

In this situation we first of all confess failure in our own behavior and especially our neglect whereby we have directly or indirectly contributed to the existence of this evil. We reaffirm our belief that man has been created in the image of God; that all men are of supreme worth and share equally in the provisions of redemption; that expressions of inequality, oppression, hatred, and personal wickedness are the

consequence of man's sin and are not the design of the Creator. We commit ourselves again to the unity and freedom of Christian men. We believe that justice and righteousness in human affairs can only be manifest as all men share impartially in the benefits of the administration of law, in equal access to community services (schools, hospitals, public accommodations), and in the opportunity to choose residence and employment in fair competition.

Specifically our commitment means:

1. That we promote integration in our churches and in other institutions of our society.

2. That we pray for wisdom and guidance from God for ourselves and for the leaders of our political, social, and economic institutions, and especially our churches.

3. That we witness against the evils of racial discrimination and injustice; that we promote the vision of justice and righteousness in human affairs; and that we give ourselves to the ministry of reconciliation.

4. That although our school has been integrated since 1948, we rededicate ourselves to the task of promoting a truly Christian atmosphere in the classroom and on the campus in all matters relating to the race issue, seeking to prepare ourselves and our students for life in an integrated church in an integrated society.

The Mennonite Witness

By MYRON AUGSBURGER

The Mennonite Church has a God-directed history of over 425 years, having had its beginning in the days of the Reformation in Zurich, Switzerland. It is thus one of the several older contemporary denominations as we know them today. The movement was originally known as the Swiss Brethren; however, because of its belief in baptism upon confession of faith rather than infant baptism, it became known as Anabaptist. The movement has been evangelical in principle and evangelistic in practice from the beginning. As it spread across Europe it needed someone to pick up the loose strings and unite it. This was true of the several denominations of the Reformation, and what Melancthon did for the Lutherans, what Bullinger did for the Reformed churches, Menno Simons did for the Anabaptists. As a result of this man's outstanding contribution the movement was named Mennonite.

The Mennonite heritage is not wanting in evidence of conviction and clarity of purpose. It was born in a prayer meeting, in 1525, at the home of Felix Manz in Zurich. The purpose of its founding was to carry Zwingli's reformation beyond a break with the Roman Church as an act of

reformation to the goal of building a church according to the New Testament pattern. Its heritage started with a trial of its founders before the Zurich city council, not unlike that of Luther before the Diet of Worms. Within two years one of its founders, Felix Manz, became the first martyr in Zurich, being drowned in the Limmat River. This was followed by intense persecution which resulted in hundreds of martyrs. On Aug. 20, 1527, a group of Anabaptists met in Augsburg, Germany, in an evangelistic convention, and went from there to evangelistic labors, all of them to be killed within a few years. Out of this fierce persecution the strength of the movement was confirmed. Again it was witnessed that "the blood of the martyrs is the seed of the church."

Many of the free denominations of our day find much of their faith expressed in the historical position of the Anabaptists. In this sense, although a denomination in its own right, the Mennonite Church is closely associated with other churches in the denominational tradition. In an effort to present those beliefs which are unique to this movement, attention should be given to at least seven. (1) We confess the lordship of Christ through a voluntary church of believers only. (2) We believe in the sole authority of the Bible as the written Word of God, thus requiring full liberty of conscience and separation of church and state. (3) We confess the imperative of the new birth, expressed in believers' baptism in acknowledgment of justification by faith alone. (4) We hold the necessity of holiness through transforming grace, which involves obedience to the Sermon on the Mount, a yieldedness to the Holy Spirit, and a separation from worldliness. (5) We accept the place of the cross in Christian experience, meaning both the tension which following Christ creates, and a love ethic which includes nonviolence. (6) We believe in the practice of discipleship, expressed in stewardship of life, a sharing brotherhood, and a clear evangelistic witness. (7) We confess the reality of a future hope in Christ's return, and that this hope calls us to live as "strangers and pilgrims" now. These seven points are not a comprehensive statement of Mennonite faith, but of the many principles it holds in common with other evangelical denominations these hold a unique place.

Let us all confess that Jesus Christ is greater and larger than any system of religious doctrine. We do not hold that there is salvation in any church of itself, but rather in Christ! We do hold that one who is a believer in Christ will seek the fellowship of the church for the mutual benefits that enhance Christ's kingdom. On this basis all Christians can share the grace of God together and challenge one another in the experience of faith.

VARIOUS CHURCH UNITS

(Continued from page 28)

shipping and witnessing community, as it adapts itself to the requirements of mission.

The gathered-scattered motif clarifies relationships between the laity and ordained. We will discover that both lay and ordained have been saved by the same Gospel; each has experienced the same baptism; and each is to be a bearer of good news. If there is a difference between lay and ordained, it is in function—that is, the ordained is a "special servant" called to function when the church is *gathered*, whereas the layman functions when the church is *scattered*.

The layman is the real minister to the world. The "good" layman should be the one who is bringing the message of Jesus Christ wherever he is, at home, at work, in the shop or office, on the job. The ordained person should be at work providing the nurture, worship, and fellowship experiences that would strengthen the layman and prepare him for going out again into the world bearing the good news.

II. The Conference

Since we have seen fit to make our conference bodies the seat of decision-making, it is important that we look at conference structures to see how well they are contributing to the ministry of reconciliation.

The conference, thought the seat of authority, is carried on, in most instances, as a marginal time concern, meeting once or twice a year, with an executive committee functioning as needed in between sessions. Its sessions are crowded with reports and addresses. Matters are brought for decision. All too frequently, following tradition or following the suggestion of one or more brethren of strong personality, the conference will go on record enunciating principles, propounding resolutions, setting up standards for all to keep. All this is done in safety, far from the place that life is lived or from the problems encountered in being in mission.

In reviewing conference disciplines and conference programs, four generalizations could be made:

First, many conference documents reflect the law court rather than a brotherhood based on love.

Second, many conference documents do not reflect the comprehensiveness of the life of discipleship.

Third, there is in these documents a great concern for preservation both of so-called "purity of the Gospel" and of certain cultural practices.

Fourth, these documents do not evidence a holistic or comprehensive view of the work of the church and her mission.

Conference is that unit of our church which needs the most help. Attitudes toward conference range from apathy to fear

and resentment. Positive attitudes toward conference are found most frequently among those in places of power.

The quality of life in conference sessions also needs attention. Where must one be more careful what he says than in conference sessions lest he be misinterpreted? Where also are issues so quickly labeled or oversimplified? Where else is there such abounding confidence that issues are faced and problems solved if conference only "takes a stand"? Does genuine dialogue take place in conference? Do changes come through honest facing of issues, through openness to one another and to the Word? or do they take place by default and the recognition that mounting pressures, if not relieved, will end in explosion?

Are conference bodies really listening to what brethren in the congregations are saying? Are they open to the counsel brethren outside the conference can give? Are our conferences accurately appraising the past, developing a wholesome view of changes taking place in the church now, and looking to the future confidently?

Positively, I would like to suggest these as the role and responsibility of conference:

- (1) to assemble the brotherhood in a geographic area for fellowship, mutual acquaintance, and undergirding for mission.
- (2) to promote unity and co-operative work on projects which individual congregations cannot do alone and which contribute to the fulfillment of the mission of the church in the world.
- (3) to discuss problems and arrive at consensus which will contribute to the advancement of the cause of Christ and promote the welfare of the congregations in the conference.
- (4) to give counsel, to receive counsel, and to promote the interest and work of the Mennonite Church at large and in broader Christendom.

III. The Denomination

If the mission of the church is reconciliation, and if the crucial place for the fulfillment of that mission is in the local congregation by Spirit-filled brethren and sisters, then the stance of denominational agencies, such as General Conference with all her committees, commissions, and officers, is to see themselves as servants of the local congregation assisting her members to be in mission.

Continually, agencies like General Conference will need to ask questions like these:

Are we doing only those things which local congregations cannot do themselves? Do our committees see themselves as servants of the congregations? Are members of congregations seen as persons to be assisted in mission, rather than resources for

programs? Do boards and agencies ever keep before them the mission of the church and their place as servants, and thus avoid both explicitly and implicitly the temptations and pitfalls of attitudes, of promotional and educational programs, and of planning that assures institutional maintenance rather than assistance in mission? Have we been so busy telling we have not taken time to think, to listen, and to receive help? Are we working with our brethren on questions they are really asking?

Such questions do not cast a shadow on the work of General Conference now or in the past; rather, they are the kind of questions that must be asked constantly. We are deeply grateful for the work General Conference has done, in unifying the church, in dealing with matters of faith and life, and pointing the direction the church should go.

Should, however, each board review its program in the light of the program of every other board to discover duplication, petty imperialisms, contradictions; to discover how each can undergird and support the other; and to discover ways the programs of the boards will become one program focused by the mission of the church? And to what extent are agencies ready to integrate and co-ordinate all program planning? May we be obedient to Christ in this, that at no time will we allow our programs or institutions to become ends in themselves. May we be ready always to hear His voice, as He speaks through the brotherhood, and to change our ways.

IV. Christendom at Large

The New Testament refers to the individual, to the local congregation, and to the world-wide church of Christ. The units of conference and denomination are largely of our devising. If the Scriptures are clear that there is *one* mission, it is equally clear that there is *one* church. Paul wrote, "There is one body" (Eph. 4:4); Jesus said, "There shall be one fold, and one shepherd" (John 10:16); He prayed that "they all may be one" (John 17:21). Jesus rebuked James and John when they interfered with the service of others. He told them, "he that is not against us is for us" (Luke 9:50). There is also severe judgment on him who would fracture the church. God will destroy him. 1 Cor. 3:17.

But even if we elect not to become involved in the ecumenical conferences and restructuring of denomination lines, there is a way we can work. Although we may be divided by denominational membership when we gather for worship and nurture, when we are scattered to our jobs and community responsibilities, there we can see Christians of all denominations as our allies in bringing the world to Christ! With them we can work, pray, and witness. Together we can plan for and undertake the

ministry of reconciliation in those daily situations in which Christians are thrown together.

We have a witness and a mission to perform in the world and in the divided church. We must do our part to heal the divisions in our own brotherhood and in the Mennonite family. We must contribute to the growing unity of all Christendom. We must realize the power of the witness of a united church, for Jesus prayed that "they may become perfectly one, so that the world may know that thou hast sent me and hast loved them" (John 17:23, RSV).

Thus, in summary, the local congregation provides the fellowship, worship, nurture, and support needed by each member to prepare for and participate in mission. Congregations need the fellowship, counsel, and support of other congregations in carrying out mission, thus conferences. Groups of congregations need the help of boards, General Conference and her agencies, to contribute to their fulfilling mission in areas in which they cannot function alone. Each unit is in its own way a servant of the other, and each contributes to the church's continuing the work that Christ began—healing, redeeming, reconciling, restoring—with hearts filled with love, concern, and compassion. In short, that brethren everywhere undertake the ministry of reconciliation.

Scottsdale, Pa.

Let's Look at Our No's

By ERVIN HERSHBERGER

As Christians we have promised to say *No* to our flesh, Satan, and the world, and to say *Yes* to Christ and His church. Are we keeping this covenant consistently, or have we been sidetracked somewhere unaware?

What does this world consist of, to which we have promised to say *No*? Is it convenient aids, such as pencil sharpeners, water pumps, or farm machinery? Is it physical comforts, such as umbrellas, water-proof footwear, or innerspring mattresses? We take these things for granted because we are used to them. But to millions they are unknown luxuries, and that, by our usual way of reasoning, would make them "worldly" to most people.

What, then, does self-denial and rejection of the world mean to us, here in modern America? Some have answered by driving a pickup baler along beside the windrow and forking the hay into the baler by hand, as a testimony (?) against mechanical modernism. Others have parked a pickup baler in the field and hauled the hay to it, using it just like the older stationary balers. But wait a minute! Let's

not plunge into moronism in our flight from modernism! Doing something the hard way, just to be different, is by no means Biblical separation.

Do you think Jesus restricted Himself to the use of stone-age tools in Joseph's carpenter shop? Can you imagine Jesus attaching religious significance to the outdated stone ax? No. He had not come to worship some earlier age. He worshiped God and had come to establish a church that would worship God with Him. One of His most serious charges against the religious leaders of His day was that they worshiped the traditions of their elders more than they revered the Word of God.

To Jesus the world meant worldly attitudes and principles, worldly interests and goals in life, rather than gadgets and things. Most of our modern machines are morally neutral (neither good nor bad in themselves), but attitudes, principles, interests, and goals cannot be neutral. It is our use or misuse of things that makes them right or wrong, worthy or worldly. The Bible admonishes us to "use this world, as not abusing it" (I Cor. 7:31—that is, not becoming overly absorbed by it).

The danger of becoming worldly is not removed by simply being old-fashioned. Nor is modern machinery insured against misuse by making it less convenient. For example: a certain thresherman removed all the traction gears from the transmission of his tractor, which was one of the largest on the market. Then he used eight horses to transport his enormous tractor and thrasher from place to place. This was his version of saying *No to worldliness*. Yet, during the last years of his life, while he was helplessly bedfast, his conversation was mostly about financial achievements and secular interests. He had said a fantastic *No* to traction power, but a thundering, lifelong *Yes* to worldly attitudes toward material things and self-centered goals, which proved to be perilously close to his heart.

It is certainly Scriptural to deny ourselves of anything that brings spiritual harm to us. "If thy right eye [whatever that dearest idol may be] offend thee, pluck it out. . . . And if thy right hand [for favorite occupation] offend thee, cut it off, and cast it from thee. . . ." (Matt. 5:29, 30).

And it is certainly Scriptural to deny ourselves of something that may offend others. It is better to refrain from eating meat, or from doing "any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

But it is tragic when a person thinks that having said *No* to a list of gadgets, conveniences, and things, he has thereby said a full and final *No* to Satan and the world. The devil doesn't give up that

easily. If he can only get us to take pride in demonstrating our favorite version of self-denial, he has us right back in the snare from which we had fled with horror. Artificial humility is nothing more than pride, in a camouflaged cloak.

There is only one way to say *No* to the world effectively. Christ cannot be bribed with the most worthy sacrifice or service one could possibly give. If our motive has any trace of glory-seeking for self, an organization, a congregation, or a denomination, it will never pass the test. It *MUST* be done to the glory of Christ before He can even accept our effort. In other words, the only way we can really say *No* to the world is by living an unserved *YES* to Christ—in *Herold der Wahrheit*.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brenneman, Paul K. and Elizabeth (Mast), Lancaster, Pa., second child, first daughter, Carolyn Joy, Dec. 18, 1963.

Broadfoot, John and Neta (Friesen), Watrous, Sask., fifth son, Kenneth Neil, Nov. 29, 1963.

Deihl, Ned and Janette (Martin), State College, Pa., first child, Randall Taylor, Dec. 17, 1963.

Eichelberger, Edward and Dora (Ingold), Rantoul, Ill., third child, first son, James Edward, Dec. 20, 1963.

Erb, Daniel, Jr., and Mary Ann (Kennedy), Middlebranch, Ohio, first child, Shelly Ann, Dec. 24, 1963.

Eshleman, James M. and Ada (Strite), Chewsville, Md., sixth living child, fifth daughter, Lois Ann, Nov. 29, 1963.

Gunden, Delmar and Magdalene (Stutzman), Bay Port, Mich., fifth child, third daughter, Tami Cheri, Dec. 14, 1963.

Harnish, C. Lloyd and Florence (Stehman), Millersville, Pa., fourth child, first son, James Lloyd, Dec. 9, 1963.

Hershberger, Ervin M. and Ruth Hannah (Nussbaum), Dalton, Ohio, fourth child, first son, Steven James, Dec. 13, 1963.

Hosteter, Earl and Alta (Wittmer), North Canton, Ohio, fourth child, third son, Gregory Lynn, Dec. 13, 1963.

Koehler, Samuel L. and Eleanor (Miller), Kouts, Ind., second daughter, Robin Rae, Dec. 21, 1963.

Kreider, Lloyd H. and Mary Alice (Denlinger), Manheim, Pa., fifth child, first living son, Kevin Lloyd, Aug. 6, 1963.

Miller, Daniel and Phyllis (Yoder), Lebanon, Ore., first child, Charlene Faye, Dec. 3, 1963.

Petre, Lawrence and Norma (Heatwole), Dayton, Va., third child, second son by birth, Eldon Ray, Dec. 17, 1963.

Raber, John and Ann (Stutzman), Hartsville, Ohio, second child, first son, Todd Alan, Dec. 26, 1963.

Reitz, Leroy D. and Miriam (Eby), Washington Boro, Pa., fourth child, second daughter, Kathryn Eby, Dec. 14, 1963.

Roth, Glen A. and Annabelle (Shirk), Salem, Ore., second daughter, Lisa Marie, Nov. 21, 1963.

Weber, Edwin R. and Emma (Bauman), Elmira, Ont., second child, first son, Perry James, Dec. 21, 1963.

Wert, Charles and Mildred (Gingerich),

Ephrata, Pa., fourth child, first son, Byron Charles, Dec. 13, 1963.

Yoder, Levi and Ella (Erb), Orrville, Ohio, first and second children, first daughter and first son, Marilyn Yvonne and Larry Lee, Dec. 22, 1963.

Yoder, Marlin and Anna (Zook), Ellicott City, Md., fourth child, second daughter, Patricia Alene, Dec. 2, 1963.

Yoder, Samuel L. and Ruth E. (Peachey), Allensville, Pa., second son, Vernon Lee, Dec. 20, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Albrecht-Jantzi.—Herbert Albrecht, Pigeon (Mich.) cong., and Dorothy Jantzi, Dairien Center, N.Y., Alden cong., by Willard Mayer and David P. Beachy, June 22, 1963.

Bontreger-Schwartz.—Vernon Bontreger, Centerville, Mich., and Mary Louise Schwartz, Burr Oak, Mich., both of the Locust Grove cong., by O. H. Hooley at Locust Grove, Dec. 7, 1963.

Calhoun-Seitz.—Charles William Calhoun, Calhoun, Md., Farr Creek cong., and Arlene L. Seitz, Aiglen, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the home of the bride, Nov. 28, 1963.

Driver-Martin.—Willard Wayne Driver, Dayton, Va., and Helen Marie Martin, Harrisonburg, Va., both of the Weavers cong., by Kenneth G. Good at the church, Dec. 20, 1963.

Goshall-Detweiler.—Earl G. Goshall, Telford, Pa., and Marilyn Detweiler, Harleysville, Pa., both of the Franconia cong., by Marvin L. Ruth at the Plains Church, Nov. 9, 1963.

Hahn-Marks.—Willis Hahn and Lois Marks, both of Wakarusa, Ind., Olive cong., by J. C. Wenger at the home of the groom, Dec. 21, 1963.

Headrick-King.—Don Headrick, La Junta, Colo., East Holbrook cong., and Valeta King, West Liberty, Ohio, by Roy S. Koch at South Union, Dec. 24, 1963.

Hurst-Ginder.—Mervin Hurst, Bowmanville, Pa., Red Run cong., and A. Nancy Ginder, Manheim, Pa., Risser cong., by Clarence E. Lutz at the Risser Church, Nov. 16, 1963.

Leatherman-Landis.—William Leatherman, Doylestown (Pa.) cong., and Mary Landis, Harleysville, Pa., Salford cong., by Willis Miller and Henry Graber at the Doylestown Church, Aug. 31, 1963.

Miller-Gerber.—Richard L. Miller and Joan Gerber, both of Sugar creek, Ohio, Walnut Creek cong., by Paul R. Miller at the church, Dec. 25, 1963.

Schwartz-Borkholder.—Jacob Schwartz, Sturgis, Mich., and Martha Borkholder, Centerville, Mich., both of the Locust Grove cong., by O. H. Hooley at the church, Dec. 22, 1963.

Shearer-Gingerich.—John Irvin Shearer, Hershey, Pa., and Velorous Orpah Gingerich, Elmira (Ont.) cong., by Newton L. Gingerich and Gene Herr at Elmira, Dec. 21, 1963.

Shenk-McElmurry.—Stephen Shenk, Hessington, Kans., Indian Cove cong., and Corabelle McElmurry, Hesston (Kans.) cong., by Amos Shenk and Peter B. Wiebe at the Hesston Church, Dec. 21, 1963.

Showalter-Suter.—Samuel Getz Showalter, Broadway, Va., Morning View cong., and Janice Laverne Suter, Park View, Harrisonburg, Va., Weavers cong., by Daniel B. Suter at Weavers, Dec. 24, 1963.

Stauffer-Yoder.—Harley Stauffer and Eliza-

both Ann Yoder, both of the North Goshen (Ind.) cong., by Russell Krabill at the church, Dec. 21, 1963.

Troyer-Saenemes—Everett Troyer, Alden, N.Y., and Dorothy Saenemes, Alden (N.Y.) cong., by David P. Beachy at his home, Nov. 17, 1963.

Weaver-Jantzi—Grant Weaver, New Holland, Pa., and Judy Jantzi, Elma, N.Y., Alden cong., by David P. Beachy, Aug. 24, 1963.

Anniversaries

Harnish. Mr. and Mrs. Christ C. Harnish, Willow Street, R. 1, Pa., observed their sixtieth anniversary recently. They were married at the home of the late Bishop Abram B. Herr, New Danville, Pa. They farmed at Willow Street until his retirement in 1957. They are members of the Byerland Church. They have 10 children: Jacob R., Ephraim; Betty—Mrs. Clarence Warfield, Conestoga; Son—Mrs. Chester Thomas, New Danville; Christ E., Willow Street; Stella—Mrs. Mylin Shenk and Ruth—Mrs. Paul Hess, both of Willow Street; Edna—Mrs. Christ Hess, Pequea; Florence—Mrs. John Thomas, Lancaster; Clarence M., Willow Street; and Marvin E., Millersville. They also have 53 grandchildren and 34 great-grandchildren. They are 85 and 82 years old, respectively.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Derstine, Eva, daughter of Henry G. and Viola (Tyson) Sell, was born at Soudertown, Pa., April 17, 1907; died at Vernefeld, Pa., of a heart attack, Dec. 18, 1963; aged 56 y., 8 m. 1 d. She is survived by her husband, Titus H. Derstine, 2 children (Ruth Arlene and Richard Alan), 2 brothers (Lynn and Arthur), and 2 sisters (Viola—Mrs. Lloyd R. Yoder and Stella—Mrs. Howard Nase). She was a member of the Soudertown Church, where funeral services were held Dec. 22, in charge of Russell B. Musselman and Jacob M. Moyer.

Haldeman, Jacob Baker, son of Jacob and Harriet (Baker) Haldeman, was born near Lancaster, Pa., March 20, 1884; died at his home, Mt. Joy, Pa., Dec. 19, 1963; aged 79 y., 8 m., 29 d. He was married to Sallie Westenberg, who died in April, 1941. Surviving are 2 daughters (Anna and Esther), 4 sisters (Mrs. Katie Gruber, Minnie, Stella, and Mrs. Lizzie Gindler), and one brother (John). He was a member of the Risser Church, where funeral services were held Dec. 23, in charge of J. Harold Forwood and Clarence E. Lutz.

Martin, Emma R., daughter of Levi and Mary (Risser) Ebersole, was born in Lancaster Co., Pa., May 3, 1872; died at the Oreville Mennonite Home, Lancaster, Pa., Dec. 7, 1963; aged 91 y., 7 m., 4 d. She was married to Addison S. Martin, who died in October, 1948. There were no children. Surviving is one brother (Amos R. Ebersole). She was a member of the Elizabethtown Church. Funeral services were held at the Miller Funeral Home, Elizabethtown, Dec. 10, in charge of Clarence E. Lutz; interment in Elizabethtown Mennonite Cemetery.

Martin, Henry R., of Pen Mar, Pa., son of Amos and Margaret (Shank) Martin, was born at Broadway, Va., Sept. 5, 1886; died at the Williamsport Sanitarium, Williamsport, Md.,

Oct. 17, 1963; aged 77 y., 1 m. 12 d. He was married to Lillian A. Martin, who survives. Also surviving are one daughter (Mrs. Richard M. Henschel), 2 grandsons, one great-grandchild, 4 brothers (Abel, J. D., Earl, and Lewis), and 2 sisters (Mrs. Amos Horst and Mrs. Edgar Strite). He was a member of Reiff's Church, Maugansville, Md. Funeral services were held at the Minnick Funeral Home, Hagerstown, Md., Oct. 19, in charge of Moses K. Horst and Irvin Shank; interment in Rose Hill Cemetery, Hagerstown.

Miller, Vesta L., daughter of Jake and Lydia (Yoder) Yoder, was born in Wayne Co., Ohio, Feb. 1, 1893; died at the Wooster (Ohio) Community Hospital, Dec. 20, 1963; aged 70 y., 10 m. 19 d. On Dec. 25, 1919, she was married to Howard D. Miller, who died in May, 1959. Surviving are 3 sons (Lloyd, Howard, and Leonard), 2 daughters (Letha—Mrs. Ray Steiner and Louella—Mrs. Harold Thurt), 20 grandchildren, and 18 great-grandchildren. Funeral services were held at the Oak Grove Church, Dec. 23, in charge of Robert W. Otto and John King.

Moser, Daniel R., son of Daniel and Magdeline (Roggie) Moser, was born at New Bremen, N.Y., Aug. 4, 1892; died near Belfort, N.Y., Dec. 18, 1963; aged 71 y., 4 m. 14 d. On Feb. 12, 1920, he was married to Catherine Widrick, who survives. Also surviving are 7 children (Norine—Mrs. Earl Zehr, Helen—Mrs. Timothy Burkholder, Julius, Milton, Leon, Lyle, and Doris—Mrs. David Brubaker) and one brother (Andrew). Seven children preceded him in death. He was a member of the Croghan-Lowville C.M. congregation. Funeral services were held at the Croghan Church, Dec. 21, in charge of Elias Zehr, Richard Zehr, and Joseph Natziger.

Roth, Fred P., son of C. C. and Anna (Graber) Roth, was born in Fulton Co., Ohio, Jan. 4, 1882; died at Archbold, Ohio, Dec. 21, 1963; aged 81 y., 11 m. 17 d. On Sept. 11, 1909, he was married to Emma E. Schmucker, who survives, after sharing 54 years of married life. Surviving are 3 sons (Harvey, Earl, and Glen), 4 daughters (Ivra—Mrs. Chester Stuckey, Sarah—Mrs. Ole Naeiger, Irene—Mrs. Oleman King, and Alice—Mrs. Maurice Beck), 29 grandchildren, 8 great-grandchildren, and one brother (Frank). Two brothers, one sister, and 3 grandchildren preceded him in death. He was a member of the Lockport Church, where funeral services were held Dec. 23, in charge of Walter Stuckey and Simon Stuckey.

Stover, Howard M., son of Milton and Amanda (Moyer) Stover, was born in Hilltown Twp., Pa., July 12, 1895; died of a heart attack at the Grand View Hospital, Sellersville, Pa., Dec. 17, 1963; aged 68 y., 5 m. 15 d. Surviving are his wife, Mattie (Landis) Stover, 4 children (Margaret—Mrs. Jacob Tyson, Edwin, James, and Bertha—Mrs. Floyd Buxton), 14 grandchildren, one great-grandchild, 5 brothers (Harvey M., Calvin M., and Samuel M.), and 4 sisters (Laura M., Mrs. Anna Moyer, Mrs. Stanley Moyer, and Mrs. Willis Moyer). One son preceded him in death. He was a member of the Soudertown Church, where funeral services were held Dec. 21, in charge of Russell B. Musselman and Jacob M. Moyer.

Swartley, William K., son of George and Sallie (Keller) Swartley, was born in Franconia Twp., Pa., March 14, 1877; died at the Mennonite Convalescent Home, Unionville, Pa., Dec. 19, 1963; aged 86 y., 9 m. 5 d. On June 4, 1898, he was married to Susan Derstine, who died in January, 1943. He served the Franconia congregation as chorister and the Sunday school as teacher for many years. Surviving are 2 daughters (Mae—Mrs. Jacob H. Landes and Irene—Mrs. Henry N. Landes), one son (William D.), 8 grandchildren, 13 great-grandchildren, 2 sisters (Mrs. Ellen Nye and Mrs. Katie Kulp), and 2 brothers (Harry

K. and Warren H.). He was a member of the Franconia Church, where funeral services were held Dec. 22, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

Field Notes

CONTINUED

Chapel Dedicated

The Addis Ababa Mennonite chapel was dedicated on Dec. 15. Named the Meserete Kristos Chapel after the believer organization in Ethiopia, the building was erected after three years of deliberation to find a suitable site in the capital.

About 200 persons attended the dedication service. Both foreign and national representatives of a half-dozen other missions and churches were present.

Desta Alemu, chairman of the service, complimented builder Allen Byler, Belleville, Pa., and an Egyptian Christian architect, Senot Khalil, who donated his services. Desta also thanked the Mennonite Church in America for providing funds for the land and building.

Chester L. Wenger, dedication speaker, said God's love calls for a dedication of persons—not buildings alone. "This building is an invitation for others to meet God," he said.

The chapel is a 28 x 58 ft. concrete block structure with an asphalt shingle roof. The rafters and roofing boards, finished in light oak stain, are exposed. The building has four Sunday-school rooms in addition to the main auditorium. Construction costs were about \$10,000.

Located on the eastern edge of Addis Ababa by the road to the recently opened International Airport, the chapel will provide a place of worship for believers of the Mennonite brotherhood and serve as a witness center in a rapidly developing section of the city.

Evangelistic Meetings

Don Blosser, Freeport, Ill., at Hopedale, Ill., Feb. 29. Darrell Otto, Beth-El, Colorado Springs, Colo., by request at Beth-El, Jan. 29 to Feb. 2. Andrew Hartzler, Newport News, Va., at Central, Elida, Ohio, Jan. 12-19. Jesse Neuenschwander, Lititz, Pa., at Kinzer, Kinzers, Pa., Feb. 27 to March 8. Robert Atwood, Central American Mission, at Allemands, La., Feb. 2-9.

Calendar

Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Hesston College, Hesston, Kan., Feb. 4-7.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Eastern Mennonite Board of Missions and Charities annual meeting, Mellinger's, Lancaster, Pa., March 10-12.

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Illinois Mission Board annual meeting, Waldo Menonite Church, Flanagan, Ill., April 17, 18.
Mennonite Publication Board annual meeting, Scottsda, Pa., March 20, 21, 1964.
Pacific Coast Conference, Oregon (place undecided), June 3-6.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollisopple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Suncoy School Convention, Harrisonburg, Va., Aug. 9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor, Aug. 9-11.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 15-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.
Stewardship Institutes:
Illinois Conference, Morton, Jan. 21-23.
Ohio and Eastern, Smithville, Feb. 18-21.
Franconia, Christopher Dock School, March 10-13.
Ontario, Markham, March 31 to April 2.
Western Ontario (place undecided), April 15-17.
Allegheny, Laureville Mennonite Camp, April 28 to May 1.



ITEMS AND COMMENTS

BY THE EDITOR

A new trading stamp plan designed to aid churches, hospitals, and community organizations was announced in Denver, Colo., by Loyal Inter-Faith Enterprises, Inc. Denver area clergymen were among those attending a meeting to introduce the plan, said by its sponsors to be the first of its type. J. P. Cleary, president of the stamp firm, said the operation is similar to other stamp plans except the "Life" stamps are redeemed only by participating groups for cash. Each book turned over to the patron church or charity is worth \$2.00 in cash when redeemed by the organization. Individuals cannot redeem the books.

One of Denver's three largest super-market chains has adopted the plan. Others include independent merchants, auto dealers, and service stations. Stamp plan officials claim that, based upon U.S. Census Bureau figures for average consumer purchases involving premium stamps, an organization having 500 "family members" could realize \$25,000 a year. They said more than 300 churches, hospitals, schools, and charities in the Denver area have received charter memberships in the Life Stamp Plan.

Membership in the Church of the Nazarene around the world now totals 401,532, a gain of more than 7,000 over 1962 and double what it was 20 years ago. From its international headquarters in Kansas City, Mo., the denomination said the world total includes 342,032 in 4,849 churches in the U.S. and the British Commonwealth, and 59,500 in some 920 congregations in 44 countries.

Total giving for all purposes in 1963 was \$52,525,076, passing the \$50 million mark for the first time and representing an increase of \$3,019,632 over the previous year. Per capita giving was a record \$153.56, up

\$5.78 over 1962. Compiled by Dr. S. T. Ludwig of Kansas City, the denomination's general secretary, the annual statistical report also cited gains in missionary work, young people's societies, and Christian service training programs.

A Protestant scholar and friend of Pope Paul VI suggested in Detroit that the ecumenical movement would advance if Protestants and Catholics officially shared or exchanged some of their funds. Dr. Oscar Cullmann, professor at both the Sorbonne in Paris and the University of Basel, Switzerland, recommended the unusual move in an interview in Detroit. He has been an official delegate-observer of the Lutheran World Federation at the Second Vatican Council. Especially at Christmas, Dr. Cullmann said, Protestants and Catholics should start giving gifts to one another.

"Now we ought to have an ecumenical collection," he said, "Protestants for Roman Catholics, and vice versa, Catholics for Protestants. This would change the whole atmosphere, particularly among laymen."

A Texas minister has bought 1,115 acres of wilderness on the Buffalo River near Harrison, Ark., for development next spring of a boys' home. Floyd Harris, a Baptist of Tomball, Texas, said the development would be known as Buffalo Bluff Boys' Home to be used mostly by boys from broken homes. The youths would be recommended to the home by more than 100 family courts in Arkansas, Louisiana, and Texas. Mr. Harris, onetime baseball player and manager, said he got the idea for the home while serving as pastor of the South-side Baptist Church at Shreveport, La., where about 100 youngsters were paroled to him by juvenile courts.

The land chosen is adjacent to the Boy Scouts' Camp Orr and straddles the Buffalo River for three miles. It is described as "some of the most beautiful land in the state." Mr. Harris said the boys would be housed in homes—12 to a residence—supervised by married couples. He told newsmen construction of the first two houses will start during the summer and be ready for occupancy in September.

False and misleading radio and television advertising was attacked in Washington, D.C., by the director of communication for the United Church of Christ as a "major moral problem." Dr. Everett C. Parker of New York, appearing before a hearing of the Federal Communications Commission, urged the agency to put a ceiling on the "permissible quantity of false and misleading advertising" by radio or TV stations.

President Johnson's favorite Biblical passage is from Psalm 91, and one, he says, which tells of "the ultimate triumph of a Christian." A Jewish teen-ager, Nancy Miller of Temple Beth El's confirmation class in Elizabeth, N.J., determined the President's favorite passage 16 days before the assassination of the late President Kennedy. Mr. Johnson, then vice-president, cited this portion of the 91st Psalm in his letter to the 14-year-old girl:

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

"Only with thine eyes shalt thou behold and see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

In his letter to Miss Miller, Mr. Johnson said:

"I interpret these words not as meaning that those who believe in the Lord shall go throughout life without trouble. . . .

"But I do feel that they are an eternal promise that those who truly believe in the Lord shall be given strength to face adversity no matter how great and to accept the trouble with the sincerity which is the ultimate triumph of a Christian." Members of Miss Miller's confirmation class had been assigned to determine the favorite Biblical passage of famous Americans. She chose the vice-president—who is now the nation's chief executive.

Christmas was a particularly joyful time in Berlin this year as West Berliners streamed through the Communist Wall to meet relatives in East Berlin for the first time in 28 months. Close to 3,000 persons and more than 300 autos passed through five crossing points during the first five hours in which the Wall was open. More than 800,000 persons visited relatives in East Berlin before the Christmas crossings ended Jan. 5, officials estimated.

There was a significant increase in the sale of religious and inspirational Christmas cards since the assassination of President Kennedy, it was reported in New York. Card companies have noted that in years past, there was usually a small falling off of sales just after Thanksgiving. "But this year," said one company spokesman, "there was no decline. Instead, sales were much heavier than we expected."

The package seemed innocent enough but a Secret Service agent pushed it beneath a fluoroscope. It very likely was a gift for the family of Lee Harvey Oswald, alleged assassin of President Kennedy, but it also could contain a bomb.

In this case it was a Bible. Marina Oswald, widow of Oswald, and her two children are living in Dallas, but their temporary home, protected by Secret Service agents, has not been identified to the public. A writer for the Dallas Times Herald reported that Mrs. Oswald has received more than a thousand letters from Americans and many, many gifts. They were sympathetic to her and to the children, not holding her in any way responsible for the acts of her late husband. Those letters and packages bearing return addresses are answered by Mrs. Oswald. To each she sends a small black-bordered card: "Thank you, Mrs. Marina N. Oswald and children."

Recently, the newspaper said, Mrs. Oswald leafed through a newsmagazine. "Suddenly," it said, "all the pity in the world struck her like a thunderbolt. She was looking at a picture of Jacqueline Bouvier Kennedy in mourning, stoic in black. 'Oh, Jackie! Jackie!' moaned Marina. She shook her head violently as if to clear away a nightmare. The facts remained. The wife of accused assassin Lee Harvey Oswald closed the magazine. She didn't cry."

The American Leprosy Missions, New York City, has established the Wilbur Chapman Educational Fellowship Fund to provide specialized training for leprosy workers. The fund honors Mr. Chapman, a construction engineer of Hagerstown, Md., for his role in originating the Pete the Pig program. As a result of this program millions of dollars were raised for leprosy relief through the medium of piggy banks in Sunday schools, churches, and homes all over the country. The fund will be used for three specific purposes: (1) to provide scholarships for training doctors, nurses, and paramedical workers in the specialties of leprosy management, (2) to organize and conduct field seminars for in-service workers, and (3) to send suitable candidates to the annual American Leprosy Missions—United States Public Health Service leprosy seminar at Carville, La.

The German Peace Corps, which provides opportunity for young people to serve in other countries, got off to a good start. Over 2,000 people have already signed up. West Berlin Mayor Willi Brandt said in his opening speech: "The German people must be willing to sacrifice for the sake of peace. This sacrifice could be expressed in our interest and help to other people."

There are some 6,000 Protestant and 1,500 Roman Catholic clergymen still active in Communist East Germany, it was reported in Berlin by Dr. Gerhard Lotz, a senior official of the Evangelical Lutheran Church in Thuringia, East Germany. Christian denominations operate 500 homes for the aged, 100 rest homes, and 94 hospitals in the Soviet Zone, he said.

Douglas Bartlett, of Grant Avenue Presbyterian Church in Plainfield, N.J., who started a fund to help the family of Lee H. Oswald, sent a \$4,000 check to the widow of President Kennedy's accused slayer. Mr. Bartlett said the fund was begun as a symbol of "love over hate" to help a family that "must live with the

stigma of Oswald." He forwarded the check to Louis Saunders, executive secretary of the Fort Worth Council of Churches. Mr. Saunders will turn over the donation to Mrs. Oswald. The money was collected by voluntary donations from members of the congregation and by mail in about two weeks, Mr. Bartlett explained. He had started the fund with \$10,000 from his own pocket. Most of the contributions were small, with many coming from distant areas—one came from Peru.

Modern society, with its emphasis on smoking, drinking, and sex, is "undermining our youth," a district court judge told the Christian Business Men's Club in Minneapolis, Minn. Judge Thomas Tallakson, a onetime juvenile court judge, said even toys have their effect. He mentioned seeing a tiny, mechanical bartender which goes through the motions of downing a drink. The "glamorizing" of vices was one of the areas in which Judge Tallakson said society is failing to show concern and provide the resources to head off juvenile delinquency. Causes of delinquency are many, and delinquents spring from diverse backgrounds, the judge said. But the typical pattern, he added, includes parents who fight among themselves and have little time to devote to their children, teachers who lack the compassion to see beyond a pupil's dirty clothes and poor behavior, and probation officers with case loads too big to provide much guidance.

Baccalaureate services are barred for Kanawha Co., W. Va., high-school seniors as part of their school-sponsored graduation programs, Education Superintendent L. K. Lovenstein announced. He said that "under the attorney general's interpretation of the U.S. Supreme Court's rulings, the baccalaureate is a religious exercise which should not be a part of the school program."

The American Friends Service Committee plans to establish a peace center in Syracuse, N.Y., to serve the entire upstate New York area. Norman Whitney, a peace education consultant, and Hugh M. Middleton, assistant finance secretary, have been touring the state seeking support for the Quakers' venture. Their plan envisions the center as an organization sending out workers and lecturers to promote peace.

Evangelist Billy Graham will hold a New England Crusade in Boston in September, 1964, sponsored by an interdenominational committee of church and laymen.

GOSPEL HERALD

Tuesday, January 21, 1964
Volume LVII, Number 3

Rest for Burdened Souls

By Myron Augsburger

These are days of tensions, fears, and frustrations. The racial tension of our day reveals that not all men have understood the spiritual privilege of equality for all men. The infiltration of communism in various parts of the world adds to man's problems, as this philosophy of life without God sweeps men on toward judgment. The launching of satellites and the conquest of outer space reveals that man is better able to understand the scientific laws of God's creation than he is to understand the spiritual laws of God's kingdom. As these problems converge upon the souls of men, we find people caught in the strain of a nervous, accelerated modern civilization.

Into this fearful situation comes the message of Jesus:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Fear and anxiety of soul includes all classes: the high and the low, the rich and the poor, the intelligent and the weak. Men live with fear. We are afraid of ourselves and of others, of the past and of the present and future. One has said, "We are afraid to move and afraid to sit still; afraid to buy and afraid to sell; afraid to sleep and afraid to stay awake; afraid to use vitamins and afraid to ignore them; afraid to listen to the doctor and afraid not to; afraid to listen to the news and afraid we'll miss something if we don't."

Fear and worry is one of man's worst enemies. A Johns Hopkins doctor said, "We don't know why it is that worriers die sooner than nonworriers, but this is a fact." Fear is contrary to the make-up of our being. Psychologists say that fear is not natural, but faith is. And yet many people are slaves to their fears and burdens of soul.

Most people are so accustomed to burdens that they find their only relief in complaining. Even many Christians are guilty of faithlessness. One has said that if it were possible for every person to deposit his worries and burdens in a box upon entering the church on Sunday morning, 90 per cent of them would stop on the way out to pick them up again.

In our Scripture text we find the source of complete rest. Jesus invites the burdened soul to bring

(Continued on page 52)

The Snow

*Last night, without a sound,
Winter spread its softness all around—
Like a blanket
Covering every branch and open space.
With morning men awoke
And wondered
How in silence beauty comes.*

*And yet I know this is the way
God's kingdom comes and it shall stay.*

—D.



FIELD NOTES

Henry A. Wolfer, bishop in the Hubbard, Woodburn, and Sheridan, Ore., area for many years, died at his home in Brownsville, Ore., Dec. 27, after a long illness.

Harold Zehr, Elkhart, Ind., has accepted the call of the South Central Conference to become their general secretary beginning July 1, 1964. In this capacity he will co-ordinate and promote the work of the conference and serve as editor of their *Conference Messenger*. In addition to this the Kansas area ministers and lay delegates have requested him to serve as their area overseer to succeed Milo Kauffman, who resigned from this position Jan. 1, 1964.

Roy D. Roth, who is presently attending school at Oldenburg, Germany, visited friends at Munich, Germany, during the Christmas holidays, and also the Pax unit at Aridea, Nomos Pelles, Greece. He spoke in the services for the Pax unit, Dec. 29, and in their New Year's evening service.

Emma Ober, of the Pleasant View congregation, North Lawrence, Ohio, observed her 91st birthday on Jan. 6.

William Griffin, author of *Black Like Me*, lectured at Central Christian High School, Kidron, Ohio, on Jan. 20.

Nevin Bender, Jr., pastor at Bridgewater Corners, Vt., writes a monthly article which is published in the *Vermont Standard News Paper*.

The Pleasant Valley congregation, Harper, Kans., had a farewell for the James Detweiler family on Jan. 12. The Detweilers will be moving to Manson, Iowa, where Bro. Detweiler will serve as pastor.

H. J. King was installed as pastor at the Pleasant Valley Church, Harper, Kans., on Jan. 12. Sanford King, moderator of the South Central Conference, led in the devotions, and the message and installation services were in charge of Milo Kauffman, Hesston, Kans.

Grace Mennonite Church, Mission, Kans., and Rainbow Boulevard congregation of General Conference Mennonites have decided to merge their programs. They will seek affiliation with both the South Central Conference and the Western District G.C. Conference.

Emmanuel Mennonite Church, La Junta, Colo., where services had been conducted in Spanish for a number of years under David Castillo, pastor, invited the La Junta Mennonite Church to merge with them and worship in their new building. This was motivated by the fact that the young people of the Emmanuel congregation no longer understand Spanish and prefer English services. The La Junta congregation presented the invitation to its members, about one half of whom decided to move their membership to Emmanuel, which is

now the larger of the two congregations. Paul Martin is serving as pastor of both congregations, with David Castillo assisting at Emmanuel, especially in ministry to the older Spanish members. This merger is a triumph in race relations. The MYF and WMSA organizations of both congregations are completely merged.

Myron Ebersole is serving as intern in the chaplaincy program for the current year at Indiana University Medical Center, in Indianapolis. His address is 3216 Chrysler St., Indianapolis, Ind. He is also serving as associate pastor of the First Mennonite Church in Indianapolis. Bro. Ebersole served two years in relief work in Jordan and for five years was administrator of Prairie View Hospital at Newton, Kans.

Bro. and Sister Warren Eicher, Milford, Neb., observed their golden wedding anniversary on Jan. 5. Bro. Eicher is pastor of the Beth-El congregation.

The new Biehn Mennonite Church, New Hamburg, Ont., was dedicated on Jan. 12, with J. B. Martin and Osiah Horst as speakers.

A farewell dinner was held on Jan. 12 at Waldo, Flanagan, Ill., for the pastor, Edwin J. Stalter, and family. Bro. Stalter was installed as pastor at Science Ridge, Sterling, Ill., on Jan. 19.

Jesse C. Snavely, of the Paradise congregation, Paradise, Pa., will observe his 93rd birthday on Jan. 28.

(Continued on page 69)

School for Ministers Hesston College Feb. 4-7, 1964

Courses and instructors: Expository Preaching, John R. Mumaw; Christian Worship, Paul M. Miller; Theology class, David Schroeder; The Role of the Minister, Paul M. Miller; Christian Ethics, David Schroeder.

This school is sponsored by Hesston College, the South Central Conference, and the Western District Conference.

The Christian Life Conference, sponsored by Hesston College and the Hesston Mennonite Church, runs simultaneously with Ministers' Week.

John R. Mumaw, Harrisonburg, Va., will give this year's Conrad Grebel lectures on "Living the Resurrected Life," beginning on Sunday morning and continuing each evening through Friday. He will also speak in the eleven o'clock chapel hour each day.

Pastors' wives meet separately at various times for special discussions. Free lodging for all attendants.

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Coming Next Week

Dreaming of Dreams Robert Detweiler
A Pattern for Redemption A. Don Augsburg
When Sorrow Comes George E. Sadler
Creating Love Wherever We Go, A Symposium

Cover photo by LeRoy W. Clark

GOSPEL HERALD

Established 1908 as successor to
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BETHA NITZSCHE, Assistant to the Editor

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Christianity Is Positive

We cannot read long or seriously in the Bible without getting the strong and correct impression that Christianity is positive. This becomes even more striking when confronted with the teaching content of other faiths. All the ancient prophets, such as Confucius, Mencius, Buddha, and Vishnu, taught a passive attitude toward others.

The Confucian golden rule is typical: "Do not do unto others what you would not have them do unto you." Thus in Africa, Asia, and Arabia we can see severe suffering while the faithful pass by. There may be all kinds of extremes in seeking to save the life of an animal or insect. But the Confucian rule is passive. It is the avoidance of doing harm. It is not the desire to help. In the midst of need people pass by one another.

Jesus' words are revolutionary to this: "Do unto others as you would have them do unto you." Here is a positive approach. This is the love of which Jesus spoke. And love is always active. Love cannot do otherwise than do good, go out of the way for another, share and bear out of concern for others. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so" (Matt. 5:44-47)?

In every community to which Christianity comes, even in the lands of such old religions as Buddhism, Hinduism, and Mohammedanism, hospitals and clinics are built and literacy rises. The

passive attitude which passes by waits for those who have heard the positive call of Christ to the needs of men.

In spite of this tremendous truth of love taught and demonstrated by Christ, many "Christians" are still selfish. They think more in the negative than in the positive. They say, "I did not do anything against him," or "I never hurt him," or "I never caused anyone any trouble." But this is not the question. The question is, What do you do for others? The question is not, Did

you ever hurt him? but, Did you do anything to help him? The question for the Christian is not merely the avoidance of trouble but the taking of truth and righteousness by life and word to our world.

Yes, true Christianity does not have a passive note. It is positive. If one is less active and concerned for Christ following his conversion than he was for the devil previous to his conversion, he might question if his conversion is not mere sham.

The world waits today for the Good Samaritan who will not pass by. Our communities and churches wait for that active love which does more than the heathen, a love which is continually reaching out with concern and compassion and redemption.—D.

On Inadequacy and Trust

Last night our small son prayed, "Dear God, I thank you that you made the world. If we would have tried to make it, it would not be a world. And, and thank you too that everything does not always work out the way we want it to because then we wouldn't trust you."

I was thinking, What made him pray such a prayer? Yes, he enjoys the outside—God's world. Everything that moves catches his attention. A different kind of stone regardless of how simple or small must be added to his stone collection. A strange knotted or twisted piece of driftwood draws a comment from him.

But I never heard one pray quite like that before. In it I sensed anew my own inadequacy. God made the world. I could not. And He is at work right now making His world.

Then also I sensed anew that praise for God's work flows readily from lips which acknowledge inadequacy.

I think, however, it was the next sentence of his prayer which struck me most. No doubt it struck me because I usually catch myself thinking that my trust in God grows as He works things out according to my desires. I'm sure it should work this way. But is my trust

in Him tested more when things do not go the way I had planned? If everything went my way, would I become too self-sufficient? It seems so. It's pretty hard to thank God for the times things do not work out the way we planned (especially at the moment).

God does say that "All things work together for good to them that love God, to them who are the called according to his purpose." But that doesn't mean that the "all things" will be always the way of my choosing. It does mean that if I keep loving Him and sincerely desire His will in every circumstance, choice, and situation, all things will work together for good. Thank God it is true.—D.

Think on This

Revival is a new beginning of obedience to God. Revival is experienced when truths to which we have been unresponsive suddenly are responded to. Revival is real when we not only shake our heads to truth but step out in full obedience to truth. When God's will matters above everything else, then there is revival.

Most people are so accustomed to burdens that they find their only relief in complaining. In Christ we find complete rest.

Rest for Burdened Souls

(Continued from first page)

his problem to Him, and in turn He will give refreshing rest.

True Rest Is Only for Those Who Come to Jesus

The great invitation to come to Christ is extended to all, but the response is made by so few. Worship is entirely a voluntary matter. God calls by His grace, but He does not coerce. Man's commitment to Christ is entirely voluntary, an act of his own volition in deciding for Him. Rest of soul is found only in a full commitment to Him. Although religion is somewhat popular in our day, rest of soul is found only by the few. It appears that many persons are merely complimenting Jesus rather than committing to Him.

In this invitation Jesus is saying, "Come, be my disciple, you who are burdened to the point of exhaustion, and I'll give you rest." This call for us to be His disciples is the test of our commitment. True Christianity is unselfish. It is unselfish as to its origin in the love of God. It is unselfish as to its provision in the atoning work of Christ. It is unselfish in its application as we give ourselves to Christ. When we come to Christ to receive the grace of God, we must make our commitment an entire one, thus rising above the self that has bound us.

Christ only can give rest to those who come to Him because full rest involves Christ. Our sin is against God, and rest comes only when He assumes our burden and we go free. Only those who come willingly to Christ can lay their burden upon Him. This is a message of hope to the sinner, who is weary under the load of sin. When one's life is spoiled with a burden too great to bear, is fettered in slavery to some habit of sin, or is in bondage to a perverted mind or a lustful heart, or is merely the tangled skein of a ruined life, of broken vows, and dishonest living, Jesus can give one rest.

This is a message of peace for the penitent, who with a burdened heart is seeking God. God promises to forgive our sins and speak peace to our troubled souls if we will bring the burden to Him. This is a message of faith for the believer, who is undergoing some severe temptation, like a storm, lashing his frail protection until its tremors reveal that it is at the breaking

point, and Jesus says, "Come unto me." This message is the silver lining on the cloud in life's sky. This is like sunshine breaking through the storm cloud.

This Rest Is Deliverance from the Burdens of the Soul

Persons have often come to God and asked for salvation and found peace of heart, and then failed to realize how to enjoy peace tomorrow. They have somehow felt that salvation is a transaction between them and God guaranteeing them heaven in the future, and missing the promise of happiness and rest here and now. Such are something like the road-walker who on a hot summer day was seen carrying a heavy load on his back. A man passing by on a wagon offered him a ride, pausing for him to climb on the wagon. Some time and distance later the driver looked back to see the man sitting with the pack still on his back, sweating as he jostled under the weight of the load. The driver asked him to put the pack down on the wagon but received the reply, "You're so good to carry me, I don't want to ask you to carry the burden, too."

God asks us to give Him the burden. God promises His children deliverance from the burden of sin and liberty in Christ. Christ wants to take away our burden of sin. The Bible says, "Your iniquities have separated between you and your God." This disease of the soul, this blight of life, this malady of morals, this common thing called sin has brought to man a perversion of the mind, a pernicious heart, and a paralysis of the will. Man in the bondage of sin is not free to serve God. The beginning point of freedom is deliverance from the slavery to sin. Many are unhappy because of sin. Man may be a mere puppet, directed by some attitude, habit, or passion. As a youth, one may be rebelling against restraint and reacting against moral principles. As a parent, one may be shirking his moral responsibility, neglecting his God-given call in the home, breaking his vows, and singeing his heartstrings with sin. Christ will take this burden away and give man freedom if he will but confess his sin. He has promised that if we confess our sins, He will forgive. If one is yet in his sin, it's because he hasn't been willing to confess it.

Christ wants to take away the burden of a condemning conscience. Every one of us has to live with himself. The most miserable life possible is when man has sin that

is covered, conduct that is not corrected, and a perverted past that has not been changed and restored as far as possible. Man's conscience knows all of this. The guilt that rests upon the soul of man clamors to be faced honestly. Either one faces it, admits it, and finds forgiveness through Christ, or one plays the hypocrite. The former is the life of peace; the latter, the life of ruin. The former is the way to newness of life; the latter, to destruction of soul. One cannot get away from his conscience. One can try to drown out its voice in the pursuits of sin, but it is there. The conscience is given to call man back to God. Only when we respond and know His forgiveness will the accusation of conscience be answered. Here is rest for a burdened soul.

Christ wants to give us freedom from the terrors of the law. The Old Testament law hung over the head of the Jew like a sword, waiting for the last sin to sever the cord and permit the execution. Yet the law could do no other. The law has no power to save. No man ever was saved by the law and none ever will be. The Bible teaches that the law was given that we might know what sin is. "By the law is the knowledge of sin," but it doesn't say that by the law man is justified. One may use a mirror to convince a child that his face is dirty, but he will not use the mirror to wash the face. The law serves its highest function in bringing to man a sense of sin, that he might then come to Christ for forgiveness.

Christ also wants to give us freedom from our fears. Many fears beset us in various areas of life; however, fears in life arise from a more basic subconscious fear—fear of death. Normal people all have a fear of death until Christ delivers them from it. Especially is the soul fearful who is not ready to meet God. It is a part of us, because man has an inner consciousness that all does not end with this life. Man's fear of death is so great because death is the realm of the unknown. Jesus has conquered death and now says, "Whosoever liveth and believeth in me shall never die." Again the Bible says, "If a man keep my saying, he shall never see death." Saved by the redemption of Christ we are made heirs of eternal life.

This Rest Places One Under a New Restraint of Life

Everything of value has certain requirements in attaining it. Usually the more valuable it is, the higher the requirement. When it comes to the grace of God and His salvation, we find that this is free. Yet by the very meaning of grace, that God accepts us just as we are, we realize that there is a change of relationship. God's grace, that brings us into a new relationship through Christ, does not simply promise forgiveness—it produces fellowship. This

(Continued on page 69)

Myron Augsburg, well-known evangelist and professor at Eastern Mennonite College, Harrisonburg, Va., delivered this radio message over *The Calvary Hour*.

The Atonement

By Herman Reitz

Basic to the idea of the atonement is the assumption that God and man should be in harmonious relations. At the same time the Bible accepts as a fact beyond dispute that man is separated from God, and that man's sin is to blame for the separation. If harmony between man and God is to be restored, the sin-built barrier must be demolished. God's action in removing the barrier is known, theologically, as atonement.

Word Studies Not Conclusive

The word "atonement" is found frequently in the Old Testament and in each case it translates the Hebrew word *Kaphar* which in all probability originally meant "cover" (Gen. 6:14). Atonement (*Kaphar*) for sin was ordinarily effected by means of the shedding and sprinkling of blood (Ex. 29:36; Lev. 4:20) in a ceremony in which God is represented as accepting the sacrifice for the passing-over of sin.

In the Greek version of the Old Testament the Hebrew *Kaphar* is translated by Greek words all having a common root, *hilas*. The *hilas* family of words carries two possible meanings. The first suggests making gracious, putting into a friendly mood, appeasing, placating; thus, propitiation. The second suggests making amends for a wrong, reparation, atonement for wrong; thus, expiation.

In the New Testament atonement occurs only once in the KJV and never in the RSV. From its derivation it implies a reconciliation after a period of estrangement. Quite clearly the root meaning of the word has nothing in common with either the Hebrew or the Greek words which it may translate. It is equally clear that a sole dependence upon word studies will provide no clear understanding of the atonement.

Theories Break Down

Theories of the atonement (systematic answers to questions such as this: Why was the atonement necessary?) ultimately break down. The Arminians and the Calvinists announce airtight systems, but both develop embarrassing leaks under critical pressure.

It is much more instructive to be imaginatively aware of the figures of speech drawn from the market place, slave trade, military campaigns, temple sacrifice, and

law court which the Biblical writers utilized in attempting to explain the atonement.

Word Pictures Most Effective

Sacrifice. This was practically the universal religious rite of the first century. It is not surprising, therefore, that the atoning power of the death of Christ is frequently expressed in terms taken from sacrificial practice. Eph. 5:2; Heb. 10:10. Jesus goes to His death for "man" (Matt. 26:28). He referred to His blood as the "blood of the covenant" (Mark 14:24, NEB), a blood which could take away sin (Heb. 10:4). Much of the language used in the institution of the Lord's Supper is sacrificial. Of sacrificial interest is the Lamb of God (John 1:29, 36), a figure which seems to amalgamate the daily-sacrificial-temple lamb, the nonsacrificial paschal lamb, and the lamb of Isa. 53:7 into one.

Ransom and Redemption. To first-century citizens these, too, were familiar ideas. Through the payment of a ransom the deliverance of a captive or the emancipation of a slave was accomplished. Christ gave His life a ransom for many (Mark 10:45), thereby effecting their redemption. While the metaphor of a money-payment is found in several other New Testament passages (Acts 20:28; I Cor. 6:20; 7:23), one should not ask the utterly un-Biblical question, To whom was the ransom paid? Nothing was paid to the devil as was once speculated.

Representation. Most scholars believe that Christ not only died "for sin," but that He also died "for us"; that somehow He died in our place. II Cor. 5:14. The figures of the Advocate (I John 2:1) and the High Priest of Hebrews also speak strongly of representation.

Bulwark for the Weak

By THELMA ALLINDER

My morning glories cling tenaciously
As storm winds toss them to and fro.
They are supported in their frailty
By wooden trellises, I know.

I also need a bulwark, gracious Lord.
Oh, give the added strength I seek,
For you have promised in your Holy Word
To be a rampart for the weak!
Osceola, Nebr.

Substitution. The declaration that Christ suffered in the place of man, as his substitute, has been repeatedly branded as immoral, impossible, and a travesty on the love of God. While there is a marked disinclination on the part of scholars to use the language of substitution, the truth remains that the Bible teaches it. Such passages as II Cor. 5:21; Gal. 3:13; I Pet. 2:21-25 verify it, but none are so eloquent as the Suffering Servant passage of Isa. 53.

Propitiation or Expiation. As we have already seen, propitiation has to do with the idea of placating or appeasing anger. That God is angry is hard to deny. That, in some fashion, the wrath of God fell on Christ, is equally hard to deny. Christ drank the cup (the symbol of wrath, Isa. 51:17; Jer. 25:15) and cried out in the anguish of Golgotha, "My God, my God, why hast thou forsaken me?"

For those who cannot square the wrath of God with His love, there is refuge in expiation, a word denoting an effect on sins ("covering," "blotting them out") and so removing the obstacle between man and God, who (it is insisted) cannot be regarded as anything less than absolutely loving and kind, never needing any reconciliation to man.

Other Figures. Such concepts as the defeat of Satan (Heb. 2:14, 15; I John 3:8), the Day of Atonement in the Book of Hebrews, reconciliation and redemption from the curse of the law (Gal. 3:13) cannot be neglected in a serious study of the atonement.

Conclusion

While the wrath of God must never be minimized, the regrettable distortion of truth that characterized an older orthodoxy must be avoided. God the Father must not be pictured as a flinty judge, hostilely inclined toward His creation, from whom the loving Lord Jesus wrung mercy for the world, only at the cost of His own life. Quite to the contrary, God was in Christ, reconciling the world to Himself. II Cor. 5:19. God, the Judge, chose to placate His wrath and satisfy His justice by doing something a human judge would never do—pay the penalty himself. In Christ the Godhead suffered, paying in full the cost of man's forgiveness, assuming in *toto* the liability for his sin.

The same God whom David addresses as his Shepherd in that most beautiful of all poems, the Twenty-third Psalm, is the God of the Apostle Paul, of Augustine, of the Christian heroes and martyrs of all ages, of George Washington and Abraham Lincoln, of sailors adrift on a life raft, of scared doughboys in their foxholes—and should be the God of the businessman, as well.

John E. Mitchell, Jr., in *The Christian in Business*. (Fleming H. Revell Co.)

Herman Reitz is a Mennonite minister and serves on the faculty of Eastern Mennonite College, Harrisonburg, Va.



Nurture Lookout

Annual Manual

By ARNOLD W. CRESSMAN

The above title is one of the shortest poems in the world. This annual manual is something you will hear about in the months and years ahead. And you as a member of a local Mennonite church ought to have advance information.

Annual manual is not the final title. But it hints at the idea. Beginning Jan. 1, 1965, Sunday evening program helps will be printed in an annual booklet. Since *Builder* magazine began, they appeared in this monthly leaders' magazine. There were some difficulties.

Committee members found themselves limited in range and variety of programs. On a month to month basis they could not always find the kind of program that met their unique needs. Sometimes committees would dip back to previous *Builders* for the programs they wanted. Sunday evening helps then became only an idea source. The thematic approach, with programs in this order: music, missions, youth, evangelism, and home, lost its balance. And the biggest difficulty—persons given program assignments couldn't find old *Builders* to get help for speech preparation.

To say that an annual manual will solve all the problems would be naive. But it will solve some.

Here will be an idea source—one that committee planners want. It will have, according to present plans, forty undated programs on a wide range of Christian nurture interests. Congregations will be able to select those which will be uniquely helpful to them. Other programs can go by the board without upsetting a thematic sequence. Or congregations can set up their own thematic sequence using the various sections of the annual manual as building blocks.

For the speaker there will be no need to dig up old *Builders* (though a file should be kept in the church library). He can simply turn to the program in the annual manual selected by the committee for a given Sunday night. Sunday night? Well, not necessarily. Certain subjects in this manual could be used as an optional Sunday-school lesson or for midweek studies or for sermon starters.

Better days ahead!



On an old gravestone—"What I spent I had; what I saved I lost; what I gave I have."

A Prayer

FOR THIS WEEK

O Life in whom is life indeed, I praise you that in you I may live, and move, and have my being.

O Christ, live in me and through me. My own ambitions, my abilities and inabilities, my conscious and unconscious needs and desires, I lay at your feet. Revive the dry bones of my discouragements and failures with the power of your living presence. Show me those forms of self-deceit and self-love which keep you from using my hands, my feet, my voice, and my heart for your purposes this day.

O Christ, work through me. Help me to learn the relaxation which comes to one who has accepted your invitation to the weary and heavy laden. Help me to relax the muscles of my mind and spirit and body, knowing full well that you cannot work through me if I am tense and anxious, even about your will for me. As I plan the work of this day and of this week, may I have the patience to keep my schedule flexible for your interruptions. Give me the courage to attempt those things which would be impossible without your help. And give me the maturity to accept the long-range goals which you have for me, placing my feeble time schedule into your eternal plans and purposes.

O Christ, love through me. May the children about me feel your touch as I minister to their needs, physical, emotional, and spiritual. When I meet my brother (or my sister) on the street today, may he feel your concern through my smile.

May your compassion touch the heart of my neighbor in need who has not yet felt the joy of your love. When I am tempted to belittle or reprove, may I remember your words, "Let him who is without sin among you be the first to throw a stone. . . ." And when love must take the form of firmness, as with a contentious child, or openness, as when discussing a difference or mending a misunderstanding, let that love be none the less your love expressed through me.

O Life in whom is life indeed, I praise you that in you I may live, and move, and have my being.

—Helen Good Brennemam.

Prayer Requests

(Requests for this column must be signed)

Pray for the many writers of our church periodicals, that they might be Spirit-led and Spirit-directed.



There is a legend which says that once the dogwood was a strong and sturdy tree, as large as an oak. But then, so the old story goes, timber from the dogwood was used to make the cross on which Jesus was crucified. Ever since then, the dogwood has been slight and bent. Its blossoms, in the shape of a cross, bear nail-prints, brown with rust and stained with red, and in the center of the flower is a crown as of thorns. So all who see it will remember. . . .

Our Mennonite Churches: East Fairview



The East Fairview Church, located west of Milford, Nebr., held its first communion service in 1875, with eleven members. The first meetinghouse was built and dedicated in 1878, with a membership of 50. The present church, built in 1950, is one of five Mennonite churches in Seward County, and has a membership of 350. Bishops who served this congregation were Joseph Schlegel, N. E. Roth, Peter Kennel, and J. E. Zimmerman. The present bishop is Ammon M. Miller; minister, Oliver Roth; deacon, Sterling U. Stauffer.



FOR DISCUSSION

Why Our Church Grows

By ROBERT D. HOSTETTER

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

I'm glad this is Sunday morning: I get to sleep later. The morning work doesn't require much time. It takes only ten minutes to get to church. I hurry through breakfast and start in on the last-minute housework. The bathroom needs rearranging and the kitchen floor needs sweeping. My wife says thanks. I think I have enough time; so I grab my Sunday shoes and vigorously begin to polish them. I glance at the clock hanging on the wall and see I have only ten minutes left in which to get ready. I let the rest of the family know it's about time to leave and charge into the bedroom to dress.

We jump in the car finally and hustle to church. I figure we'll get there just in time. Sure enough, we walk briskly into church, and just as my family and several others sit down, the song leader stands to open the service. I flip to the suggested page mechanically, and begin to sing in the same way. Halfway through the third stanza several teen-age girls find seats near the back of the church. Ordinarily if I turn around, it is but for a brief glance; something about the girls attracts my attention, though. According to a definite rhythm the muscles around the jaws of each girl harden into knots, and then relax. It appears that they are messaging something pretty tender.

Then I remember that I'm singing and I glance at the book again to see what line we're on.

Sunday school begins, and I become interested right away. Our lesson is about evangelism. A strong feeling arises within me and I can hardly wait to let the rest of the class know how I feel. Finally, I get the chance, and I inject my burden with enthusiasm: "Our foreign missionaries are doing a terrific job. I think we should give them better support!" I smile at my own original eloquence. I notice, though, that what I've just said hasn't made the impression I wanted. So I immediately continue: "I think we should spend our money more wisely." I stop with that because I figure the class is getting the point. No one says anything for a few moments, and I try to calculate the impact I have made. The brother next to me shifts slightly and I begin to think about him. I believe he could be a pretty good Christian if he

would practice better stewardship of his money. For instance, the car he owns is only a year old. In comparison I have a car that's two years old, and an older car, too, but then, what I have is necessary. Let's take another look at this brother—Here comes the Sunday-school offering envelope down the row toward us. I don't usually watch what other people put in the offering, but I just know I can prove my point. He fishes in his baggy pocket and comes up with a couple of dimes and a quarter. I try to slip my crisp "one" into the envelope without being seen. But you see what I mean. This brother can afford to give more than I can.

The Sunday-school teacher drops his quarterly on the bench, and my thoughts jump back to the lesson. The teacher is saying that one of the reasons that our evangelism outreach isn't as effective as it might be is that we in the large churches at home aren't as consecrated as we should be. I can hardly keep from looking at the brother sitting beside me and nodding my head. The bell rings, ending Sunday school.

We sing two more songs and settle down

for the sermon. After a few opening remarks and prayer, the minister says he will be speaking about getting our church to grow. I think about how this is going to hit quite a few people in the audience. The sermon is getting a bit tiring—he seems to be half apologetic for what he is saying—and I begin to nod my head, eyes closed.

I finally become alert again near the end of the service. The minister's conclusion is coming from the pulpit. He declares that what we need are Christians with more fire, and I agree with him.

The children and I really do appreciate the fine chicken my wife fixes for Sunday dinners. It's so good, and I eat so much that I don't feel like doing anything after dinner. I call the couple we were supposed to go with to do visitation work, and tell them we can't make it. Instead, I find a good Christian fiction which my wife has recommended, and sit down to read.

The afternoon steals away quickly, and it is soon time for supper. We have the usual Sunday evening meal.

Our church won't have services tonight; so I decide not to hunt up one that is open. I play games with my boys until they are tired. By now it is time to turn in for the night so that I can get plenty of rest for tomorrow's hard work.

As I lie in bed, I shiver and pull the covers more closely around me. I shiver again as two thoughts keep going through my mind: consecration and more fire, consecration and . . .



OUR SCHOOLS

Painting the Goshen Portrait: Values

By ROSEMARY ZOOK, Goshen College Graduate

(The following address was given at the annual Thanksgiving Home-coming Program in 1963.)

The image of Goshen College was impressed upon me almost ten years ago. The real image has no doubt undergone some changes since. I trust some of the lasting values that I noticed have not changed, although perhaps methods for attaining these values have changed. The unique purpose of Goshen College is Christian education for the furthering of the cause of Christ. It is in the light of this purpose that the basic values of Goshen College must be realized.

For me, one value of Goshen College was found in the warmth and personal touch with various students and faculty

members. Sharing in discussions and the dorm life with Christians from many states and different countries helped broaden my horizons. There was a sharing of ideas with the recognition that Christians can be different but still experience unity in Christ.

Participation in extension Sunday schools and girls' club helped arouse my interest in the needs of the community. Conversations with the girls' parents helped me formulate convictions on the necessity of understanding, love, and the Spirit of Christ in the home.

I was also impressed with intelligent and capable faculty members working on a low salary. Their unassuming manner and spirit of sacrifice can still be a model for alumni and students today. Leadership of the

Goshen College faculty in church programs reminds us that education and dependence upon God are compatible.

When I first peeked in the Mennonite Church through Goshen College, I was delighted with all the service opportunities. I wanted to prepare for a vocation which would allow me to use my talents most effectively for Christ. I chose nursing.

After one year of marriage, my husband and I began a four-year term of service under MCC in Korea. During this time my nurses' training was put through a variety of tests. Schooling and living at Goshen College gave me values to which I could cling that made my time of service in Korea meaningful.

Goshen College indirectly helped enlarge my vision of the suffering and needs of the world through my experiences in Korea. Working in Korea deepened my convictions of the rehabilitating power of redemptive love.

Christians need to develop a *concerned* world consciousness. I was happy to read recently of the faculty discussions of global consciousness, and the travels of several this past year.

Students at Goshen College have a good chance to develop global consciousness because of the international students and an excellent possibility to get to know them and their customs intimately. I hope students take every advantage of these opportunities, realizing we can learn from *each other* and also realizing the American way of doing things isn't always the right way in other countries.

Can the church, or Goshen College, tap capable undergraduates on the shoulder with the specific purpose of training them for service in the cause of Christ abroad? I would like to challenge students to consider seriously TAP (Teachers Abroad Program) or other work under MCC as avenues to witnessing. These programs can be introductions to broader witnessing under the mission board program.

Can Goshen College create interest and offer courses in anthropology, linguistics, and history pinpointed on Asia, South America, and Africa . . . and tropical nursing for those interested?

In closing, as the portrait of Goshen College continues to be painted, let us as alumni, students, and faculty remember the basic value of Goshen College is Christian education. May we keep central in our philosophy the verse found in Col. 1:18, "that in all things he [Christ] might have the pre-eminence!"

As I study family life, I see only one phenomenon worse than juvenile delinquency. . . . You guessed it.—Oren Arnold, in *Home Life*.

Church on the Campus

By LAURIE MITTON

On the evening of June 16, 1963, twelve charter members organized the University Mennonite Church on the campus of the Pennsylvania State University. Those who signed the charter were bringing to fruition the growing conviction that a more permanent and functional organization than had existed previously was necessary to effectively carry out the Gospel witness on this university campus. The full implications of total discipleship could best be put into action within the framework of a fellowship church.

Representing a variety of Mennonite backgrounds it was necessary for us to come together and seriously attempt to arrive at a working arrangement that would permit us to fellowship in full harmony. Such an arrangement was written into our charter. A document of this nature and scope was not formulated lightly. It reflected the prayers, convictions, and aspirations of the congregation. Throughout this whole creative experience we were aware of the presence and leading of the Spirit of God.

This document attempts to express in words our objectives, our heritage, and our guidelines for the present and future administration of the congregation. In every article the charter attempts to cut through the maze of conflicting cultural patterns and arrive at that which is basic, Scriptural, and workable. In subsequent business meetings in which the principles of the charter have been a guiding factor we have had repeated cause to be thankful that in the very beginning these issues had been clarified.

One of our deepest concerns has been in the area of lay participation in the life of the church. We conceive of discipleship in its deepest meaning as a full participation by the entire brotherhood in the affairs of the church and in an active, daily, complete witness to the ethical teachings of Christ in every area of life.

On the congregational level this requires not a nominal but a very real every-member participation in the work of the church. Such an approach is necessary for us, of course, since we have no ordained men in our congregation, but beyond this practical consideration lies the conviction that the New Testament concept of the church requires a dedicated and functioning brotherhood. The unfortunate distinction between clergy and laity that often exists today was unknown in the New Testament church. There was a functioning assembly of believers.

Since the organization of the congregation, the Lord has blessed us in many ways. Our Sunday attendance has increased steadily. Many of those in attendance are non-Mennonite students who have been

fellowshipping with us quite regularly. We have been drawn closer to our Lord as a result of their spiritual contribution and we trust that in return we have contributed to them some of our insights.

Further we have had contact with non-committed students both in our Sunday services and on the campus during the week as we seek to be both a gathered and a scattered church. We are also pleased that the Lord has added to our number seven new members—six by letter and one by baptism. The membership now stands at nineteen.

Services were originally held on Sunday evening, but with the opening of the fall term, they were changed to Sunday morning. Children and adults meet together for a joint worship period followed by a Sunday-school session for the children. While the children are in Sunday school, the adult congregation continues its worship with a Biblically oriented dialogue centered on a selected topic or book of the Bible.

Topics and books studied to date include the Lordship of Christ, the Person and Work of the Holy Spirit, the Inspiration of Scripture, Christ as High Priest, and the First Epistle of John. At present we are studying together the letter to the Romans. These sessions are not conducted as a preaching service but as dialogue one with another. All are free to speak, to question, to answer. Together we seek new insights into the Word of God as we relate ourselves to the Scriptures, to our campus, and to the needs of the world at large.

Financial responsibility for the total mission of the church was of course one of our earliest concerns. The congregation, upon recommendation of the finance committee, accepted a unified budget which contained provisions for our local needs as well as those of the district and General conferences with their associated agencies. The congregation then committed itself to this part of the Lord's work through participation in a planned giving program. Pledges totaling the amount necessary to cover these expenses have been received by the congregation.

On two occasions we have been fortunate in securing guest speakers. The brethren Clayton Beyer and Fred Erb, both of Heaton College, addressed the group, in each instance making significant contributions. Future guest speakers will include Samuel Gibson, Executive Director of the University Christian Association at Penn State, with which we are affiliated, and Dr. Harold K. Schilling, Dean of the Graduate School at Penn State.

We believe that many opportunities are open to us, not the least of which is the responsibility of supplying a relevant Christian witness in our respective academic disciplines. The message of our church must be made relevant to intellectuals in the

(Continued on page 69)

Hold That Fast

BY LLOY A. KNIS

Rev. 3:11 points prophetically to the faithful remnant of the times before the second coming of Christ. "Behold, I come quickly" does not, as some would think, mean to warn us that we need to be prompt, for He is coming suddenly. This is what we are prone to take from it because of the spirit of hurry in our age. No, this is not a verse intended to inspire excitement and apprehension.

The Philadelphia church suffered persecution. The true church today is subject to opposition also. Certainly the Holy Spirit means to give these words as consolation to those who are sorely tried. This verse becomes a source of encouragement and comfort. We might restate the thought, saying, "Hold on a little longer, for it will not be long till He shall come." How sad it would be if just after we had given up to the opposition, the Lord would come and we would lose the crown!

It is a lamentable fact, and we Mennonites blush with shame, that we have let slip some of the things that we had—that is, in practice by some individuals and groups. This refers only to Scriptural principles and standards. If we have gotten rid of some undesirable traits and weaknesses, we need not be ashamed. Some things found among us, such as tobacco, worldliness in dress and conduct, and others, cause us to blush also. But the faith that is truly Mennonite and Anabaptist, as derived from the New Testament and written in our Confession of Faith and our disciplines, is certainly not something about which to be so reserved. Many opportunities have been lost and much harm has been done to souls by some of us being so apologetic concerning our faith. Those among us who still hold to the Biblical doctrines and standards have all the reason in the world to be confident and to witness with the power of the Spirit.

We derive our boldness, not from our mode of baptism, or from the popular doctrine of free grace, or from the doctrine of sovereign grace, or from the claim of antiquity, or any other error or overemphasis, but our boldness is validly based on Col. 3:3, saying that we are dead and our life is hid with Christ in God.

Following are seven of the things that we certainly must hold fast in order not to lose our crown. This list is not exhaustive, but they are seven which are relevant to conditions of our time.

We Believe the Bible Is God's Word

II Tim. 3:16—"All scripture is given by inspiration of God." We believe God gave

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the words in the original writings. God did not mechanically or arbitrarily give words to writers which they themselves were not accustomed to using. It seems clear that God used the words, phrases, and forms of expression which were in the vocabulary of each of the varied writers. This makes it no less God's Word. God used Isaiah's vocabulary to express God's own Word. In this sense God inspired each word of Scripture.

Another phase of inspiration is that God gave us all the revelation we need. Adding to, or subtracting from God's Word will be followed by very serious consequences according to Rev. 22:18, 19. We believe God preserved the full word for us even through translation. If the Bible is only partly God's Word, then which part can be relied upon?

We Believe We Are Saved by Faith in the Crucified and Risen Christ

Eph. 2:8—"By grace are ye saved. . . ." God provided the sacrifice and means of salvation for us. Now the conscious, intelligent, mature acceptance of these provisions constitutes salvation by grace—not faith alone, not works alone, but the faith which produces works. We are prone either to depend on works or to depend on free grace that does not relate to works. Faith, obedience, and works are inseparable.

We Believe There Is No Salvation Apart from Discipleship

I John 2:4—"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Even in the Old Testament, as in the New, we are told to love the Lord our God with all our heart, soul, mind, and strength. This speaks to complete commitment of the entire person. The motive is love—not fear or custom.

Again, salvation and discipleship are inseparable. It is good to have come to the conviction that one can really believe that our salvation is by grace alone, and yet realize that the expression of true faith is by a life of discipleship or obedience to the Word. It is, in fact, not possible to qualify for the benefits of God's grace in salvation without a full commitment to obedience as far as we know His will. In a measure saint and sinner alike benefit by His grace, as the fact that the rain falls on the just and the unjust alike. But the more abundant life is the result of true discipleship.

We Believe the True Church Is a Disciplined Church

Here we should read Phil. 2:1-8. The weight of the message is on love for each other, on unity, and on humble service. This assumes personal self-discipline which then results in a whole, disciplined church. The church is the body of saved believers,

not a group of people seeking salvation. This is a vital point of difference between the Anabaptist faith and the faith of general Protestantism. Five times in Jesus' prayer in John 17, He mentions the unity of believers, and so we know that our Lord was burdened for this. Also in connection with His prayer for our unity He gives the reason—"that the world may believe that thou hast sent me," and the second time "that the world may know that thou hast sent me." Do we realize the importance of unity in love and faith? Lacking it, our most important work in the world (witnessing) is made impotent.

We Believe True Christians Live the Separated Life

In II Cor. 6:17 we are told to come out from among the world and be separated. We are not to even touch the unclean thing. This is spoken to believers in Christ. Thus we know that the salvation experience does not automatically cause one to live the separated life. It involves making a choice between light and darkness—between life and death. The separated life is studied rather than automatic; it is cultivated rather than spontaneous. True, when one chooses to submit himself to Christ for salvation he becomes separated, but he has to make an effort. Paul said, "I press toward the mark. . . ."

The informed, separated Christian will have no part in war, defense by carnal means, politics or government, taking the oath, fashionable apparel, worldly sports and amusements, etc.

We Believe That the Desire to Be Loyal and Obedient Springs from the Spirit of God Within, Rather Than from Fear or Custom or Habit

Rom. 8:1—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The true believer in Christ is not like a dead tree with luscious fruits grown by another tree, tied on himself with the thongs of fear, custom, or habit. The true believer is a live tree producing his own fruit by the life that flows within him, which is the Holy Spirit of God. This is the kind of obedience the Bible teaches. We have something to "hold fast."

We Believe the Only Way to Know God Is to Receive Jesus Christ as the Center of Life

Gal. 2:20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The New Testament teaches not so much that Christianity is a religion, or a rule by which to operate, but that it is a life that is identified with a person—Jesus

Christ; the life hid with Christ in God. We are not imitators of Christ. We are not meticulous observers of ritual. We live and move by the constraining power of the Spirit of Christ within. The Mennonite Church has only small booklets setting forth rules to be observed. This is right. What good comes from large books of rules when the power or willingness to obey is absent? That power comes from the centrality of the Spirit of Christ within, and Jesus tells us, "He that hath seen me hath seen the Father," and "No man cometh unto the Father, but by me."

In conclusion, let us cease to be apologetic about our faith, our standards, our doctrines, for they originate in the Word itself.

Let us hold that fast. It won't be long till Jesus comes, and the crown will be for the overcomers. If we lose our crowns, we will have no crowns to cast before the throne, while others are thus honoring Him. Rev. 4:10.

Church Paper in Japan

A decision to publish a united church paper for the Mennonite and Brethren in Christ churches in Japan was made at a meeting of the Japan Mennonite Literature Association (JMLA) in Tokyo, Nov. 12, 13. The aims and objectives of JMLA were also discussed and revised and other literature projects planned.

Organized in 1958, JMLA includes representatives of the (Old) Mennonite, Brethren in Christ, and General Conference Mennonite missions and churches and the Mennonite Central Committee. Projects completed so far have included several pamphlets and booklets related to Anabaptist-Mennonite history and teaching and the translation and publication of Paul Erb's *Alpha and Omega*.

Though Mennonite-Brethren in Christ missions have been in Japan over a decade, only the Mennonite Church in Hokkaido has published a church paper. However, this paper, titled "IZUMI" (meaning a spring or fountain), has also contained news about the other churches as well as an occasional article by their pastors. Plans are to make this paper a joint publication beginning in April, 1964.

In discussing the aims of JMLA the group reaffirmed the need for a co-operative literature program geared to strengthen the local church in nurture and evangelism. The following objectives were adopted: (1) to strengthen the local churches and develop inter-Mennonite fellowship, (2) to promote literature evangelism through the local church, (3) to develop and train Christian writers, (4) to assist JMLA co-operating groups in any special local projects, (5) to share with the larger



Representatives of Japan Mennonite Literature Association. (l. to r.) Verney Unruh, Hiroshi Yanada, Ralph Buckwalter, Ferd Ediger, Takio Tanase, Thelma Book.

Christian body the Anabaptist-Mennonite heritage and its application of Christian discipleship today.

Recognizing the need for giving more than marginal time to a growing literature program the group extended a call to Verney Unruh to devote half time to JMLA interests.

Representatives at the meeting were Ralph Buckwalter and Takio Tanase, Mennonite (Hokkaido), Ferd Ediger, MCG (Tokyo); Mrs. Thelma Book, Brethren in Christ (Yamaguchi); Verney Unruh and Hiroshi Yanada, General Conference (Kyushu). Don Reber and Masami Homma of Tokyo also attended part of the sessions.

Give Her a Tract?

BY CATHERINE DAMATO

Suppose I do not give her a tract?

The girl standing there half turns toward me, absently looking into a store window. It appears as though she's waiting for someone. Her expression—no great sadness reflected there, nor any particular happiness. Just noncommittal. Her appearance—tending rather toward worldliness. Should I approach her personally with a tract? Would it not be rude to speak to her? I have a sheaf of tracts in my hand ready. Have I any excuse for not offering her one? She does not appear to be of a hardened or coarse nature. What more can she do than say no?

I'm abreast of her; she is aware of my interest in her; she appears somewhat friendly.

"Excuse me, Miss, would you care to accept a Gospel tract?"

She looks at the caption, "Four Things God Wants You to Know." Four things. God. She accepts the tract. I walk on thinking, Suppose you had let Satan defeat you? Suppose you had not offered her the tract?

My original errand was at the post office. I look for it—realize that in my preoccupation with the girl and the tract I've walked right past it. I turn. Now I am faced with a minor ordeal. I will have to retrace my

steps past the girl to get to the post office. A moment's cowardly hesitation. Suppose when I pass her I see the tract lying on the sidewalk where she has dropped it. Suppose she throws a mocking insult at me. Suppose she thinks I'm spying on her, watching to see if she reads it. The temptation is to go on and come back to the post office later in the day.

What does it matter if she has thrown away the tract? I've done my part. "My child, they are not rejecting you; they are rejecting me." Was not my Lord mocked when He was on earth? Am I better than my Master? She has her back turned toward me, her head bent.

I pass her and rejoice to see that she is reading the tract. She does not see me.

My business at the post office takes longer than I had expected. Finally I am through. The girl is still there when I come out. She has found a place to sit. She is still reading the tract. There is evidence that others have not appreciated tracts. Daily one can see them in this area cast on the sidewalks. Not only I, but others, have a ministry of tract distribution. As I go on my way, I see that one or two other tracts which I left in the handles of car doors have been discarded. A part of the seed has fallen by the wayside.

My thoughts go back to the girl. She may finish her reading and forget all about it. She may merely be one with a purely academic interest in "religion." In all likelihood I will never know. One thing I do know, that at one moment in time a being possessed of an immortal soul spent a few minutes meditating on the Gospel of the salvation that is in Christ Jesus. And a thought returns like a refrain, Suppose I had not given her the tract?

Los Angeles, Calif.

Believe, Obey, and Understand

BY MARY E. LAUVER

Grandma Dunn was singing "Trust and Obey" as she washed the breakfast dishes. She was hoping for an opportunity to talk about the Lord to Ruth, her granddaughter, who was visiting her. Ruth opened the way by saying, "Grandma, why is it that you are always so happy?"

"I belong to the Lord because He has redeemed me with His precious blood. I read my Bible every day and He keeps me safe and happy and provides for all my needs," was the reply.

"But there must be many things in your Bible that you can't understand or explain. How can you be so sure that you are saved?" Ruth wanted to know.

Grandma's answer was quick and to the

point. "I have read my Bible from cover to cover, but I have never read that I must understand in order to be saved. Salvation comes through faith in Christ alone. It is not something I can do; it is what He has done. John 5:24: 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'"

Yes, thank the Lord, we do not have to understand everything in God's Word in order to be saved. When we believe, we are told to confess the Lord Jesus. Rom. 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

How do we know we are saved? God tells us so and He makes no mistakes. I John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." It is simply taking God at His word.

When we are saved, the Holy Spirit indwells us. He teaches us of the things of God. I John 2:27: "But the anointing which ye have received of him abideth in

you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Moses links wisdom and understanding to obedience to God's Word. Deut. 4:6: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Jesus confirms this in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We must do what we already know in order to learn more of God's plan and purpose.

Do you want to be free of doubt, fear, and error? John 8:31 is the answer: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." Notice the promise which He gives in the next verse: "And ye shall know the truth, and the truth shall make you free." How will He lead us? Prov. 16:3: "Commit thy works unto the Lord, and thy thoughts shall be established."

Philadelphia, Pa.

That Middle Wall Falls Again

Crowded between massive steel factories and the Susquehanna River, and adjoining Pennsylvania's capital city of Harrisburg, lies the small town of Steelton. Mennonites became aware of the spiritual need in Steelton as they went from door to door selling vegetables, milk, and eggs to these families from many nationalities—German, Hungarian, Italian, Macedonian, Mexican, Russian, and Polish—who had been drawn like moths to the giant flame of the Bethlehem Steel Mills.

Frank Hertzler, one of the Mennonite farmers who peddled his produce in the town, and Henry Garber, then president of the Eastern Mennonite Board of Missions and Charities, discovered in 1934 that less than one fourth of the total population was enrolled in Sunday school. After a series of street meetings, prayer meetings, and chorus programs to which the community responded well, the first church service was held on Sunday morning, July 26, 1936.

From a rented club building to an Episcopal parish house to a remodeled store at Myers and Conestoga streets the place of meeting was transferred. The Myers Street building was dedicated on June 5, 1938, and has been used ever since.

Through personal contacts, home visitation, tent meetings, club work with children and youth, street meetings, Bible con-

ferences, summer Bible school, cottage meetings, Bible distribution, and summer camp, persons from the community were confronted with Christ, and membership increased.

Two blocks away, the Sharon Mennonite Church was opened in 1952 to minister to a growing Negro population. While pressure for segregation remained strong in this little town, the question began to burn in the hearts of Christians, "Can two congregations in such close proximity witness by segregation?"

A long stride on the road to integration was taken when Steelton youth, regardless of race, experienced oneness and Christian fellowship at Camp Hebron the summer of 1958. As community high schools integrated, so did the clubs. Summer Bible school was integrated in 1961.

More and more frequently prayer meetings and communion services were held conjointly. The possibility of integrating both congregations for Sunday morning worship was discussed.

On Oct. 22, 1963, after discussion and prayer, members of both congregations voted unanimously to begin worship together in the larger Myers Street church building, as of Oct. 27.

An air of eager anticipation can be felt in the midst of this congregation. One of the members said, "I couldn't invite peo-

ple to church before, because I didn't feel a segregated church was anything to invite people to." Another said, "He is our peace, who hath . . . broken down the middle wall of partition between us." H. Raymond Charles, president of the Eastern Mennonite Board of Missions, said, "The spirit of love and Christian brotherhood will pave the way to dissolve all difficulties."

The energetic young mission superintendent is William Yovanovich, who found the Lord as a boy attending the Steelton mission. He was ordained a deacon at Guilford Road near Washington, D.C., where he served until he was released by that congregation to accept the assignment at Steelton. "We aren't closing down Sharon's work," he said. "We are just moving it to this location."

The Sharon church building will be used for club, summer Bible school, and other activities. Bro. Yovanovich predicts: "We'll need all the room we can get. This church is really going to grow!"

—via EMBMC.

Do You Lock Yourself In?

By IDA M. YODER

Recently when I came home from town, the car door was nearly impossible to open. It had been giving me some trouble, but as long as I could get it open, I did nothing about it. But after I had to get out on the other side, it was time for action.

When the door finally opened, I got a screw driver, some rags, and an oil can. Then I thoroughly cleaned the latch, which had nothing wrong with it. There was a heavy accumulation of grease and dirt which had hardened and made the latch stick. Removal of all the accumulation, and a good application of oil made it work smoothly and effortlessly.

It was not a good feeling to be locked in the car, and it could have been avoided by proper attention in time.

How very often we are locked in by our prejudices, misunderstandings, and ill will. We let little things accumulate till they pile up and eventually harden. So when we want to get out we are nearly helpless. We need to scrape away our wrong ideas and bitter thoughts and hurt feelings, then apply a generous amount of the oil of love and human kindness and understanding. How easily the door will then open!

Walton, Kans.

There are two ways of exerting one's strength: one is pushing down, the other is pulling up.—Booker T. Washington.

Three missionaries in India present their experiences on sharing Christ

Helping to Build the Church in South Asia

A Symposium

Sharing Christ with a Seminary Student

By THELMA GROFF

K. V. George is a second-year student at Yeotmal Biblical Seminary. He is assistant to the registrar, my husband.

Sickness has strengthened his character. If it had not been for three months of jaundice, he told me he might well have pursued his civil engineering course until wealth might have made it difficult for him to heed God's call. As it turned out, jaundice resulted in his working and praying for three years toward admission to seminary. But ill health pursued him to seminary and during his first year here he had to take two months out battling rheumatic fever and making up those assignments only to find himself sick in bed with chicken pox during examination week.

I expressed surprise to him that contrary to other young people I know he did not become discouraged. But he said quietly, "I had enough time to be with the Lord and I was getting strength from Him." As an aside and with a twinkle in his eye he added, "And your custard pudding helped to cheer me, too."

Taking seriously the call he heard from God (through the prayer group to which he belonged when he was 17) to full-time service has given George a purpose which keeps him steady. He wants to learn to live with all kinds of people. Only after I pressed him did he relate that he had managed to live peacefully with a rather selfish, and, as it happened, non-Indian roommate because "I studied his character carefully and didn't demand my rights." When I pointed out that he never did get his share of the room and the closet space and asked if he thought the way of love really pays, he said enthusiastically, "Of course it pays. There is good understanding between us and next year I am going to ask again to room with a foreign student."

My heart was warmed as he shared with me. Psalms 51 and 139 and Paul's positive evaluation of public confession in the First Book of Corinthians will always mean more to me now because they mean much to George. Sharing spiritual blessings with one of the students has deepened my desire to be more worthy of God's call to work among them.

Sharing Christ with an Outstation Congregation

By S. PAUL AND VESTA MILLER

Clang! Clang! Clang! The stone struck the truck wheel drum that had been hoisted on a two-foot post. The clanging continued as we pulled up in front of the little sun-dried brick house. It was the call to worship.

We had driven 52 miles over rough, winding roads. The patches of jungle were brightened with canary yellow flowers and the palisade blossoms (flame-of-the-forest). Now we had arrived. Someone had swept the mud floor of the porch of the little house. The inside was unswept. But we carried in our books, water, and food and made ourselves at home.

Soon the second "bell" rang and people gathered for a worship and fellowship service. Forty-five men, women, and children joined in singing "Now Thank We All Our God" and "Praise to the Lord, the Almighty."

Bishop Malagar had gone with us on this Sunday to the little church in Dondi. He used Joel 2:25, "I will restore to you the years that the locust hath eaten," for his text. He preached to an attentive audience. There had been differences among the members—some of greater and some of lesser importance. But now most of the members were present. Some had also come from Kussum Kassa for this meeting.

The time had come for our furlough and we had to turn over the responsibility to another pastor. But where could the congregation turn for another pastor?

After the morning service was over, the members stayed to make some kind of arrangement. There was a good bit of discussion; members presented their problems and ideas for the solution. There were striking differences of opinion. In the end, after a season of prayer, Bro. Lucas, an old evangelist, was almost unanimously chosen to be pastor-in-charge for the next year. Again God worked to bring about so nearly a unanimous vote. We hope, pray, and trust that the congregation may go forward under his leadership.

The Millers are presently on furlough at Goshen, Ind.

Sharing Christ in the Villages of India

By ARVILLA FLISHER

Thirty-four women will not soon forget one day last winter—the day they went to Kasawahie. Nor will the truck driver who took the women to the village.

The women gathered under the tree by the church and waited for the truck to come. After a delay, it came; and the women climbed on the back and found their places. Opened black umbrellas shaded the women from the hot midday sun. Happy and joyously they bumped along on their way to Kasawahie.

Upon arriving they walked through the village and invited people to the village square. By the time the women, tired from their ride, had washed their hot, dusty faces and quenched their thirst with cool water, the village people were ready for the meeting.

These people enjoyed the songs from the little Chhattisgarh songbook. Kejai Bai, a former Bible woman, told the story of the prodigal son. As the story progressed, the villagers said, "Yes, yes." But it is easy to agree with what is said; to believe is different. After the message, picture cards were given to the children and tracts to the adults. The women had some Gospel portions and booklets to sell, but the villagers were not willing to buy them; so the women paid for them themselves and gave them to those who could read.

As the women climbed back into the truck, they heard invitations to come back and sing some more songs.

The year's theme of the WMSA in India was "Giving Witness of Christ." This is carried out over and over as women from Shantipur, Balodgahan, Sankra, Bathena, and other places witness to Christ as they preach and give out tracts in the villages of India.

May we pray that the Spirit of God will cause the Word of God to live in the hearts of those who hear.



Carroll Yoder, in his English language class, uses a tape recorder with a recorded news broadcast in English for an exercise in comprehension.

Young teachers face cultural, language, and educational problems in their overseas assignments

Teaching and Learning in Africa

By ELMER NEUFELD

"The Teachers Abroad Program is learning as much as teaching. It is a continuation of training rather than a post-training experience." This is the observation of Carroll Yoder, pioneer in the TAP Congo program.

Carroll is assigned to a secondary school of a Swedish Covenant mission (*Svenska Missions Forbundet*) and its sister African church (*Eglise Evangelique de Manianga-Matadi*). The school is at Sundi Lutete near the Congo (Brazzaville) border, some 220 kilometers—eight hours by car—north of the Matadi-Leopoldville highway. Carroll was the first person to enter the TAP Congo program for secondary school teaching. The other TAP Congo assignee is Dr. Kenton Brubaker at Gemena, an agricultural school of the Congo Polytechnic Institute.

Carroll's assignment has been, first of all, the learning of another language, in the culture of that language. He spent the 1962-63 school year in Brussels living with a Belgian family and studying French at the Administration School. The Congolese

students at Sundi Lutete have had six years of primary school preparation in French. Carroll, on the other hand, has had only one year for preparing to teach in the French language. The Peace Corps is helping its members secure scholarships after completion of the assignment, but the TAP year of language study in Europe is in effect a scholarship program in preparation for assignment. The language learning experience continues at Sundi Lutete where French, Swedish, English, and Kikongo are freely intermingled. Carroll has begun study of Kikongo, the African tribal language used in village life and in all the church services.

The TAP Congo assignee is also learning in a non-American educational system. This involves many adjustments—from learning to think in the metric system to interpreting the Belgian text statement that calls the Protestant Reformation the great heresy of the sixteenth century. It means teaching in a curriculum that is loaded with factual material and that formerly, under the Belgian administra-

tion, required elaborate teacher preparation subject to scrutiny by a government inspector. Almost all of the nontechnical courses need new textbooks and curriculums developed from an African point of view, rather than a transplanted European or American one.

The assignment at Sundi Lutete is also a learning experience in international living. Carroll shares a small house with a young Belgian teacher sent to Congo under the Belgian Technical Assistance program. One of his fellow secondary school teachers is Congolese (as are all of the primary school teachers), a young Christian who has stayed on in spite of the fact that his government salary is five months in arrears. The director of the school and most of the teachers are Swedish. Together they live and work in this newly independent African society.

A TAP Africa assignment should especially be a learning experience in a different culture. Here the vernacular language, Kikongo, becomes important for Carroll. The Kikongo people trace their history to an ancient kingdom of Kongo that extended into what is now Angola in the south and the Congo (Brazzaville) in the north. It is here in the lower Congo that the first white men appeared with the coming of the Portuguese in 1484, followed later by other "Europeans," including Protestant missionaries at the close of the nineteenth century, and the Belgians under King Leopold II in 1885 and under the colonial government in 1908. It is here in the lower Congo that Prophet Simon Kimbangu came to fame in 1921 and was sentenced to die by a Belgian military court, though the sentence was later commuted to life imprisonment. The Church of Jesus Christ on Earth by His Prophet Simon Kimbangu continues strong, especially here in the lower Congo, and a monument has been built to Kimbangu's honor at Nkamba, the New Jerusalem. Here are the revolutionary developments of political independence and the interaction of cultures—Western industrial society and the traditional African tribal life.

Especially important, Carroll's Sundi Lutete assignment is a learning experience in Christian co-operation and unity. When he came to Sundi, Carroll was already welcome as a Mennonite through the work of the two Pax men who had been at the Swedish mission centers of Kibunzi, Luozu, and Sundi Lutete. The electric lights in the school, church, and homes are a frequent reminder of the Pax men's work. Their last assignment in this area was installation of the electrical system at Sundi Lutete. Carroll cannot yet understand the Kikongo tongue of the morning "prayers," or the Swedish tongue of some of the evening ones, but he understands the spirit that moves the hearts.

The above challenges to learning should

Something Significant

By J. D. GRABER

"When the history of missions is written in heaven," said our saintly old guest, "some names with which we are so familiar may be missing, and most likely there will be a lot of new names, too." He meant that God judges by inner reality while man judges by outward appearance.

God's standards of achievement are different. "I will divide him a portion with the great," was said about the Servant. Isa. 53:12. This statement is prefaced by "therefore," which relates it back to all that was said about the suffering, despised, rejected, and dying Servant in the earlier portions of the chapter. It is likewise followed by a "because." This spells out the achievements of the Servant again, thus representing something of an outline of the chapter.

The Servant's achievements were four-fold:

1. He hath poured out his soul unto death.
2. He was numbered with the transgressors.
3. He bare the sin of many.
4. He made intercession for the transgressors.

"I want to do something significant," we usually say. It is good that we want to make our lives count for as much as possible during our short earthly sojourn. There is no virtue in slothfulness. But this can also be our rationalization. For what we usually mean when we say we want to do something significant is that we want to do something that is recognized, appreciated, and perhaps applauded. This would make the effort seem worth while.

"Born to blush unseen, and waste its sweetness on the desert air." As the poet wrote, this is the fate of many a rose. But is this a tragedy? What is the purpose of a blooming rose? To be admired and appreciated? No! Her purpose is to bloom and blush and exude fragrance whether any human person sees or not.

"The Lord thy God seeth thee" is a Scriptural statement often used as a wall motto. This can be viewed as a threat or as a source of great comfort. To the faithful it is the latter. If God sees, that is what really matters. If God is pleased, then what concern should we have about what people think? Jesus said, "I do always those things that please him" (John 8:29). Here we have the final and complete rationale for Christian action.

The world's standards of greatness are false. Christian standards of what is significant and important are different. May God grant us release from the tyranny of wanting to be men-pleasers. "He that doeth the will of God abideth for ever" (1 John 2:17). Worldly applause passes away.

not hide the fact that Carroll's assignment is a difficult one—and others in the Congo may well be more difficult. To know that one must adequately master a foreign language in one year can itself be a frightening realization. And a full load of classes for a beginning teacher is difficult enough without attempting it in a foreign language and a strange educational system. School begins at 6:30 a.m., and Carroll has 24 hours of teaching in the regular curriculum plus four hours of special English instruction and two hours a week of Kikongo study. He is teaching history, geography, and English, and will teach typing when the machines arrive. His schedule means regular late hours of preparation. Add to this the shortage of adequate books and other teaching materials and the difficulties are apparent. Fortunately, Carroll is working with an excellent team of teachers in a well-organized and harmonious school situation.

If you are a secondary school teacher, or a potential one, picture yourself in Carroll's assignment. Perhaps God is calling you to help fill the vast need in the Congo, or in some other country. The Mennonite Central Committee is planning to place at least five teachers into French language study in Europe in the summer of 1964. (In the meantime others should begin French language study in our colleges.) MCC needs five devoted Christian teachers competent in their teaching fields—especially mathematics and science—willing to master the French language, and with the courage and faith to confront real difficulties.

culties. (In a similar program in Nigeria, the Mennonite Board of Missions and Charities needs secondary school teachers for positions.—Ed.)

When junior-high boys compete for the chance to go 500 kilometers (approximately 320 miles) from their home villages, and prepare their own food—really not meals—on an allowance of 75-100 francs a week (about 25 cents on the current black market), are you willing to give three or more years to join them in a learning experience?

Elmer Neufeld is director of the Mennonite Central Committee in the Congo.

•

We have a new washing machine—a beautiful little number that just fits between the kitchen sink and the woodshed door. When Maruyama-san brought it, he clapped his hands and said, "It was just what for that place."

At prayer meeting last week we were studying Galatians, and got to the place where the question of "a living sacrifice" came up as a subject. I told them about our new washing machine and of how very glad we are for it. One of the lads who had a washing machine long before we had said, "The washing machine is all very good. But what are you doing in the time you save because you have the washing machine?"

I keep thinking of that. And I wonder. . . .

—Ruth Ressler, Missionary in Japan.



Carroll's schedule means regular late hours of preparation. Adequate books and other teaching materials are often missing.

Fourth Team to Haiti

The fourth team of Mennonite Disaster Service volunteers, nine builders and one nurse, arrived in Haiti on Jan. 1, 1964. The men are expected to complete the housing project at Cotes de Fer. The wife of one of the builders will be active as camp nurse.

The first team of 15 men, with the exception of Arlo Raid, Denmark, Iowa, has returned from Haiti. Raid will continue on the project and be the group leader. Several weeks ago his wife joined him and began duties as camp cook. So far MDS has recruited and sent to Haiti a total of 36 volunteers.

Albert Ediger, Moundridge, Kans., Region 111 chairman of MDS, is accompanying the fourth team for eight days to evaluate the MDS program in Haiti. He will report on Jan. 15 to the MDS Section in session in Chicago.

In an earlier release it was reported that several of the men had been assigned to Baint to do reseedling. Since the seed did not arrive, these men joined the building unit at Cotes de Fer.

In all likelihood this new team will be the last to go to Haiti. They will attempt to finish, within 60 days, the housing facilities for 90 families.

France Gives Legal Status to Conscientious Objectors

The French National Assembly recently passed a bill giving conscientious objectors legal status. Various church groups and individuals have long pressed for such legislation. Although the general feeling is that the legislation does not go as far as wished in granting rights, it is generally considered better than nothing.

As passed, the bill incorporates some of the harsher amendments it had been hoped would be deleted, notably the one requiring conscientious objectors to do a period of civilian service twice as long as members of the armed forces.

However, the amendment which would have deprived conscientious objectors of the right to postpone their service until after they have finished at university was cut in the final version.

At present there are some 100 conscientious objectors serving prison sentences, because of their refusal to do military service, the majority of them for religious reasons.

Greetings to Nigeria Synod

The annual synod of the Presbyterian Church of Nigeria was held in Calabar on Jan. 8.

In appreciation for their mission inter-

ests there, General Mission Board's General Secretary J. D. Graber sent the following message: "We send fraternal greetings to the synod of the Presbyterian Church of Nigeria. We are grateful to God and to your brotherhood for assistance in the past and for common tasks in days to come. We wish divine blessings on your synod sessions."

General Mission Board missionaries located at Calabar are overseas mission associates Keith and Jeanette Hostetler. They are both teaching at the Duketown Secondary School. They also serve as Sunday-school teachers at the local church.

Intercollegiate Christmas Vacation Project

Fifteen students from Goshen College, Eastern Mennonite College, and Hesston College spent the latter part of their Christmas vacation (Dec. 28 to Jan. 4) in an inner city VS project at St. Louis, Mo.

The purpose of the project was to give students a better understanding of the predicament of urban man. Students listened to lectures by city leaders such as T. M. Mayberry, former alderman of St. Louis, and Vernelle Fuller, former detective on the city's police force and current law student at Washington University.

They also visited community churches and toured the St. Louis Metropolitan Church Federation Department of Planning and Research. Group discussions also comprised a large part of the project, with the local pastor and three Mennonite city social workers participating.

Practical work included cleaning apartments for disabled persons as suggested by the Visiting Nurses' Association. All students lived in Negro homes during their seven-day stay.

Regarding the program Student Project Leader Curtis Burrell says, "The basic assumption that the church has the final answer for the cries of man is correct. But that fact must not cause us to err in thinking we always know what our patient's ill is, or how to apply the healing balm. If we are to hit our target in urbia, we must make close observation as to what and where it is. If not, we may find ourselves scratching where it doesn't itch."

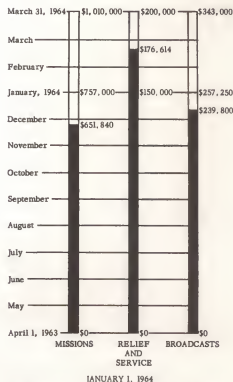
The project represented a joint effort between the three college student Christian organizations and the voluntary service office of the General Mission Board.

Teachers for the Inner City

The Mennonite Central Committee voluntary service department announces the initiation of a teaching program aimed at inner city schools with high Negro enrollment. At least ten elementary teachers will be needed the first year. Junior- and senior-high teachers can also be assigned.

Cleveland, Ohio, has been selected as the first city in which to begin. The superintendent of the Cleveland public schools has requested the placement of teachers. Should the new venture succeed, it is probable that this program will expand to other urban areas in the coming years. A

Your Treasurer Reports



JANUARY 1, 1964
CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM

The above graph indicates the total amount of contributions received by the General Mission Board during the period from April 1, 1963, to Jan. 1, 1964. You will notice that in the missions and broadcasts areas there have not been sufficient funds to meet the needs thus far during the fiscal year, while relief and service has received sufficient to meet budget needs.

Missions Week contributions received to date have totaled approximately the same amount as last year. These special contributions have again helped significantly to bring the total mission funds nearer to the amount needed to carry on the planned program for this year.

We want to extend our special thanks to the many persons throughout the church who have given so generously during the latter part of the calendar year. As of Dec. 31, total contributions to the General Board have increased over the amount received last year, but as noted above are not yet adequate to meet the total needs. The amount of contributions received during the next three months of our fiscal year which ends on March 31 will be significant in terms of planning the budget for next year. We would appreciate a generous response so that the coming year's budget will not need to be reduced.

—H. Ernest Bennett.

few Mennonite teachers have been teaching in Cleveland city schools and are also assisting in the Lee Heights church program.

Mennonite Central Committee will give careful attention to orientation, including not only the usual two weeks at Akron, but also a three-week or longer concentrated study course on the problems of education in the inner city. It is planned to arrange the orientation so that some academic credit can be granted.

Volunteers will receive full maintenance and support as well as an allowance of \$15 a month the first year and \$25 a month the second year.

All volunteer teachers will be considered MCC workers on loan to the Cleveland Board of Education. Teaching assignments to a specific Cleveland school will be made by the superintendent's office in consultation with MCC. Although teaching in several schools, the volunteers will likely be housed as a unit.

The proposed Teachers for the Inner City program is based on the conviction that the race problem in the United States is not restricted to the South and that one of the most urgent problems among Negroes and other recent southern immigrants to northern cities is education.

Northern cities with large Negro populations and with a great need for teachers in the depressed areas of the inner city, and cities which do not require certification from their own state teachers' colleges, are prime choices for the expansion of this program.

Write to the Mennonite Central Committee, Personnel Office, Akron, Pa., for additional information. Applications should be received at MCC by March 15.

Help for Paraguay Drought Victims

Mennonite Central Committee is planning to feed 13,400 Paraguayans, Indians, and Mennonites in the drought-stricken East Paraguay and Central Chaco areas with U.S. government farm surplus products.

Since MCC does not stockpile emergency relief food in Paraguay, the United States Embassy and the Catholic Relief Services agreed to loan the necessary supplies so that the colonies' urgent request for food can be met immediately.

The emergency feeding program will likely continue six months, in which time it is hoped that new crops can be planted and harvested.

Plans call for eleven kilos (24½ lbs.) of rations for each person every month that the emergency feeding is carried out. Individuals will receive monthly eight kilos (17½ lbs.) of flour and/or cereals, two kilos (4½ lbs.) of powdered milk, and one kilo (2.2 lbs.) of vegetable oil. The total volume for one month is expected to run at 147,400 kilos (163 tons). Each colony's co-operative will supervise the distributions.

Although food supplies are available, the cost of inland freight from Asuncion to colonies must be paid. Mennonite Central

Committee has offered to share expenses with the colonies.

MCC South American Director Frank Wiens describes the situation in the Chaco and East Paraguay: "Since their arrival in the Chaco in 1927, colony leaders report this to be the worst year as far as drought is concerned. There have been four previous droughts—1941-42, 1944-45, 1948-49, and 1961-62, all of which resulted in serious crop shortage. The present situation appears considerably worse. For lack of suitable rain since last June almost nothing has been planted. The little that was planted dried up for lack of water. Even if rain should come at once, it would be four months before manioc and sweet potatoes could be harvested. Last year's supply is entirely exhausted. Cash crops such as cotton, peanuts, castor beans, and kafir could hardly mature.

"The problem is made even more complex by the fact that the Indians in and around this area are still dependent upon Mennonites. Even those who are learning to farm are marginal producers in a normal year. This year they too are missing an entire planting season. Another group are some 1,100 Paraguayan neighbors, many of whom are squatting along the Ruta Trans Chaco and have come in during the last two years. They likewise have no crops.

"The Friesland and Volendam colonies request food for 2,050 Paraguayans and 600 Mennonites. The principal crop is field corn, and because of inadequate rain during the growing season, the crop will be extremely poor. Volendam talks of a near 100 per cent crop failure; Friesland estimates they will get only 25 to 30 per cent of a normal yield. Paraguayans in the area depend heavily on bananas, manioc, and meat for their diet. Last winter's frost ruined most of the bananas. The frost and drought prevented planting sufficient manioc. Last year's supply is dwindling rapidly."

The Mennonite Central Committee has already committed \$5,000 from emergency funds toward inland freight. Those wishing to make contributions should send them to the General Board through their regular congregational channels earmarked "Paraguay Drought."

Meat Goes to Hong Kong and Vietnam

The two Mennonite relief committees in Manitoba have purchased one carload (40,000 lbs.) of canned meat from a commercial packer to be shipped to Hong Kong and Vietnam.

At a joint meeting of representatives of the two committees held on Dec. 12, the decision to purchase the meat was reached and a committee was appointed to negotiate with the packing company. The carload of meat was purchased for \$13,500 and delivered in Seattle, Wash.

Half of the meat will go to Hong Kong and the other half to Vietnam. In both of these countries MCC has large feeding programs. MCC workers in both countries had requested a total of 450,000 pounds of meat.

The Canadian Mennonite Relief Committee and the Relief and Immigration Committee of Manitoba launched a joint drive to raise contributions in cash and livestock for a Manitoba meat canning project. The canning facilities in Winkler were offered to do the canning at cost price and the churches were approached for contributions. After some careful checking it was discovered that commercially canned meats of good quality could be purchased for less than it would cost to do the canning locally.

The CMRC office, 104 Princess Street, Winnipeg, helped to co-ordinate this project.

In recent years the Canadian government has occasionally released accumulated surplus meat to voluntary relief agencies for distribution in needy countries. However, this year no meat is to be expected from this source.

Home Missions Committee Meets

"The Home Missions Committee of the Conestoga-Maple Grove (Pa.) districts spent \$15,999 during the year ending Dec. 15, 1963," says Treasurer John E. Kauffman.

Bro. Kauffman made his report at the Sixteenth Annual Home Missions meeting held at Oley Mennonite Church on Jan. 1. The Home Missions Committee operates missions churches in four communities in Pennsylvania, North Carolina, and Tennessee.

The work at Big Laurel, N.C., began as an outreach of the Maple Grove congregation. Big Laurel carries on an active program. They have 19 members with an average attendance of 75. They have three radio programs weekly. The Aquila Stoltz family are the appointed workers there.

The Meadowview congregation at Lansing, N.C., begun in 1956, grew out of the interest of friends at Big Laurel. It has a membership of 26 with about 40 persons attending. For approximately six years, workers from Meadowview and Big Laurel (12 miles away) have been assisting friends at Blountville, Tenn., some 70 miles away, with bimonthly visits and summer Bible school. Bro. Paul E. Mast serves as Meadowview's pastor.

The Daniel Diller family serves the church at Rainbow, Tenn. Approximately 30 attend at Rainbow in a building that was formerly a dwelling. Bro. Diller was licensed early in 1963. The congregation has a membership of ten.

The fourth congregation with a resident worker is Birch Grove, Port Allegany, Pa., where Alvin Miller is pastor. Birch Grove has 25 members with an average attendance of 40. The work began as a personal project of the Calvin Kennel family in 1954. The committee undertook the work in 1959, when the Miller family took up residence.

A report was also given at the meeting by retiring secretary R. Clair Umble, Coatesville, Pa. Re-elected member of the mission committee was S. Roy Glick, Narvon, and elected to succeed Bro. Umble was Alvin Mast, Cochranville. Omar Kurtz,

Oley, is chairman and Ivan Stoltzfus, Elverson, is the fifth member of the committee.

Speakers at the annual meeting were H. Raymond Charles, president of the Eastern Mission Board, Salunga, Pa., and Boyd Nelson, secretary for information services, General Mission Board, Elkhart, Ind.

Asked his reactions to the work of the Home Missions Committee, Omar Kurtz says, "We have enjoyed working together. People otherwise not mission-related are deeply involved through our program."

The two districts comprise approximately eleven congregations and 1,200 members. Both districts are in the Ohio and Eastern Mennonite Conference.

Child Seriously Ill

The youngest child of Dr. and Mrs. Clarence Rutt, four-month-old Stevie, is seriously ill according to a cable received from Indonesia on Dec. 28.

The baby was hospitalized with uncontrollable diarrhea and suffering from weight loss. The Rutts request prayer.

Dr. Rutt is acting director of the Mennonite Central Committee program in Indonesia.

New Houseparents Couple for Good Shepherd

J. Paul and Erma Lehman, 13053 Warwick Boulevard, Denbigh, Va., were appointed by Eastern Mennonite Board of Missions Chairman H. Raymond Charles for a three-year term of missionary service as houseparents couple for Good Shepherd School, Addis Ababa, Ethiopia. The appointment was made at a special business session of the Mission and Lancaster Conference Bishop Boards on Dec. 17, 1963, at Salunga. The Lehmans, with their children, Wayne Roy and Lois Evelyn, will leave for this assignment in early 1964.

Spiritual Needs Met by Spanish Broadcasts

The Spanish broadcast speaks to needs in many Spanish-speaking areas of the world. Recent letters again reflect the vital role that the Christian radio message is filling in many lives:

"I have never read the Bible," says a listener in France. "But I have a friend who has one. I clearly see the need to take time to read it. I hope you will send me the 24 lessons of which you spoke."

"Difficulties seem to vanish as a bad dream after hearing Luz y Verdad, and I feel peace and tranquility," writes a New York City listener.

In Guatemala a youth says, "Your radio messages . . . have been a fountain of blessing for my spiritual progress. I am a youth. I now understand that all is overcome through faith in our Lord."

From Spain: "I am a coal miner. I was a strong Catholic, but I find it impossible to continue in Catholicism, and now I am a friend of Trans World Radio (radio sta-

tion) and Christ. I would like you to send me some literature."

Change often does not come quickly. Remember this man from Bolivia in prayer. "I have been listening to Luz y Verdad for more than two years. I have read the Scriptures. I am not a Christian, but am a convinced materialist."

Night Classes in Jamama

Night classes in Jamama, Somali Republic, continue to be in demand. At present there are two Book I classes with approximately 60 students enrolled. Five other classes meet Monday through Thursday, plus a few private classes. Including day and night classes, approximately 200 students are reached daily.

Members Added at Bihar

Milton C. Vogt, missionary at Bihar,

Your Overseas Missionaries of the Week

The John Grasse Family



John Grasse, Jr., M.D., and wife Betty and family arrived in Philadelphia on Dec. 8, from Nigeria, West Africa, for furlough.

The Grasses returned after serving a three-year term as medical missionaries under the Mennonite Board of Missions and Charities. During his term of service Dr. Grasse served as medical superintendent of the Abiriba Joint Hospital, Abiriba. This past June he was appointed by the Nigerian government to the office of rural medical officer of the hospital. This involved supervising five rural health centers. Prior to this Nigerian tour of duty, Grasse served five years as medical doctor in Puerto Rico.

Mrs. Grasse, a nurse, assisted her husband in his medical duties and cared for their four children—Elizabeth Ann, 9, Linda Sue, 6, Sandra Ruth, 4, and Martha Jane, 1.

Dr. Grasse, formerly of Blooming Glen, Pa., attended Goshen College, and received his B.S. degree from Juniata College, Huntingdon, Pa. He received his M.D. degree from Jefferson Medical School, Philadelphia, Pa.

Mrs. Grasse, from Telford, Pa., attended Hession College, and received her R.N. degree from LaJunta School of Nursing.

India, gives God praise for increased membership there as he writes, "A baptismal service is scheduled for Bathet on Dec. 22. A young man is to be baptized. Last Sunday ten people were baptized at Satbarwa. I notice by the statistics that our membership here in Bihar has jumped from 197 to 236. We praise the Lord for this increase."

Many Navahos Hear Gospel

Naswood and Peter Burbank presented the Gospel to almost the entire population around Black Mountain Mission, Chinle, Ariz., during two different community Christmas celebrations.

Approximately 400 people were present in each of these groups. Stanley Weaver, director of the Navaho Gospel Hour, says of these people, "Many of these Navahos continue to live in spiritual darkness. Pray that the Holy Spirit will continue to use the messages to bring these people to Christ."

Deputation Schedule

Sunday, Jan. 26, to Sunday, Feb. 2, 1964

Florida

S. Allen Shirck
Homestead, Tues., Jan. 28, p.m.
Immokalee (People's Chapel), Mon., Jan. 27, p.m.
Miami, Wed., Jan. 29, p.m.
Sarasota (Pinecraft), Sun., Jan. 26, a.m.
Sarasota (Tuttle Ave.), Sun., Jan. 26, a.m.

Indiana

Paul Erb
Goshen (Clinton Frame), Sun., Jan. 26, a.m., p.m.
Wilbur Hostetler
Goshen (Walnut Hill Chapel), Sun., Jan. 26, p.m.
Kokomo (Bon Air), Sun., Feb. 2, a.m., p.m.
Delvin Nussbaum
Elkhart (Prairie St.), Sun., Jan. 26, p.m.
Kenneth Seitz
Elkhart (Roseclawn), Sun., Jan. 26, p.m.

Louisiana

Clyde Mosemann
Allemands, Sun., Jan. 26, p.m.
Madisonville, Sun., Jan. 26, a.m.

Mexico

Clyde Mosemann
Reynosa, Fri., Jan. 31, p.m.

Ohio

Don Kauffman
Archbold (Zion), Sun., Feb. 2, a.m.
Elida (Central), Tues., Jan. 28, p.m.
Lima (Jefferson St.), Sun., Jan. 26, a.m.

Oregon

Peter Dyck
Albany (Fairview), Tues., Jan. 28, p.m.

Texas

Clyde Mosemann
Alice, Wed., Jan. 29, p.m.
Corpus Christi, Thurs., Jan. 30, p.m.
Mathis (Calvary), Tues., Jan. 28, p.m.
Premont (La Gloria), Sun., Feb. 2, p.m.
Premont (Chapel of the Lord), Sun., Feb. 2, a.m.

With People in Service

Robert John Lee, recently born to Robert and Nancy Lee, missionaries in Japan, shows signs of improvement after receiving five exchange blood transfusions because

of Rh factor difficulty. His mother Nancy reports, "Robert John and I arrived in Hokkaido on Dec. 17. Just yesterday he had a blood test here, which indicates that things are not going as well as we had hoped. If his hemoglobin continues to drop, we may have to take him back to Tokyo. This time, however, the doctor said he will not need an exchange transfusion probably, but just a transfusion." May the church continue to remember the Lees in prayer.

Edwin and Irene Weaver, missionaries in Uyo, Nigeria, plan to return to the States for a short furlough on May 15, 1964.

Erma Grove, missionary in Ghana, West Africa, will return to the States for furlough on April 14, 1964. She plans to live at her home in Greencastle, Pa., during her stay.

Change of address for Charles Shinks, Japan: Their address has been changed from 428 Honan-cho, Suginami-ku, Tokyo, to Sakura machi, Shibecha cho, Kawakami-gun, Hokkaido, Japan.

The Carlos Lugo family, Mexico City, went to the United States-Mexico border on Dec. 18, 1963, to get a new permit to re-enter Mexico. They entered Mexico with a new status called "non-immigrant." They returned to Mexico City on Dec. 21.

Paul and Cathy Godshall went to Laredo, Texas, on Dec. 29, 1963, to renew their six-month permit to be in Mexico. They returned to Mexico City on Jan. 2, 1964. They also taught vacation Bible school in the Nueva Santa Anita area from Jan. 7 to 17.

Ruby Lind, VSer in Mexico City, started an intensive course in Spanish on Jan. 6, 1964, at the Mexican-North American Institute of Cultural Relations in Mexico City. This is for preparation to teach kindergarten in the Nueva Santa Anita area at the end of February.

The Church's "Worldliness"

By ARLIN YODER

I'm told of a temple in the country districts of India. Hanging from the roof inside there is a great brass structure with one hundred different places in it, into which little lamps may fit. There are no lamps in it and until lamps are put into it the temple is dark. When the people come in the dark to worship, each comes with his little lamp to guide him along the dark streets and roads. When they come to the temple and when they enter it, they each of them take their own lamps and carry them to the great brass structure fitting and fixing them into place there. At first the temple is dark; but as each

worshiper comes and places his lamp, bit by bit the temple grows lighter and lighter until when all the hundred places are filled with the lamps which the worshipers bring the temple is ablaze with light.¹

In this we have a great parable concerning the church. Each individual is a light in a dark world. Each individual's light is needed. The brilliance of each individual determines the brilliance or testimony of the church.

The Scripture several times refers to the figure of a building to illustrate the church. In Eph. 2:19-22 we have these words concerning the church. (1) *The church is the "household of God."* (2) *The church is being "built upon the foundation of the apostles and prophets."* (3) *The church's "chief corner stone is Jesus Christ."* (4) *The church . . . "all the building fitly framed together groweth unto an holy temple in the Lord."* (5) *The church is "built together for an habitation of God through the Spirit."*

In Matt. 7:24, 25 Jesus also spoke of building wisely and foolishly. He compared those who hear His sayings and do them to the wise man who built his house upon a rock. Divine Jesus spoke here a divine truth. *Where the Scriptures speak and man hears, there the church is founded and exists.*²

A. The Scriptures Govern the Church

The Scriptures speak primarily of Jesus Christ, the "chief corner stone" of the church. They are also the testimony of holy men of old, the prophets and apostles. The church exists only where these Scriptures speak and man hears. The constitution of the church does not rest in man, but whether man will listen to the voice of God.

The church is not a group of people following a pastor. The church is not just a community fellowship. The church will gain true courage and genuine significance only when it is willing to forsake the false courage of large numbers, of good moral behavior, of activity and program, with the intent to lend its open ear to what God has spoken in Scripture.

Large numbers, good people, active and structural programs do not constitute the true church.

In the church man hears God because God has spoken and man gives ear to what God has spoken. The church exists wherever this is done. *Even if it consists of only two or three people. Even if these two or three people do not belong to select society, or carry average respectability. Even if these two or three people are quite perplexed about what the Scriptures have spoken. Even if they should not exert any influence and have seemingly no large significance in the society in which they live.*

The true church is founded by God

through His Word. The true church comes into existence and is preserved only as man listens and gives ear to what God has spoken.

We must therefore understand: The Scriptures govern the church, and not the church the Scriptures. If we raise the questions, How can the church continue? How can the church remain? How does it exist? we find the answers here only. The church's continuance and life depends concretely and simply on whether we are able to put our confidence back into this Book—the Bible.

Does the church still dare and dare ever and ever again to cling simply and concretely to the Holy Spirit, faith, and the Word? The churches of the ages and those of today which will dare to do so have and will always overcome the world secretly and openly.

B. Humility and Service the Insignia of the Church

Where the Scriptures speak, and man hears, humility and service rule. There is not one among us who does not strive for rule and dominion over others. But the rule of man, no matter how noble, is always selfish, sinful, and perverse. But where Scriptures govern and man listens, then humility and service rule.

Here also we need a warning. Humility and service can be changed by the perverseness of man into false humility and hidden tyranny. The most ambitious men and the most despotic governments advertised themselves as come to serve. This it seems is an extremely dangerous possibility for those in church office and authority.

The Spirit of God and the voice of His Word can easily be thwarted, be false zeal, false ambition, and false purpose in the will to administrate. "Clericalism is the rule of those who claim to have gained knowledge of a unity of nature and grace. There is no tyranny more terrible than such an one."³ Whoever and wherever we are, let us not forget that humility and service in obedience to the voice of the Word of God are the insignia of the true church.

Paul spoke in these words: "For I say . . . to every man that is among you, not to think of himself more highly than he ought to think . . ." (Rom. 12:3). "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:12).

C. The Church's "Worldliness"

The true church is more worldly than the world. This is true in this: that the man who hears God, he alone is aware of

his sin, his profane character. He sees his finitude, his nakedness, his limitations, his perverseness, his solitariness.

It is true, the church recognizes in simple faith the covering of the blood of Jesus Christ upon every believer hiding their sins from the judgment of God. Also it is true that a believer will not sin intently. But something in reverse is also true; that when the Scriptures speak and the believer hears, he is constantly aware of sin, "his worldliness."

Rom. 3:23 tells us that "everybody has sinned and everybody continues to come short of God's glory" (Williams). Unless the believer is aware of this, he will forget wherein "he was purged from his old sins" (II Pet. 1:9); he will lose his fellowship in the church of the faithful hearers of the Word of God. A man that is too proud to confess his need and his dependence upon Jesus Christ, whether in the church or out of the church, is not a true believer, or a true member of the church of Jesus Christ. God help us to see our true sin character.

This is where the church is exactly and actually different from the world. It recog-

nizes its sin. The world does not. The church places itself by faith completely upon the Word, and Jesus Christ its Saviour. The world will not.

The sin awareness of the church is also the common ground upon which it can minister to the world in humility and service. As the church recognizes the character and depth of sin, its nature and power within our own lives, the church only then can in empathy and sympathy minister healing to the sin of the world. If church individuals do not recognize that they are sinners, how can they speak to the sinners of the world in humility and service? They cannot.

May we as a church remember the Scriptures as the true government of the church, humility and service as the insignia of the church, and see realistically our true character.

1. William Barclay, *Bringing the Light to Find the Light*, The Ministers' Manual (Doran's), ed., M. K. W. Haicher (New York, Harper and Brothers: 1962), p. 322.

2. Karl Barth, *God in Action*; Trans. by E. G. Homrighausen, Manhasset, L.I., N.Y.: Round Table Press; 1963; p. 29.

3. *Ibid.*, p. 37.

Although the conscience is the highest and most mysterious faculty of our natures, it speaks most convincingly and authoritatively when it is habitually obeyed. Someone has said it is like a little three-cornered object with sharp edges which turns in the soul when one does wrong. And if one continues to insist on doing wrong, the corners soon become rounded and it ceases to hurt. This is a very dangerous position to find oneself in.

Those who say, with a measure of complacency, that they live by their conscience and still willfully disobey the Word of God, or close their minds to further help, speak only of the condition of their hearts. Wrong conduct and attitudes are never made right by simply saying, "My conscience doesn't bother me," or "I have not been led in that direction." I Cor. 4:4.

If we want our conscience to work and keep working in a dependable way, we will need to exercise it in the Word of God. Acts 24:16. The conscience reacts faithfully to the standard and conduct it witnesses. If that standard is perfect or imperfect and wrong, it will react accordingly. If our standard is weak or wrong, it will allow us to do the same with little protest.

We need definite and divine instruction because this delicate mechanism of the conscience has been thrown off balance by the fall of man. It therefore needs correct divine alignment in order to reach and produce the proper desired goal or mark.

Those who have any experience with gunning know this fact to be only too true. Both sights need to be in proper alignment. So it is with our conscience; it can only be dependable when properly aligned with the Scriptures. This is why we need to be challenged to a deeper study and understanding of the Word of God.

To illustrate further the preceding point, we shall use a clock or watch. Unless it is set and regulated by standard time, it will be of very little value to us; rather, a hindrance and a cause of confusion. So our conscience needs to be regulated and set by the infallible standard of the Word of God. A conscience regulated by this infallible Word of God will insist on right regardless of circumstances and accepted practices of the majority. It will condemn wrong, produce remorse and guilt when disobeyed until amendment is made and peace restored. Praise God for our tender and sensitive consciences.

Another important statement needs to be made in regard to the limitation we force upon our consciences. And this becomes only too true in many of our own experiences. We can by some custom, habit, or prejudice force our conscience to be inoperative by continuous insistence on our own preconceived ideas. This may speak so loudly that we mistake it for the

"Lived in All Good Conscience"

By PAUL M. WEAVER

Among many of the important subjects we hear discussed in our circles, it appears as though the functions of the conscience receive by far too little attention. Silence on this subject is due to the delicacy of the functions of the conscience. Ignorance of this divine provision and a healthy exercise of the same have led to serious spiritual disorder in the lives of many Christians. Far too many professing Christians limp along through life because of a weak or condemning conscience, which brings no real peace of heart and mind.

Even sincerity in desire to do the will of God with a weak conscience only adds to the agony of a confused mind and heart. By this we mean that a person may live in a state of perpetual self-accusation, which brings neither true assurance nor rest. God never intended that His children live under such a fear and unrest.

Consider some further realities of the conscience. Is our conscience infallible or is it fallible? Scripture and experience bear us record that the conscience is not infallible or divine but fallible and human, therefore subject to the limitations of human weaknesses.

The Word of God informs us that the conscience is part of the intellect and feelings which enable man to judge between good and evil. Therefore it becomes a testimony and judgment in the soul which gives approbation or disapprobation to the

acts of the will. This is what makes us responsible for sin and evil. This action of the conscience makes man guilty and censures him for his sins.

Some say conscience is the voice of God in the soul. If this were true, we would never sin. The sobering part about this is that it can also be the voice of Satan, which is hard for fallible man to detect quickly. We would rather believe that the conscience is the power or channel through which is heard the voice of God or Satan in the soul.

Conscience is not something we gradually acquire. It is part of our original and essential nature. God has placed it as the nerve center of the soul, which is sensitive to moral and spiritual pleasure or pain of the soul. It also reveals how we should react in view of the same.

Some have said that their belief and practices have come from their conscience. Scripture reveals that the conscience originates nothing, but only works like a thermometer which detects and indicates the temperature of the soul. Conscience has no power to make a man do right or cease from doing wrong. It delivers its judgment, produces the emotion for reconciliation, and leaves the rest to the will of man to act in light of its verdict. It has no further responsibility beyond this point. It never modifies, creates, corrects the temperature of our moral and spiritual life.

voice of conscience. The Apostle Paul was an example of this very thing in his early life and experiences.

In 1 Cor. 8:7-12 the Scripture speaks further in regard to the weak brother's conscience and our response to him. A brother who has an overscrupulous and oversensitive conscience may react faithfully to the knowledge and light he has gained, but be very easily shaken and moved by the liberty we possess and express in our daily lives. This should be a constant challenge to us. How do we demonstrate our liberty? We can cause him to become a martyr to his conscience, because he is constantly tormented with doubt and question in regard to right and wrong in his own life.

It is also very true that what we call our liberty may be none other than an unsundered will which gives us license to do the things we do. This the Scripture refers to as a seared conscience. Persistence in action in this direction leads toward a defiled conscience. A watch stops not because of a faulty mechanism, but because the dust has clogged its delicate works. Titus 1:15.

Many a person has had an excellent and wonderful start in his Christian experience, but has somehow, somewhere lost a measure of the reality of a conscience void of offense before God and man. Many principles and standards of God's holy Word have lost their meaning through a so-called liberty we received through our conscience. I Tim. 1:19.

May God help us to have consciences cleansed and purified, so that we do not react to a lower standard than God expects of us. Heb. 10:22. A heart that commends rather than condemns is a gift beyond measure to any sincere saint of God. It is possible to have a pure and commanding conscience in the day and generation in which we live. I Tim. 3:9; II Tim. 1:3.

May God help us to hold the faith in a pure conscience. Even if we have already trifled with our conscience, thank God He can again restore it to be alert and sensitive to our faithful Guide, the still small voice of the Holy Spirit. Heb. 9:14.

Men and brethren, have we lived in all good conscience before God until this day?

Carlisle, Pa.



"Poor R—, I understand that he did not leave much property," said a friend commiserately of one who had just died. "Too bad: he worked hard and made money; but he was too tenderhearted. He gave away his money too easily." The minister to whom he was speaking listened politely and then replied, "I suppose what you say is right, but I imagine from what I know of his life, he must have considerable property to go to."

Fences or Ambulances

By EUGENE GARBER

Someone has said, "I'd rather be the fence at the top of the cliff than an ambulance at the bottom." Perhaps what was meant was really "an ounce of prevention is worth a pound of cure." Perhaps he meant preventative rehabilitation is better. He didn't mean to discredit the "ambulances."

By "ambulances" are meant rescue missions, juvenile delinquency programs, halfway houses, rehabilitation farms. The purpose of this article is to invite readers to consider this problem afresh.

Fences

Surely the best rehabilitation is preventative rehabilitation. And this begins in the home. Many land in jail or on Skid Row because of poor home conditions. Working and/or drinking parents, lack of parental love, lack of home discipline, lack of wholesome environment, and TV are some of the things which seem to contribute to delinquency and moral, mental, and spiritual deterioration. Some may sit back and rest easy saying these things aren't problems in their home. However, some less obvious causes of delinquency are even larger contributors to the problem.

Thought for the Week

God does not ask us to live more than one day at a time.—D.

For example, what effect does inconsistent parental behavior have on a child? They may be active Sunday-school teachers but are "at each other's throats" at home. Punctual at every church service but spending little time otherwise in Bible study and prayer. Always having something for the offering plate (even if many times it is only a quarter or fifty cents), but letting love of money be their god. Seemingly concerned about evangelism but "taking in" their lost neighbors in business deals. Such inconsistencies raise more questions about the validity of religion than the minister can answer on Sunday morning in his messages. And the results in the child's life are disastrous.

Parents in the home have a real responsibility as "fences" doing preventative rehabilitation.

But the home is not the only "fence." Sometimes ministers and other ardent witnesses have sought admission to prisons to "visit" inmates, only to hear these words, "You had your chance at these boys before we got them."

Parents, ministers, Sunday-school teachers, public school teachers, youth sponsors,

our chance to be "fences" is before us.

Yes, we need to "give the more earnest heed" to preventative rehabilitation. But our responsibility does not stop there.

As we look at the relatively few "ambulances" in comparison to the need for them, must we not deduct that most Christians prefer to be "fences"?

Isn't this serious? Aren't we overlooking something? Aren't "ambulances" more effective than we realize in patching up lives? Doesn't God want more "ambulances" manned by His followers? Isn't Satan more bothered by the "ambulances" than by "fences"?

It must be admitted that Satan is, in our culture, making striking gains. Drinking and immorality (which are "bosom buddies") are putting thousands either on Skid Row or in a suicide's grave. In city after city the picture is the same. Men for whom Christ died are down in the mire of sin. And in the case of alcoholics and drug addicts, they are kicked aside by the feet of men, "Christian" men included. They say, "You got yourself into this—get out yourself. I'm a 'fence,' not an 'ambulance.'"

Herein lies our challenge, does it not? Satan has blinded the eyes of men. Many who have started on the downward path will not listen to reason, preaching, or pleading. They will not stop for "fences" until they hit the bottom, until they come to the end of money, friends, and themselves. They've fallen over the cliff. They have hit the bottom. They've been badly bruised and broken by the fall. But they somehow manage to sit up. They need help. Where is it to be found? What do they need? A "fence"? No! They are needing and are looking for an "ambulance." A rescue mission, a human being who loves, cares, and can help.

How tragic, but isn't it true, that only an "ambulance" can help some men? The "better knowledge" which Eve manifested in the Garden of Eden is in evidence in men today. They don't need God. That is, until—

"Ambulance" work is hard work in spite of what I have just said. And for years I felt it was beyond Mennonites. I felt that only a former "skid rower" could help a "skid rower."

But I've changed my mind and I'll tell you why. On a rehabilitation farm in Minnesota I found a 30-year-old man managing a group of 12 to 20 of these needy men. He, his wife and children, and another couple they were instrumental in reuniting, are living right on the farm rendering a real service. In a large rescue mission I found a superintendent who has never dissipated his life with alcohol nor even tobacco. He just had the kind of love in his heart that it takes to be an "ambulance." I've heard testimonies from the lips of men who said when they found the

Lord years ago. He removed all desire for drink from then on.

In conclusion, let's examine something which we believe. We say Christ has the answer to every problem. If we carry through on this, we say Christ has the answer to the drink problem also. So really all we are called to do is to take Christ to these men and He'll do the rest. If we say we cannot lead souls to Christ, do we have Him in our hearts? Let's rise to the challenge of the countless outcasts of society for whom nobody seems to care except God Himself and a few "ambulances." May God find among His people more "ambulances" as well as better "fences."

Kalona, Iowa.

Field Notes ————— CONTINUED

The Blue Ridge Quartet, from Spartanburg, S.C., will be singing at the Feb. 2 monthly community hymn sing held at the Hartville Mennonite Church, Hartville, Ohio. A full house is expected.

New members: two by baptism at Forks, Middlebury, Ind.; three by baptism at Line Lexington, Pa.; one by baptism at Lynside, Lyndhurst, Va.; two by baptism at Stuarts Draft, Va.

Change of address: Frits Kuiper from Amsterdam, Holland, to Av. Millan 4392, Montevideo, Uruguay.

Nine residents of the Virginia Mennonite Home, Harrisonburg, Va., are over 90 years old. Two of them, Mr. and Mrs. Jacob D. Hartman, observed their 72nd wedding anniversary on Aug. 9, 1963.

Bro. and Sister Irvin Lichty, of the Cressman congregation, Breslau, Ont., celebrated their 50th wedding anniversary on Jan. 14.

Isaac H. Rohrer observed his 90th birthday at the home of his son, J. Arthur Rohrer, 612 North Duke St., Lancaster, Pa., on Jan. 18.

Church Bulletins Emphasize Stewardship: The Church Bulletins in 1964 will for several Sundays emphasize stewardship. The first of these bulletins is for Sunday, Feb. 2, 1964. On this first bulletin, however, a line appears on the first page indicating that it is "Spring Missionary Day, 1964." This is a printing error, since Spring Missionary Day comes on March 8, 1964.

Curtis Godshall, formerly pastor at Centereach, L.I., has accepted the call to become pastor at Cumberland, Md. Homer Detweiler, formerly pastor at Taftsville, Vt., has accepted the call to go to Centereach, L.I.

Christian Service Training Classes at Cuba Mennonite Church, Harlan, Ind., Jan. 20-24. Instructors are Agnes Dyck, Goshen Biblical Seminary student, from Alberta; Roderick Huebert, Goshen Biblical Seminary student, from North Lima, Ohio; Herbert Yoder, pastor at Pigeon,

Mich.; J. Howard Kauffman, professor at Goshen College; and Ellis Croyle, pastor at Zion, Archbold, Ohio.

James Miller, of the Goshen College faculty, received the Doctor of Musical Arts degree at Ann Arbor, Mich., Dec. 20.

Marjorie Shantz, missionary to Puerto Rico, is at Schwalter Villa, Hesston, Kans., for a few months' rest.

Evangelistic Meetings

Norman Bechtel, Spring City, Pa., at Cottage City, Md., Feb. 16-23. Richard E. Martin, Elida, Ohio, at Pennsylvania, Hesston, Kans., Jan. 24-29. Don Augsburg, Harrisonburg, Va., at Souderton, Pa., Feb. 16-23.

Calendar

School for Ministers, Hesston College, Hesston, Kans., Feb. 4-7.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Conservative Conference annual Ministers' Fellowship, Mayville, Ohio, Feb. 19-26.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Eastern Mennonite Board of Missions and Charities annual meeting, Mellinger's, Lancaster, Pa., March 10-12.
Illinois Mission Board annual meeting, Waldo Mennonite Church, Flanagan, Ill., April 17, 18.
Mennonite Education Board annual meeting, Scottsdale, Pa., March 20, 21, 1964.
Pacific Coast Conference, Oregon (place undecided), June 3-6.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allentown Conference, Elough Church, Holsapple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-5, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor: Aug. 9-11.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 18-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.
Stewardship Institutes:
Illinois Conference, Marten, Jan. 21-23.
Ohio and Eastern, Smithville, Feb. 18-21.
Elizabethown District, Lancaster Conference, Feb. 24-26.
Franconia, Christopher Dock School, March 10-13, Ontario, Markham, March 31 to April 2.
Western Ontario (place undecided), April 15-17.
Allegheny, Laureville Mennonite Camp, April 28 to May 1.

BURDENED SOULS

(Continued from page 52)

fellowship unites the believer with his Lord in the privileges of God's grace. Such a fellowship involves a new life, for the requirement of grace is that we walk with Him.

In God's salvation He grants us forgiveness and love. Our text says, "My yoke is easy, and my burden is light." The yoke is a symbol of the restraint of grace. The yoke, used to harness the team of oxen to the plow, illustrates our being harnessed voluntarily to the purpose of God for us. This yoke is the restraint of religion, but Jesus says it is easy. Compared with the ceremonial law and ordinances of Judaism, His yoke is easy. Compared with any of

the pagan religions of the world, His yoke is easy. Considering the joy in following His teachings, the highest and noblest to be found in the history of man, His yoke is easy. Considering the power that He shares with us, His yoke is easy.

It is the restraint of religion that speaks of its value. Is the restraint a matter of ethical principles that are compatible with the nature of God? Then it is good. Is the restraint a practice of unselfishness? This is sound. Is the restraint to leave off sin which blights and blasts man's soul to destruction? This is safe. But if the restraint had no moral significance, but was only a man-made pattern, this would have no eternal significance. If the restraint were for man to endeavor to win his own salvation, this would give no room for the glory of His grace. If the restraint be a bondage to man and not a yoke, this would not enrich the life in Christ. Jesus said, "My yoke is easy, and my burden is light."

Having read this message, you may have a burdened heart, a troubled soul. I am inviting you to bring your problem to the Lord and find rest in Him. In Hebrews, the fourth chapter, we are told that there is a rest for the people of God who will cease from their own works and rest in His finished work. Begin where all men must begin, with the problem of your sin and of your soul. First give your life to Jesus and He will give you peace. As your Saviour He will lead you to victory in each problem of life.

CHURCH ON CAMPUS

(Continued from page 56)

various areas of study. This we believe is one of the most neglected mission fields in America. Consequently we would like to encourage all Mennonite students and prospective students who are considering attendance at a state university to think seriously of the spiritual responsibilities such studies involve.

We would invite all such interested students to consider the following urgent needs. There is need for students on the undergraduate and graduate levels to relate themselves and their faith to those around them who are totally or in part non-committed to the Christian message. There is need for us as Mennonite students to grow together in Christ Jesus to meet the spiritual challenge of the campus. There is need to have our spiritual concepts refined in the fires of intellectual debate and skepticism. There is need to present to others a meaningful invitation to meet our risen Lord. This is a challenge for positive dynamic action.

Interested persons are encouraged to contact us for further information. Inquiries concerning our congregation may

be directed to Mr. Laurie Mitton, 116 Walnut St., Belleville, Pa. We also ask you to pray, seeking the Lord's direction regarding any part you may play in helping us carry out the Great Commission on the campus of Penn State University.

And to the brotherhood at large we extend our fraternal greetings and ask of you your prayers on our behalf.

Belleville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beadle, Gerald and Judy (Comardelle), Altemans, La., first child, Margaret Mary, Nov. 16, 1963.

Bender, Nevlin J. and Lourene (Godshall), Bridgewater Corners, Vt., first child, Nevlin Kent, Dec. 25, 1963.

Boll, Elvin B. and Clarence (Ebersole), Lebanon, Pa., second daughter, Jewel Elaine, Dec. 31, 1963.

Bontrager, Merle and Mary (Kurtz), Uniontown, Ohio, fourth child, first son, Merlin Lee, Jan. 2, 1964.

Gochenaur, Robert H., Jr., and Naomi (Eberly), Allentown, Pa., first child, Robert Harry III, Dec. 19, 1963.

Harnish, Robert and Ruth (Martin), East Peoria, Ill., fifth child, third son, Stephen David, Nov. 23, 1963.

Huffman, Randall and Juanita (Turek), Minier, Ill., second son, John Randall, Dec. 25, 1963.

Janfied, Alfred and Donelda (Casavant), Calgary, Alta., fifth child, third son, Calvin Victor Ritchie, Dec. 1, 1963.

Johnson, Lyle J. and M. Marlene (Graber), Sarasota, Fla., second daughter, Lyla Darlene, Dec. 30, 1963.

Keeler, Richard and Martha (Risser), Charlottesville, Va., second daughter, Sharon Rose, Dec. 15, 1963.

King, Herbert and Dorothy (Peachey), Alensville, Pa., eighth child, third son, Foster Ray, Dec. 30, 1963.

Knox, Wayne and Beverly (Johnson), Harisburg, Oreg., first child, Lisa René, Dec. 4, 1963.

Kratz, Curtis and Eva (Derstine), Souderton, Pa., third child, second son, Timothy Scott, Dec. 5, 1963.

Leichty, Glen B. and Luora (Roth), Wayland, Iowa, fifth child (fourth living), first daughter, Vicki Sue, Nov. 26, 1963.

Loucks, Orlin and Dora (Beck), Protection, Kans., a son, Leslie Vernon, Dec. 8, 1963.

Martin, Gene L. and Irene (Ehrisman), Beemer, Neb., sixth child, third daughter, Gigi Marie, Dec. 30, 1963.

Mast, John I. and Ruth (Kaufman), Sarasota, Fla., second son, John David, Dec. 10, 1963.

Miller, Daniel, Jr., and Mary Ellen (Hershberger), Alice, Texas, second child, first son, James Rowen, Dec. 22, 1963.

Miller, Lee James and Barbara (Dirks), Shipshewana, Ind., first child, Cheryl Annette, Dec. 11, 1963.

Murray, Ronald and Joann (Hostetter), Denver, Colo., first child, Gregory Paul, Dec. 30, 1963.

Myrick, Willie H. and Anna Mae (Shawalter), Attmore, Ala., second child, first daughter, Marianne, Dec. 5, 1963.

Nisley, Clair R. and Ruth G. (Leaman), Middletown, Pa., fifth child, second daughter (first daughter deceased), Sharon Joy, Dec. 25, 1963.

Prowant, Ronald and Janice (Schrock), Northfield, Ohio, second daughter, Jodi Lynae, Nov. 10, 1963.

Roth, Gerald and Judy (Reil), Milford, Neb., first child, Ricky Dean, Dec. 29, 1963.

Rudy, Elvin and Doreen (Witmer), Arthur, Ont., second daughter, Patricia Christine, Jan. 3, 1964.

Schweitzer, Gary and Sharon (Oswald), Milford, Neb., first son, Kevin Wayne, Dec. 27, 1963.

Snider, James and Janice, Somanya, Ghana, first child, a daughter, Judith Anne, Dec. 23, 1963.

Speigle, Donald E. and Grace (Mishler), Boswell, Pa., fourth son, David Lowell, Nov. 7, 1963.

Steiner, Harold and June (Lehman), Orrville, Ohio, third child, second daughter, Patricia Luann, Jan. 4, 1964.

Stutzman, Merle and Arlene (Roth), Milford, Neb., sixth child, fifth daughter, Cindy Rae, Dec. 14, 1963.

Wiebe, Peter B. and Rheta Mae (Hostetter), Hesston, Kans., sixth child, second daughter, Marsha Kay, Dec. 30, 1963.

Wolfer, Roy and Loretta (Burkey), Uida, Neb., third child, first daughter, Linda Sue, Dec. 23, 1963.

Zook, Edwin and Iris (Hesterly), Lake Odessa, Mich., ninth child, fifth son, James Allan, Nov. 6, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Aguiar-Martinez—Abel Aguiar, Calvary Menonite cong., and Erlinda Martinez, both of Mathis, Texas, at Sinton, Texas, Nov. 6, 1963.

Alger—Rollins—James E. Alger, Timberville, Va., and Margaret Lee Rollins, Broadway, Va., both of the Cross Roads cong., by A. T. Rollins at the church, Nov. 30, 1963.

Byers-Stephens—Willis A. Byers, Western cong., Salem, Oreg., and Edna Louise Stephens, Salem (Oreg.) cong., by W. R. Nafziger at the Albany Church, Dec. 20, 1963.

Byler—Byler—John Byler and Rhoda Byler, both of the Locust Grove cong., Belleville, Pa., by Eric Reune at the church, Nov. 23, 1963.

De Leon—Garcia—Lupe De Leon, Jr., and Serafina Garcia, both of Calvary cong., Mathis, Texas, by Paul Conrad, Dec. 15, 1963.

Keller—Detwiler—Claude Keller, Souderton, Pa., Rockhill cong., and Ruth Detwiler, Souderton, Pa., Franconia cong., by Curtis Beeger at the home of the bride, Jan. 1, 1964.

Martin—Gettes—Keith Martin and Carol Gerber, both of Dalton, Ohio, Martins cong., by John C. King at the church, Dec. 28, 1963.

Martin—Stoltzfus—Dale Martin, Spring Run, Pa., and Loretta Stoltzfus, Coatesville, Pa., by LeRoy S. Stoltzfus at the Millwood Church, Gap, Pa., Dec. 28, 1963.

Miller—Beachy—Eli Miller and Martha Beachy, both of the Hartville (Ohio) cong., by Lester Wyse at the church, Dec. 28, 1963.

Saldívar—García—Cano Saldívar and Manuela García, of the Calvary cong., Mathis, Texas, at Sinton, Texas, Dec. 16, 1963.

Speck—Stringer—Lowell A. Speck, Metamora, Ill., and Iris Stringer, Washburn, Ill., both of the Roanoke cong., by Norman Dersine at Roanoke, Dec. 14, 1963.

Swartzendruber—Oswald—Gary Lee Swartzendruber, Pigeon, Mich., and Jane Elizabeth Oswald, Manson, Iowa, by Nick Stoltzfus at the Manson Church, Dec. 17, 1963.

Weaver—Keiner—Gordon G. Weaver, Dalton, Ohio, Martins cong., and Ann Louise Keiner, Kidron (Ohio) cong., by Bill Detweller at Kidron, Nov. 28, 1963.

Yoder—Miller—Monroe Yoder and Susie Miller, both of Dundee, Ohio, Walnut Creek cong., by Paul R. Miller at the church, Dec. 26, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Lida, daughter of Samuel and Lydia Slabaugh, was born in Miami Co., Ind., May 27, 1886; died at her home near Amboy, Ind., Dec. 29, 1963; aged 77 y. 7 m. 2 d. On Jan. 29, 1910, she was married to Simon Birkey, who survives. Also surviving are 3 sons (Dwight, Lowell, and Richard), 15 grandchildren, 3 great-grandchildren, whom she and her husband entertained at their home on the day of her death, and one brother (Albert). She was a member of the Howard-Miami Church, where services were held Jan. 1, in charge of A. G. Horner and Paul Myers; interment in Shrock Cemetery.

Clemmer, Horace Landis, son of Levi and Sarah (Landis) Clemmer, was born in Salford Twp., Pa., Sept. 27, 1898; died at the Temple University Hospital, Philadelphia, Pa., Dec. 12, 1963; aged 65 y. 2 m. 13 d. On June 30, 1928, he was married to Stella S. Stover, who survives. Also surviving are one son (Herbert D.) and 2 grandchildren. He was a member of the Lansdale Church. Funeral services were held at the Plains Church, Dec. 16, in charge of Jacob L. Rittenhouse.

Cressman, Wilfrid S., son of Mr. and Mrs. Aaron C. Cressman, was born at Strasburg, Ont.; died suddenly at his home in Bridgeport, Ont., Dec. 3, 1963. In 1941, he was married to Florence Hollman, who survives. Also surviving are one brother (Clifford) and 2 sisters (Mrs. Alvina Clemens and Mrs. Minerva Honsberger). He was a member of the Stirling Avenue Church, where funeral services were held Dec. 6, in charge of James R. Reusser.

Eby, Irvin E., son of Christian R. and Fannie S. (Ebersole) Eby, was born near Cearfoss, Md., July 12, 1914; died very suddenly of a heart attack while on the street in Hagerstown, Md., Nov. 2, 1963; aged 49 y. 3 m. 20 d. On Aug. 31, 1934, he was married to Sarah Semler, who survives. Also surviving are 2 sons (Irvin Jay and Larry Ray), 2 grandchildren, one sister (Naomi—Mrs. Earl R. Shank), and 2 brothers (Amos E. and Ira E.). His parents and one sister preceded him in death. He was a member of the Church of the Brethren, where funeral services were held Nov. 5, in charge of Dr. Witt Miller; interment in Rose Hill Cemetery.

Gingerich, Andrew, was born at Munich, Germany, May 25, 1876; died at the Porter Memorial Hospital, Valparaiso, Ind., Dec. 26, 1963; aged 87 y. 7 m. 3 d. On Jan. 1, 1901, he was married to Mary Martin, who died in 1937. Surviving are 4 daughters (Mrs. Eldon Birky, Mrs. Willis Speicher, Mrs. Emory Birky, and Nellie Gingerich), 5 sons (Alvin, Delmon, Irvin, Edward, and Joseph), 29 grandchildren, and 19 great-grandchildren. He was a charter member of the Hopewell Church, Kouts, Ind., where funeral services were held Dec. 28, in charge of Samuel S. Miller and Emanuel Birky.

Gingerich, Barbara J., daughter of Jephthah and Barbara (Eimen) Gingerich, was born near Kalon, Iowa, Oct. 17, 1899; died of cancer at Iowa City, Iowa, Jan. 1, 1964; aged 64 y. 2 m. 15 d. Surviving are one brother (Ruftus) and 2 sisters (Arvilla—Mrs. Lewis Yoder and Lydia—Mrs. J. W. Howard). She was a worker in children's homes. She was a

member of the East Union Church, where funeral services were held Jan. 3, in charge of A. Lloyd Swartzendruber and J. John J. Miller.

Haltermann, Ida Matilda, daughter of Sellentine and Sarah (Bayse) Whitmer, was born near Mathias, W. Va., Dec. 9, 1874; died at Cleveland, Ohio, Nov. 28, 1963; aged 88 y. 11 m. 19 d. On Aug. 3, 1899, she was married to David Haltermann, who survives. Also surviving are 3 daughters (Geneva, Mrs. Minnie Trumbo, and Mrs. E. B. Caplinger), 2 grandchildren, 4 great-grandchildren, and one brother (William). She was a member of the Menonite Church. Funeral services were held at the Mt. Hermon Church, Dec. 1, in charge of Linden M. Wenger and Rowland Shank.

Hartman, Nedra, son of Isaac and Mattie (Miller) Hostetler, was born in Somerset Co., Pa., May 12, 1884, died near Duncansville, Pa., Dec. 9, 1963; aged 79 y. 6 m. 27 d. His wife, Emma Catherine Kaufman, preceded him in death, as did also 3 brothers, 6 sisters, 3 infant sons, and one grandson. Surviving are 4 children (Erma, Paul, Cora—Mrs. Freeman and Charles), He was a member of the Blough Church, and attended the Yavasa Mission Sunday school for 27 years. Funeral services were held at the Blough Church, Dec. 11, in charge of Donald Speigle and Elvin Hosloppe.

Kaufman, Jacob J., son of Joseph and Gertrude Kaufman, was born near Shippewana, Ind., Jan. 9, 1862; died Nov. 29, 1963; aged 101 y. 10 m. 20 d. On Dec. 26, 1897, he was married to Lydia Miller, who died May 23, 1961. Surviving are 4 children (Joseph, Daniel, Priscilla Boynton, and Ruth), 14 grandchildren, 45 great-grandchildren, and 13 great-great-grandchildren. He joined the Menonite Church in his early youth and remained faithful until death. Funeral services were held at the Bowne Church, Clarksville, Mich., Dec. 2, with T. E. Schrock and Daniel Zook in charge.

Kaufman, Simon L., son of Gideon and Elizabeth (Livingstone) Kaufman, was born near Johnstown, Pa., Jan. 6, 1874; died at Somerset, Pa., Jan. 1, 1964; aged 89 y. 11 m. 26 d. He was never married and was the last of 7 children. Surviving are 3 nieces. He accepted the Lord as his personal savior at the age of 75, and became a member of the Thomas Church. Funeral services were held at the Henderson Funeral Home, Johnstown, Jan. 4, in charge of Aldus J. Wingard; interment in Thomas Cemetery.

Lehman, Martin Clifford, son of Jacob and Elizabeth (Martin) Lehman, was born at Dalton, Ohio, March 16, 1885; died at Elkhardt, Ind., Dec. 22, 1963, at age 78. He was married to back the car out of the garage; aged 80 y. 9 m. 6 d. On June 16, 1905, he was married to Lydia Leichty, who survives. In 1911 he was ordained as minister, and served in India for many years. He also served as teacher and MCC worker. Surviving are 2 daughters (Elizabeth Irene—Mrs. Edwin Weaver, Nigeria, and Edna Carolyn—Mrs. Robert Bender), 3 brothers (Ivan, Clayton, and David Elban), 10 grandchildren, and 6 great-grandchildren. One son and one sister preceded him in death. He was a member of the Prairie Street Church, where funeral services were held Dec. 24, in charge of Howard J. Zehr and J. D. Graber.

Miller, Sarah, daughter of Eli and Anna (Marrner) Stutsman, was born at Sharon Center, near Iowa City, Iowa, Oct. 26, 1874; died at Goshen, Ind., Dec. 26, 1963; aged 89 y. 2 m. On Dec. 5, 1895, she was married to Lewis J. Miller, who died March 16, 1949. Surviving are 3 children (Erma—Mrs. Jacob L. Erb, Glou R. Miller, and L. Wallace Miller), a niece—who was reared as a daughter in the family (Vivian Stutsman Troyer), one daughter (Erma—Mrs. Sanford C. Yoder), one brother (Dr. E. E. Stutsman), 8 grandchildren, and 22

great-grandchildren. One daughter died at birth, and 6 brothers also preceded her in death. She was a member of the Lower Deer Creek Church, Kalona, Iowa. Memorial services were held at the Yoder Funeral Home, Goshen, Dec. 28, in charge of John H. Mosemann and S. C. Yoder; funeral services were held at the Lower Deer Creek Church, Dec. 30, in charge of the house ministers.

Nisley, Lydia, daughter of Yost and Barbara (Stienmann) Yoder, was born near Bertrand, Neb., June 4, 1883; died at the Northern Pacific Hospital, Glendive, Mont., Dec. 24, 1963; aged 80 y. 5 m. 20 d. On April 2, 1908, she was married to Daniel Nisley, who died in 1947. Surviving are 3 sons (David, Rex, and Rudolph), 4 daughters (Barbara—Mrs. Monroe Chapp, Kathryn—Mrs. Lydia Hostetler, Ann—Mrs. Clifford Kaufman, and Ruth—Mrs. Ernest Mullet), a foster daughter (Rosella White), 37 grandchildren, 3 great-grandchildren, one brother (Eli), and 2 sisters (Mrs. Dave Yoder and Sally Yoder). She was a charter member of the Little White Chapel, Glendive, Mont. Funeral services were held at the Red Top Church, in charge of Jonas Beach.

Roth, Lester, son of Chris and Veronica (Kennel) Roth, was born at Britton, Ont., Feb. 4, 1928; died at his home, Britton, of a brain tumor, Dec. 23, 1963, aged 35 y. 10 m. 19 d. On Sept. 27, 1952, he was married to Marcella Schwartzendruber, who survives. Also surviving are 3 children (Cecil, Barry, and Charles), his father, 4 brothers (Clarence, Elmer, Clayton, and Marvin), and 5 sisters (Erma—Mrs. Clayton Schultz, Viola—Mrs. Abner Leis, Mildred—Mrs. Melvin Shantz, Gladys—Mrs. Jacob Speller, and Marjorie—Mrs. Ervin Allorch). He was a member of the Riverdale Menonite Church, Millbank, Ont., where funeral services were held Dec. 26, in charge of Menno Zehr and David Jantz.

Short, Joseph L., son of Joseph B. and Christina (King) Short, was born near Archbold, Ohio, Aug. 28, 1896; died at his furniture store in Archbold of a heart attack, Jan. 2, 1964; aged 67 y. 4 m. 5 d. On April 30, 1918, he was married to Katy Yoder, who survives. He was a licensed mortician and funeral store owner and operator. Also surviving are one daughter and one son (Bernice—Mrs. Mahlon Dettler and Robert G.), 5 grandchildren, 3 brothers (Elmer, Emanuel, and Ira), and 4 sisters (Mary—Mrs. Menno Beck, Leah—Mrs. Elmer Werder, Barbara—Mrs. Clifford Armstrong, and Anna Mae Short). Two infant children preceded him in death. He was a member of the Central Church, where funeral services were held Jan. 5, in charge of Charles H. Gausche and Dale Wyse; interment at Pettisville, Ohio.

Thomas, John A., son of Abram and Catherine (Speicher) Thomas, was born in Somerset Co., Pa., May 29, 1881; died in Somerset Co., Dec. 25, 1963; aged 82 y. 6 m. 26 d. He was married to Mary Berkey, who died Dec. 30, 1956. For 35 years he was closely associated with the Johnstown Bible School. Surviving are one daughter (Mrs. Edna Nussbaum) and one brother (Ephraim). He was a member of the Stahl Church, where funeral services were held Dec. 28, in charge of Sanford Shetler, assisted by David Alwine, Harold Thomas, Harry Y. Shetler, and Paul Roth.

Unzieker, Samuel Ernest, son of August and Elizabeth Unzieker, was born near East Morton, Ill., March 17, 1876; died at the East Morton (Ill.) Hospital, Nov. 21, 1963; aged 87 y. 8 m. 4 d. On Dec. 23, 1902, he was married to Sarah Steider, who died April 28, 1959. Also preceding him in death were one daughter, one grandson, 4 brothers, and 3 sisters. Surviving are 2 sons (Roy and Archie), 3 daughters (Alma—Mrs. Harold Zehr, Katherine—Mrs. Amos Hostetler, and Edna—Mrs. Daniel

Teuscher), 30 grandchildren, 25 great-grandchildren, one brother (Julius), and 3 sisters (Mrs. V. W. Springer, Mrs. Andrew Ulrich, and Mrs. Prosper Heppard). He was one of the first members of the Linn Township Amish Mennonite congregation, and served there as a deacon for over 30 years. Funeral services were held at the Linn Township Amish Mennonite Church, Nov. 23, in charge of John Hostetler, assisted by Dan Hostetler and Harold Hostetler; burial in Harmony Cemetery, Metamora, Ill.

Wagler, Ben, son of John C. and Lydia (Knepp) Wagler, was born Oct. 15, 1903; died at the Good Samaritan Hospital, Vincennes, Ind., Dec. 19, 1963; aged 60 y. 2 m. 4 d. On Jan. 6, 1925, he was married to Sarah Stoll, who survives. Also surviving are 5 daughters and 4 sons (Corine—Mrs. Dave Miller, Wilma—Mrs. Martin Miller, Albert, Bennie, Jr., Lydia—Mrs. Arthur Stoll, Emma—Mrs. Delbert Stoll, John, Dec. Jeanne, and Adrain), 25 grandchildren, one sister and one brother (Mrs. Amanda Swartzendruber and Victor). Two infant sons preceded him in death. Funeral services were held at the Berea Church, Montgomery, Ind., Dec. 21, in charge of David Graber, James Knepp, and Tobias Slaubaugh.

Wagler, Katie L., daughter of Jacob J. and Sarah (Leatherman) Wagler, was born in Fulton Co., Ohio, Oct. 24, 1887; died Dec. 21, 1963; aged 76 y. 1 m. 27 d. In Dec. 1913, she was married to Jonas K. Wagler, who preceded her in death. Also preceding her in death were one son, one grandchild, 3 brothers, and 2 sisters. Surviving are 6 children (Sarah—Mrs. Henry Lengacher, Maggie—Mrs. Jake Swartzendruber, Lizzie—Mrs. John Gingerich, Mary—Mrs. Alvin Knepp, Lydia—Mrs. Harvey Knepp, and Martha—Mrs. Ezra Stoll), 60 grandchildren, 14 great-grandchildren, 2 brothers (John and Henry), and 5 sisters (Mrs. Fanny Raber, Hannah, Sarah, Rose, and Menno P. Graber). Funeral services were conducted by Joseph Graber and Peter Eicher; burial in Stoll Cemetery.

Yoder, Gabriel J., son of Jonas and Barbara Yoder, was born at Shippewana, Ind., Feb. 14, 1886; died at Elkhardt, Ind., Dec. 18, 1963; aged 77 y. 10 m. 4 d. He was married to Orpha Cripe, who died April 2, 1917. On Aug. 27, 1921, he was married to Ida Weirich, who survives. Also surviving are 5 daughters (Ruth—Mrs. Edward Birkey, Rachel—Mrs. Clarence Stoddy, and Ruby—Mrs. Ivan Holderman), 5 sons (Richard, Roland, Raymond, Roy, and Robert), 20 grandchildren, 5 great-grandchildren, and one brother (Venus). He was a member of the Belmont Church, where funeral services were held Dec. 21, in charge of Ray Bair and Charles Burkholder; interment in Shore Cemetery.

Anniversaries

Nisly, Mr. and Mrs. A. F. Nisly, Abbyville, Kans., were married Dec. 11, 1913, and have been lifelong residents of the Hutchinson, Kans., area. They observed their 50th wedding anniversary on Dec. 24 at their home. All of the couple's children and companions were present for the family dinner. They are Mr. and Mrs. Ora C. Nisly, Hutchinson; Mr. and Mrs. W. W. Wagler, Mr. and Mrs. Ervin J. Miller, of Partridge, Kans.; Mr. and Mrs. Melvin Beachy, Galion, Ohio; Mr. and Mrs. Albert E. Miller, Gulfport, Miss.; Mr. and Mrs. Samuel D. Nisly, of the home; and Mr. and Mrs. Paul E. Nisly, E.M.C., Harrisonburg, Va. They have 34 grandchildren, who were also present in the afternoon.



ITEMS AND COMMENTS

BY THE EDITOR

THE MUSSELMAN LIBRARY
BLUFFTON COLLEGE SO 300
BLUFFTON OHIO

The Children's Bureau in Washington, D.C., reported that for the first time in many years the number of applicants desiring to adopt children is declining. "Some agencies are now reporting that the number of adoptive applicants is declining; in the past, the number of families wanting to adopt a healthy white infant was much larger than the number of available children," according to a new Bureau fact sheet, "Adoptions in the United States."

Children most difficult to place, it said, are those over two years of age, those of minority groups, and those having physical handicaps. Total adoptions for 1962 were 121,000. Of these, 58,100 were adopted by relatives and 62,000 by nonrelatives. Eleven per cent of the total adopted were nonwhite. Average age of children adopted by nonrelatives in 1962 was two months.

A Southern Baptist leader in Dallas, Texas, charged that if government controls religion, "as it is slowly doing," then "religion will be dead, but not buried." Dr. Abner McCall, president of the Baptist General Convention of Texas, warned that government "encroachment is never ending" in such fields as social welfare, education, hospitals, and old-age homes. He said that about 90 per cent of the work done in these and other "nonprofit fields" has been performed by government or other nonreligious agencies, instead of by religious groups.

Where once religion had a "monopoly" in social welfare, he said, the church has now "relinquished most of its services to the government." Stressing that personal liberties are indivisible, Dr. McCall said: "If you lose one freedom, you lose them all. The amount of one freedom that is lost is in direct proportion to the amount of all freedoms that will be lost." Dr. McCall, who is also president of Baylor University, Waco, stated that if people continue to depend more and more on federal or state governments and less on the church, religion will have lost its impact and significance in the world.

District Methodist leaders charged in Minneapolis, Minn., that two local billboard companies refused to sell them space for a poster intended to discourage drinking of alcoholic beverages at Christmas. The message, which was to have been displayed on 16 billboards in Minneapolis and suburbs for 30 days before Christmas, would have asked this question:

"Does alcohol overshadow Christ in your Christmas?"

Alfred Krinke, Jr., chairman of a committee of the Minneapolis Methodist District Commission on Christian Social Con-

cerns, said the group had been assured by one leading outdoor advertising firm that space was available for the poster. However, when the company saw the proposed copy containing the word "alcohol," it said it "could no longer do business with us," Mr. Krinke said.

"We proceeded to a second company which 'thought' space would be available, only to find that when the art work was shown, all spaces suddenly became rented and not available," Robert D. Kendall, head of the commission, said: "We understand that our proposed billboard advertising was rejected because the words 'alcohol' or 'liquor' in the copy would mean a conflict of interest with some of the companies' present clients."

The New York State Department of Education ruled in Albany, N.Y., that prayers for the late President John F. Kennedy in the state's public schools are legal. In an unusual decision on the church-state separation issue, the department said that prayers may be said aloud provided they are of a "nondenominational" nature. John P. Jehu, director of the education department's Division of Law, interpreting the decision, said that "legally there is no objection to the prayers."

He cited a U.S. Supreme Court decision in which permission is given for prayers when they are of a "ceremonial or patriotic" nature and he added that the death of the President came under that provision. Mr. Jehu said the Supreme Court's decisions banning prayers in public schools are aimed against teaching religion and against daily or periodic prayers. School-teachers and administrators in the Albany area reported that pupils asked to pray when the news broke that President Kennedy had been shot.

A report which neither encourages nor condemns the practice of "speaking in tongues" has been approved by the Church Council of the American Lutheran Church (ALC) following a two-year study. (When a person "speaks in tongues," according to one description, he regards the Holy Spirit as speaking through him words of praise and prayer as he utters expressions in an unknown tongue or in a known language which he has not learned.) The ALC report was prepared by a special committee which sent two of its members on a 10-day field trip last summer. The trip included visits in four ALC congregations where "glossolalia," as the "speaking in tongues" is known among theologians, had been practiced.

Dr. Fredrik A. Schiotz, Minneapolis, ALC president, said the report "is prepared in the same evangelical spirit as characterizes Paul's discussion of the subject in 1 Cor. 12-14. The report calls our attention to the wisdom of St. Paul, who saw fit to permit, not promote the practice," he said.

The Tulsa Council of Churches condemned the Sunday opening of major department and drug stores, discount houses, and supermarkets in this city and its suburbs, particularly during Advent. Following the Sunday opening of a second major department store, Orta J. Compton, the interdenominational council's executive director, issued a strong statement declaring that the "ring of the cash register is replacing the ring of the church bell in Tulsa." He said that Tulsa, which defeated last year a measure to outlaw unessential Sunday shopping, is now "only a step away from everything being wide open and Sunday being just another day for business as usual."

Noting that first drugstores opened on Sunday, followed by discount houses and supermarkets, Mr. Compton said: "And now—at the beginning of Advent—some of the major department stores have announced they will be open for business on the remaining Sundays prior to Christmas." Sunday openings, he continued, mean that the "spiritual life of a city suffers from such a practice because employees are deprived of the opportunity to attend Sunday worship. Our witness is weakened." He pointed out that "everyone stands to lose from the commercialism of Sunday—churches, business, family life, cultural and social life." Mr. Compton observed that perhaps more "thoughtless" than merchants who open on Sunday are "religious persons who find it very convenient to stop by the store on the way home from church—or take advantage of a leisurely Sunday afternoon to get more things done."

Cardinal Valerian Gracias, Archbishop of Bombay, said in Rome on Nov. 28 that Christianity in India, despite diversity of rites, languages, outlook, and habits of life, presented a "wonderfully cohesive spectacle of unity in the midst of diversity," reports "India News," of the Embassy of India.

Christianity in India fundamentally flowed from two sources, Saint Thomas and Saint Francis Xavier, Apostle and Patron of India respectively.

GOSPEL HERALD

Tuesday, January 28, 1964
Volume LVII, Number 4



*Shall God or man
Forget the woe
Created by man's strife?*

*Shall we hate fan,
Or will we know
The wreckage brought to life?*

*Here love must come
To heal again
And build for God and right.*

-D.

The Dreaming of Dreams

By Robert Detweiler

Believe me when I say that at some time or other everyone is a dreamer of dreams. From the time that little girls are delighted to play with dolls and little boys are intrigued by toy tractors until the time when old white-headed grandparents have visions of what their little grandchildren might be—all through the scope of these years and in all circumstances of life, men and women are dreamers of dreams. Of course, you understand that I don't have in mind those fictitious fantasies which come to us while we are asleep. The dreams of which I am speaking are very much a part of life—the part of life which is real and intense. I have in mind those aspirations and goals and hopes which are tucked away in the inner folds of every heart, in the room which might have "desire" written upon its door.

Dreams Are Different

Probably I should modify what I have just said by adding that some have more dreams and grander dreams than others. Indeed, it would occasionally seem that there are some who have no dreams whatsoever left. So shattered and so demolished are their past dreams that they are left without heart or courage to build another. Pity such a person who has lost the zeal of life and has traded his hope for despair. Pity the man to whom life has become nothing more than an endless treadmill of meaningless experience. Perhaps the brightest word in the English language is the word "hope," and on the other hand, the darkest word is probably "hopelessness." Life's greatest tragedy is not to be without joy but to be without hope.

In a certain sense, it is also true that as we become older our dreams become fewer and are marked with the greater tarnish. It is the youth who can be motivated by all the possibilities which the panorama of a long life affords. It was a young Alexander and a young Napoleon who had dreams of world conquest. It was a young Columbus who dreamed of another land and sailed on and on and on until that dream became reality. It was a pair of young Wright brothers who had dreams of man flying like a bird. It was a young Henry Ford who had dreams of a horseless carriage and worked until his vision came true in practically every American home.

(Continued on page 76)



FIELD NOTES

Correction: Howard Zehr, Elkhart, Ind., and not Harold Zehr, has accepted the call of the South Central Conference to become its General Secretary beginning July 1, 1964.

Correction: E. D. Hershberger served at Merson, Ont., Dec. 22, instead of Madsen, Ont.

Peter Dyck, director of MCC work in Europe, will speak on the new MCC role in Europe and show a film on Algerian MCC work, Feb. 19, 7:30 p.m., in the Union Auditorium, Goshen College, for all MCC constituent groups.

Clyde Weaver, 1017 Lyndhurst Ave., Baltimore, Md., was ordained deacon, Jan. 12, to serve the Pulaski Street congregation, Baltimore, Md. Lloy A. Kniss officiated.

Harold H. Lefever, Route 1, Lititz, Pa., was ordained to the ministry Dec. 28, 1963, at the Hess Church, Lititz, Pa., to serve the Herr Street, Harrisburg, Pa., congregation. Isaac K. Sengenig gave the charge.

Don Augsburg, Harrisburg, Va., in a teacher-training series at Zion, Hubbard, Oreg., Jan. 31 to Feb. 2.

John S. Martin, aged 55, New Holland, Pa., and bishop in the Groffdale District, Lancaster Conference, died of a heart attack on Jan. 19. Funeral services were held at Groffdale on Jan. 21.

A. L. Buzzard of the Belmont congregation, Elkhart, Ind., celebrated his 93rd birthday, Jan. 9.

B. Charles Hostetter, Harrisburg, Va., at Glenwood Springs, Colo., March 20.

The Kidron congregation, Kidron, Ohio, plans for a round-the-clock prayer period from noon, Feb. 1, till noon, Feb. 2, for Daniel Gerber, who has been in the hands of communist guerrillas in Vietnam for approximately 20 months. Members have been asked to sign up for 10-minute prayer periods. In this endeavor the congregation was trying to follow the course taken by the New Testament church in Acts 12. It is to be a reaffirmation of our trust in and submission to God's will for Daniel whether he will be released or remain in continued imprisonment or face death.

Fifty Life Songs or Church and Sunday School Hymnals are desired for a mission church. Contact Mahlon L. Blosser, Route 5, Harrisburg, Va.

1964 Virginia Conference and associated meetings will be held July 28-31, at Eastern Mennonite College, Harrisonburg, Va. C. Norman Kraus, Goshen, Ind., at Oak Grove, Smithville, Ohio, in a conference on "The Christian and Social Concerns," Jan. 23-26.

Nelson Kanagy, West Liberty, Ohio, in a ministers' week at Fairview, Mich., Jan. 27-31.

Edwin Weaver, Nigeria, expresses his sincere thanks to all who sent him Reader's Digests. He now has the full amount which he needs and requests that no more be sent until further notice.

Ohio Mission Board meeting, April 17-19, at Berlin, Ohio; B. Charles Hostetter, Harrisburg, Va., speaker.

South Central Conference Church Extension and Evangelism Convention, April 17-19, at Hydro, Okla.

Christian Laymen's Evangelistic Association meeting, Orrville, Ohio, High School, Feb. 28 to March 1.

Lester Bauman, Preston, Ont., was installed as the pastor of the Geiger congregation, New Hamburg, Ont., Jan. 12.

O. O. Wolfe, Los Angeles, Calif., at Sunnyslope, Phoenix, Ariz., Feb. 2.

Rufus Juzti, Elmira, Ont., accepted the call to become pastor of the Preston, Ont., congregation.

Conestoga Bible School, Morgantown, Pa., Feb. 17-28. Instructors include Paul Hartz, Elverson, Pa.; Merle Stoltzfus, Elverson, Pa.; J. Otis Yoder, Harrisburg, Va.; S. Roy Glick, Narvon, Pa.; John Glick, Boyertown, Pa.; Herman Glick, Atglen, Pa.; Mrs. Isabella Yoder, Harrisburg, Va.; Mrs. Laverne Petersheim, Elverson, Pa.

New members: twelve by baptism and one on confession at Waterford, Goshen, Ind.; twelve by baptism at Fairview, Mich.; one by baptism at Staunton, Va.; two by baptism at Springdale, Waynesboro, Va.; two by baptism at Stuarts Draft, Va.; four by baptism at Greenmont, Greenville, Va.; three by baptism at Line Lexington, Pa.; six by baptism at Trissels, Broadway, Va.; two by baptism at Salem, W. Va.; six by baptism at Bethel, Broadway, Va.; seven by baptism at Upper Skippack, Pa.

Change of address: Leon Schrock from 4992 Espelkamp-Mittwald, Postfach 167, Germany, to 28 Bremen-Horn, Vorkampweg 233, Germany. Glen M. Sell from Gaithersburg, Md., to R.D. 1, Box 43, Columbia, Pa. Telephone: 684-6372.

Evangelistic Meetings

Nelson Kanagy, West Liberty, Ohio, at Rexton, Mich., March 15-22. John M. Lederach, Hubbard, Oreg., at Seventh Street, Upland, Calif., Feb. 26 to March 4. Roy Hostetter, Winston, Oreg., at Albany, Oreg., Jan. 26 to Feb. 2. Peter Wiebe, Hesston, Kans., at West Liberty, Imman, Kans., beginning Jan. 26. George Elssasser, McArthur Mills, Ont., at Cressman, Breslau, Ont., March 27 to April 3.

Calendar

School for Ministers, Hesston College, Hesston, Kans., Feb. 4-7.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Conservative Conference annual Ministers' Fellowship, Moraville, Ohio, Feb. 19-26.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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Decision Making in a Brotherhood

One of the truths held dear in our church over the years is that the church is to be a brotherhood. Brotherhood implies among other things a common relation to God through Christ, a mutual sharing as Christ's body, and a united search for the will of God.

A spiritually healthy sign today is the growing willingness of our ministry and membership to talk over the issues of our time together. We no longer think that issues can be solved by simply taking the easy way out, that is, reading a decision in a public service and assuming that is enough. The procedure of reading a statement is often followed because it requires less, because of an unwillingness to put into practice a sharing brotherhood, because of a fear that an open discussion of issues will lead us wrongly or to a different position, or because it is thought that Christian concerns can be solved without involvement.

Decision making in the church without involving both leadership and laity may seem to be the easiest and quickest way through an issue or problem, but it becomes in time the most costly. Many issues of current concern are passed over or receive little attention. Some issues gain increased and unnecessary momentum because they are never frankly faced. This can also easily lead to irresponsibility or unconcern.

Historically, it appears that in years past the actions of numerous conferences were taken back to the congregations to be acted upon before they became conference action. This was an attempt to share as a brotherhood. Decisions for the congregation were made largely by the congregation. Later, however, there seemed to be a growing movement in decision making on the conference level by ordained delegates and on the congregational or district level by the ministerial body. From place to place and person to person, personal responsibility for decisions and for carrying out decisions or actions varied. Without the sense of in-

volvement in decision making a lessening sense of responsibility for carrying out decisions usually develops.

Always there needs to be a responsible leadership and a responsible membership. It is likely true that letting the membership share in the decisions of the church demands a higher type of spiritual leadership than otherwise. To share as a brotherhood does not mean merely a gathering of congregational

consensus of opinion and quickly deciding issues on this basis alone.

To lead a congregation to involvement in decision making demands a leadership able to teach the Word and to bring it to bear in the light of present needs. It demands a leadership alert to the current needs, opportunities, and problems, and what should be done in the light of God's will. This is the task and test of leadership.

The searching of the Lord's will together and the sharing together of both leadership and membership in the making of decisions is the only consistent way of working if we would hold to the brotherhood concept of the church.—D.

Repentance and Renewal

Repentance precedes renewal. With all the talk about church renewal today, we must keep in view such Biblical truths as the sinfulness of sin, the requirement of repentance, and the necessity of saving faith and obedience.

It is easy and tempting to try to reach a satisfying end without following the means God prescribes. Satan's strategy, in the garden temptation and since, is for man to take a short cut, to seek to arrive at bliss or blessing without following God's blueprint. It didn't work then. It never has worked, nor shall it ever work.

There can be no renewal without repentance. Yet honest repentance is hard—like skinning oneself alive. It means more than an acknowledgment that what was done is sin and must be confessed. Some come this far. They confess they have done wrong. But Saul confessed his sin against God and David but went on sinning.

The test of true repentance is in the turning from sin. True repentance does not hold a single known sin, be it secret or scattered. One viper in the breast is not only dangerous but deadly and disastrous. Nor is it the cutting off of the branches of sin one at a time which characterizes repentance, but rather laying the ax to the root of the tree.

There must be genuine repentance before a thoroughgoing change. There must be acknowledgment that we have

sinned first of all against God and also against our fellow men. Sin against our fellow men seems to be stressed foremost today. But true repentance calls for the acknowledgment that we have wronged God and others. There is a worldly sorrow that is not toward God and does not lead to confession before men. It worketh death.

The "if I have done anything wrong, forgive me, God," must be turned into "against thee, thee only, have I sinned, and done this evil in thy sight."

The Apostle Paul, in stating the two prime essentials for man if he is to receive the gift of God's salvation, lists "repentance toward God, and faith toward our Lord Jesus Christ."

We are concerned that the church be renewed. We are talking a great deal about renewal by stewardship, small groups, social justice, and preaching. This is good. But let us never forget that at the basis of real renewal lies real repentance. And true repentance will include the confession that we have sinned as stewards and the surrendering of all our resources as God directs. It will mean confession that we have sinned by our broken fellowships, lack of social concern, and man-powered and man-pleasing preaching. But more, it will include a turning to do those things which are God's will and for His glory with the forgetting and forsaking of self.—D.

To each, sooner or later, comes the heartache of broken dreams and shattered schemes. Are such disappointments of value?

Dreaming of Dreams

(Continued from first page)

Great Dreams for God

But we must not fail to think also of those who had great dreams for God. It was a young Samuel who had a desire for a revival in Israel and worked until he saw that dream accomplished. It was a youthful David who was challenged by the blasphemous boasts of Goliath. It was a young Martin Luther and a young John Calvin who had visions of what the truth of God's Word could do for their people. And so we could go on and list a whole catalog of young men and women who have thrilled to a dream and then worked until they saw it a reality. And even today, there are still dreams left to be dreamed and goals to be reached. With the advent of the space age this is more true than ever before, at least in the realm of exploration. And even if we have no aspirations of going to the moon, each of us still has dreams of what life and love and home and family should be.

But let me challenge you with the great need to dream dreams for God. There is much more work to be done and it's never going to be done by the fainthearted and timid. It will have to be done by men and women of vision who dare to try great things for God. The ability to dream is universal in the human heart. God has so created us that we hope for a better tomorrow and dream of a more rewarding future than has been known in the past. Do not misunderstand me at this point. I am not saying that every dream comes from God. By no means is this true. But I am saying that the ability to dream and the privilege to dream are as old as Adam and are part of the nature which God implanted in man. And so it is that my message is entitled "The Dreaming of Dreams."

For Every Age

Some of us are young; some of us are old; and most of us are somewhere in between. But I hope that regardless of your age, each of you has ambitions, hopes, goals, desires, and dreams. It goes without saying that high ideals will never be attained with low ambitions. The hunter will never bring down the wild goose by shooting at the mice which run around on the barn floor. As I speak, I am fully aware that I am speaking to two groups. In the one group are those who are young and so naturally have dreams galore—dreams of what life may yet prove to be. To you being alive is a glorious adventure

and its joys far outnumber its sorrows. But I am fully aware, too, that some are discouraged and disappointed because of dreams which have never been realized—and in some cases, never shall be. To each, sooner or later, comes the heartache of broken dreams and shattered schemes. I am sure that all of you either have, or some time shall have, sorrow because of dreams unfulfilled. No doubt most of you find that you have a share in both groups, for life in every age seems to be little more than a building of dreams at one time and the clearing away of the shambles of broken dreams at another.

What Kind of Dream?

I have chosen to give two basic suggestions for the building of dreams. Most important of all, dream of being all that God would have you to be. The Bible is very clear in its teaching that God does not judge a man by what he does but by what he is. It is the heart and the motive which God looks upon. So often I have told young people, "What you are is more important than anything which you can do." The modern concept seems to be that if we do certain things or attain certain goals, then we become the ideal. Too often modern man is measured by what he does rather than by what he is at the core of his being. Yet in the divine economy, such a conception certainly puts the cart before the horse. In the estimation of God, anything which we do is simply an indication of what we are.

Character is the basis of conduct. There can never be a great man without great convictions. Before Joseph could be made ruler in Egypt, he had to prove the purity of his character by refusing to be defiled by Potiphar's wife. Before God could elevate Daniel in Babylon, he had to purpose in his heart not to be defiled by the king's meat. Solomon said, "As . . . [a man] thinketh in his heart, so is he." Men sometimes put a veneer or a false cover on the outside and thereby lead others to think they are more than they really are. But God is never deceived. He looks directly into the heart and sees all that is there. Nothing is hidden from Him. So in attaining life's goals it is most necessary first of all to be the person with the character God would have you to have. What is the inner quality of the real you? What do you think about? Are your thoughts pure and wholesome? Could they be shared with Christ

Our Readers Say—

I have just spent part of Sunday afternoon studying Norman Kraus's helpful article on "Christian Doctrine of Man." It is a crucial belief and one that perplexes me. If you will permit a question from a layman, here is mine.

Kraus seems to say that man's "likeness" to God is his responsibility to Him. I do not understand. How can this be called "likeness" if God is responsible to no one? Or does Norman Kraus mean to say that man is like God because he can have dialogue with God? I don't get the logic of that.

What I am struggling with is this: Who is man really? Is he basically good or is he evil? He is by sin estranged from God, indeed, but is he not also estranged from himself? I believe so. This makes sense if we assume that man is essentially good. When God made man in His own image, might God have given man the most basic part of His own nature, the ability to love? Man rejects this in himself, but it is still latent in every man, ready to spring to life at the touch of grace and love which Christ demonstrates.

If I know this, I can accept myself fearlessly and love God freely, for beneath all else is His goodness. Is this saying too much for man?

—Loren Lind, Scottsdale, Pa.

without blushing? Someone has said, "You are not what you think you are, but what you think, you are." What we do and say only reflects what we are on the inside, for "out of the abundance of the heart the mouth speaketh."

The Noblest Dream

Pause here to be challenged, each of you regardless of your age, with the highest and noblest of all dreams—and a dream possible for all to achieve. It is the desire to be like Christ. What can compare to a Christlike man? What book can compare to the book of a good life? What speech can compare to that which comes from a pure and Christlike heart? What masterpiece can compare to the masterpiece of the Holy Spirit, namely, a true Christian life? This is the highest of all goals. Dream it today and begin to work steadfastly to reach it. Even now the Holy Spirit may be telling you to be something for God. Or He may be telling you to do something. Listen to Him. Do not put it off. Begin today to follow and obey the voice of God. Mind your convictions. If they have been given by God, they must be obeyed if you would be happy.

A parable is given of a wild goose. With his mates he was flying in the spring northward across Europe. On the flight he happened to come down in a barnyard in Denmark where there were tame geese. He ate and enjoyed some of their corn, and stayed—first for an hour, then for a day, then for a month, and finally, because he liked the good fare and the safety of the barnyard, stayed all summer. But one

(Continued on page 85)

A Pattern for Redemption

By A. Don Augsburger

Though closely related to salvation, redemption is more pointed and specific. It refers to the basic means through which salvation is received, namely, by a purchase or payment of a set price.

In both the Old and the New Testament several terms are used in reference to redemption. The basic meaning implies, "the payment of a ransom," "temporal or physical deliverance," or "the act of purchasing" as in the market place, with special reference to the slave market.

Redemption is a precise term. It presupposes a requirement, a plan, and a culmination.

I. Redemption Required

Paul in Col. 1:13 speaks of a deliverance and a translation. Deliverance is from the power of darkness that has held control over the lives of men since the initial act of violation against the will and purpose of God."

The need for redemption is only understood in the light of the cross. It is the act of God in Christ which reveals to sinful man his state of separation. The awareness of an "apartness" from God which every man must arrive at is basic to a clear sense of provision. It is the cross which symbolizes the gulf that has been created by man's "at oneness" with himself and the powers of darkness.

For this chasm to be spanned an awareness had to be created. This happened through God's revelation of Himself by both natural and special means which produced an awareness of estrangement. Men must sense their distance before they can experience a movement toward "closeness." They must sense the requirement before a culmination can be experienced.

Owen has said, "He that hath light thoughts of sin never had great thoughts of God.

In Heb. 9:12 the apostle makes clear that redemption was not an afterthought of God. There had been a sacrificial "build up" throughout the Old Testament for the express purpose of impressing upon the consciences of people the extreme to which they had gone. This then makes evident the extreme to which God needed to go to

compensate for man's move in the process of "estrangement." To create conditions of "at oneness" resulting from "estrangement" was the motivating factor in redemption.

II. Redemption Planned

I Peter 1:18, 19 reveals that redemption was not cheap. It involved the most expensive item in heaven. No item in earth can be compared with the cost of redemption. It was more than life for life. God's redemption involved a change in a life from one position to another. There was emptied deity, a lowly estate with mankind, and there shall be the marks of the cross throughout eternity.

This makes redemption expensive and

beyond payment or purchase on our part. It was planned to be complete, inclusive, and eternal. God laid careful plans for the redemption of the entire race, expressed in one historical incident at the cross with eternal consequences. This was a forethought of God which built the bridge before man stumbled, having known that he would trip. In this redemptive plan no time was lost. The strategy was early, well thought through, and soul shaking.

III. Redemption Completed

Paul in I Cor. 1:30 states that Christians are in Christ who is made our wisdom, righteousness, sanctification, and redemption. Paul also states in I Cor. 6:20 that Christians are bought with a price, therefore they can no longer glory in anything but the prime Mover in redemption.

The great act of redemption occurred in history approximately 2,000 years ago. Its implications are being worked out daily in the hearts of men who through the Spirit are being born to a realization that what happened on the cross included them. It is their task now to volitionally respond to the provision which has been prepared by willful acceptance, conscious commitment, and active obedience.

THE CAPTURE

by
LORIE C. GOODING

*Fisher of men, wave-walking on the sea,
Drawing near to me. To me? a dolphin? a whale?
Only a sunfish. What should He want with me?
But steadily across the churning sea
His footsteps echo, and not one shall fail—*

I am too small, too weak, too fearful now to flee.

*Yet should He seize me, He would set me free.
How should I profit Him?*

*But stay! What doeth He?
Drawing me (but gently) from my accustomed sea,
He holds me firmly till my struggles cease
(Panic-fanning fin, terror-gasping gill),
And I am yielded fully unto Him:*

*Then, swift releasing, teaches me to swim
Strongly within the current of His peace.*

Killbuck, Ohio.

A. Don Augsburger is a Mennonite minister, evangelist, and college pastor and faculty member at Eastern Mennonite College, Harrisonburg, Va.



Nurture Lookout

Nurture Dropouts

The term "dropouts" has been in the news pretty consistently lately. Articles and editorials stress the importance of keeping high-schoolers in school until they have completed grade twelve. The unhappy lifetime consequences resulting from "dropping out" are emphasized. A healthy national conscience against unwarranted "dropping out" is being developed.

Now here is a sad parallel. A congregation reports that they had used the tenless missionary education course by A. Grace Wenger. They liked it a great deal but "some dropped out early in the study." I have a feeling that this happens in many congregations. Why do they drop out? Why do they not feel the urgency of completing what they have begun? Why do they not consider the lifetime consequences of becoming nurture dropouts?

Is it the course that fails to hold their interest? Is it the teacher? Is it their own spiritual unconcern? Every effort is made on the part of planners, outsiders, and writers to meet the missionary education needs of our congregations creatively. Admittedly, it is no easy task to write a tenless course on missionary education that will capture the imagination of any and all adults in some one thousand congregations. We believe that the current writer, A. Grace Wenger, is doing a very fine job. The reports coming back from congregations indicate clearly that this is true. With few exceptions enthusiastic appreciation is expressed by those who have completed a course.

After a course is scheduled in a congregation's program, it is in the hands of teacher and learners to make it a success. Or to put part of the responsibility a little farther back, should not the Sunday-school superintendent and the pastor see the need of enthusiastic introduction and promotion? In some congregations this would be the task of the Christian education committee.

While "dropouts" are a real problem, there is an even bigger one in some congregations. There are those who never "drop in" when a course is being offered. In a congregation of over four hundred, a pastor reports that only twenty-five were registered for missionary education. A congregation needs to decide, Is this or is not something we should do together? Will this unit of missionary education make a relevant spiritual impact? We believe that

it will if enough members get started with the study and do not drop out before it is completed.

—Arnold W. Cressman.

A Prayer

FOR THIS WEEK

O God,

My heart is open now. Forgive me for closing its door, thinking I could cherish some idol unknown to Thee. Come, take Thy place.

O Master,

My purpose is clear now. Forgive me for allowing some lesser desire than Thy will to be cultivated for a time. Come, fill me with Thy desires.

O Saviour,

I know there is nothing hid from Thee. Cleanse and purify the places stained by sin—idols and selfish desires—and give me an overflowing measure of your Spirit.

—D.



I heard of one woman in Africa who had won 600 converts in six months' time.

Was she embarrassed to be an ambassador? Not at all! Do you know what is embarrassing? That you and I are going to have to stand alongside her in heaven when the question is asked, "What have you done?"—Osceola Church Bulletin.

When Sorrow Comes

BY GEORGE E. SADLER

At this hour of your sorrow, this little message brings to your heart hope and comfort. There is One who understands your heartache and who cares for you. This One is God's own beloved Son, who Himself was a man acquainted with grief and sorrow.

I have been through the valley of weeping.

*The valley of sorrow and pain,
But the God of all comfort was with me,
At hand to uphold and sustain.*

As sorrow comes to your home, you can be sure of

The Comfort of Christ's Presence

"Lo, I am with you always." In this statement Christ included your time of sorrow. There is never a time when Christ's presence is more needed, or more real, than at the hour of sorrow. His presence was very real at the home in Bethany when Lazarus died. Jesus wept there.

A little girl came home from a neighbor's house where her playmate had died. "Why did you go?" asked her father. "To comfort the mother," she replied. "What comfort could you give to her mother?" queried the father. "I climbed into her lap and cried with her," answered the little girl.

Christ also shares your sorrow now and

Our Mennonite Churches: Perryton



The Perryton Mennonite Church, Perryton, Texas, was organized in 1943, by bringing together two Sunday-school groups—one from Guymon, Okla., and the other from the Lone Tree community, southeast of Perryton. The group first met in the Fellowship Hall, located just east of the present church building in Perryton. The building, pictured above, was purchased from the Church of Christ group in 1945.

In October, 1962, the Perryton Mennonite Church and the Bethel Mennonite Church (General Conference Mennonite) merged to form one congregation. Wallace Jantz is pastor. Membership is 77. The congregation is affiliated with the Rocky Mountain Mennonite Conference, of which E. M. Yost is overseer.

would make His presence known to you. He understands your grief and cares for you. As sorrow comes to your home, you can be assured of

The Comfort of Christ's Promise

At the Bethany home Jesus said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?" (John 11:25, 26)?

This is the Saviour's promise to you just now. Christ's ministry on earth is described in Isa. 61: "To preach good tidings unto the meek . . . to bind up the brokenhearted . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning. . . ." What a glorious exchange God makes with us! The beauty of His life for the ashes of our death! This promise is for you.

As sorrow comes to your home, you can be certain of

The Comfort of Christ's Final Purpose

At the Bethany home, along with the presence of Christ and the promise of Christ, there was the final purpose of Christ. This life does not end all. Jesus said, "I am the resurrection, and the life." One day Jesus Christ was raised from among the dead. The grave could no longer hold Him. Death could not keep its prey. His bodily resurrection from the dead assures every believer that because He lives, we too shall live.

Paul puts it this way in the Scriptures: "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). The bodies of loved ones, which by tender hands have been placed in God's soil, will one day hear His voice and come forth with new resurrection bodies.

The Bible also gives these reassuring words, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). Until the day of that glorious change, we can know that loved ones who are fallen asleep in Jesus are "absent from the body . . . present with the Lord" (11 Cor. 5:8). Death to the believer in Christ is not tragedy but triumph, not defeat but divine victory. The believer can say, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55)?

Dwight L. Moody on his final bed of illness said, "Soon you will read in the newspapers that Dwight L. Moody is dead. Don't you believe it, for I shall be more alive than I am now."

As sorrow visits your home, will you not allow these truths to be real to you? Christ alone can comfort and give you hope. Trust Him as He bids you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

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OUR SCHOOLS

Iowa Mennonite School

As the school year approaches the mid-year mark and we have entered the year 1964, we gratefully acknowledge God's leading in the affairs of the school and in the lives of individuals associated with the I.M.S. program.

New staff members for the current year are Ralph Alderfer; Mrs. Gerhardt Tieszen, part time; and A. Lloyd Swartzendruber, part time. Alvin Grasse has returned after a year's leave. Leaving the faculty at the close of the last school year were Darrel Hostetler, who with his wife Marian and two children is now serving in Nigeria, under the General Mission Board, and Mrs. Ethel (Witmer) Swartzendruber, who is now a full-time homemaker. Herman E. Ropp is on a year's leave, taking graduate work at the University of Iowa.

This year's enrollment is 208, about ten more than last. The sophomore class is the largest, with 58, while the freshman class is the smallest, with 44 enrolled.

Spiritual emphasis week was held in the fall with Milo Kauffman as guest speaker. The testimony of such a veteran who was able to share much out of his own personal experience as a Christian served as a challenge to many young Christians.

Gospel teams visited a number of small congregations in neighboring states—during Thanksgiving weekend one group in Minnesota and North Dakota, and another group in Missouri and Arkansas. Over the Dec. 8 weekend a third group went to St. Louis, also giving programs at Hannibal and Philadelphia, Mo., en route. Enthusiasm for this kind of fellowship and witness was evident among both students and sponsors. A visit to Iowa by some of the St. Louis MYF group is expected in the near future.

MYF Life Team II is scheduled to be at I.M.S. from Jan. 24 to 29. Both students and faculty are looking forward with anticipation to the fellowship and sharing with the team.

The 1963 workday earnings of \$3,300 turned in by the students and faculty were matched by several Christian businessmen in the community. This sum of over \$6,000 has been set aside for future expansion of the I.M.S. facilities.

The school board has been attempting to secure a principal to succeed Paul T. Guengerich, who has asked to be released. Bro. Guengerich is in his fifteenth year in this position.

Winning Her to Christ

By IRENE M. CLEMONS

It was an intensely hot afternoon in mid-summer. I sat at my typewriter anxious to finish typing an article I had just written. I was intent upon the work at hand when suddenly the thought flashed across my mind that I should go down to Evelyn's at once.

Evelyn, a middle-aged friend and neighbor, lived about half a mile down the road in a little cottage at the edge of the woods. I knew she had recently lost her brother, who had lived with her, and was now alone. No doubt she was feeling sad and lonely during these days of sorrow.

I promised myself that I would go down to visit her soon. I saw no reason for going now in this blistering heat. Besides, I argued to myself, there was my work to finish and get started on its way. But the compelling thought persisted, becoming more and more insistent. Finally, I got up from my typewriter, took time only to freshen up a bit, and off I went.

The sun beat down mercilessly as I walked along the hot and dusty road. Sev-

eral times I chided myself for having started out in the first place. However, I would be glad to see my friend, and I pictured the refreshing coolness of the trees close to the pond in front of her cottage.

Standing against its background of tall pines, I thought the little home had an air of loneliness about it. As I went up the walk, I noticed the inside door was open; so I called a cheery "Hello." There was no response. I opened the door and went inside, but there was no sign of my friend in any of the downstairs rooms. I decided to go upstairs, thinking she might be ill and did not hear me, but the bedrooms were empty. Where could she be? Surely not too far away since she had left the door unlocked and there were no near neighbors she might have visited.

I began to feel really concerned now as I went out into the front yard and down toward the pond. As I walked along under the welcome shade of the trees, I saw her slumped dejectedly over an old tree stump. As I hurried toward her, she seemed utterly unaware of my presence.

"Evelyn," I asked as I reached her side, "what is wrong?"

She looked up at me with eyes like those of a wounded deer. I had never seen such (Continued on page 85)

Parents, read these testimonies from summer and long-term VS-ers.

Creating Love Wherever We Go

A Symposium

At Eureka, Illinois

BY DONALD YODER

On Tuesday after dinner I went back to work instead of taking time off as I usually do. One of our cooks at Maple Lawn Homes asked me, "Don, aren't you supposed to be off now?"

I said I was, but that I had decided to wait and take it during visiting hours at the hospital. Then I planned to see Mr. Hinnen and Mr. Wilky and have devotions with them.

At 2:30 I walked into the hospital, inquired at the desk, and went on back to see the two patients. Mr. Hinnen immediately sat up and said, "Hello, Don." So did Mr. Wilky. We talked a while. Then I told them I had brought my Bible along and would have devotions with them.

I read several Psalms, made a few comments, and then led in prayer.

As I got up to leave, Mr. Hinnen's eyes filled with tears, and he said, "Thanks, Don, for coming up. It's so comforting to have someone read the Bible."

As I walked out of the room and went home, I couldn't forget those words, "It's so comforting to have someone read the Bible."

Summer in Vermont

BY PAUL AND ELVA YODER

"Teacher, what does 'baptize' mean?" "Teacher, why do you wear that little white cap?" "Teacher, what is Sunday school like?" "Teacher, last night I said our memory verse, 'I will trust and not be afraid,' and I wasn't afraid any more." "Teacher, will you come back and teach our Bible school class next year?"

Was teaching Bible school in a summer Bible school caravan a vacation? Perhaps—but it was not all leisure and seeing beautiful scenery in Vermont. It meant study—creative planning and adjusting to new schedules and situations. But it brought rewards.

No longer will the Vermont churches be places on the map, but live communities where we have friends, who have an interest in the growth and outreach of the church. Eugene, Douglas, Hilder, Sherry, Gary, Patrick, and Ronald, among others, will be thought of as jewels to be won for the Master. Eugene's eager pleading with his mother for permission to attend Sunday school will be remembered. The evident physical needs of the home, overshadowed by the spiritual needs, cause us to be involved in a prayer burden.

To see the eagerness, love, and appreciation in the face of a child is sufficient reward. Summer VS has added dimension to our lives, and we were grateful for the opportunity afforded to us.

In Stanfield, Arizona

BY PAUL G. LANDES

Margaret is a friend of Emily's and confides in her to a great extent. The first step was for Margaret to share her problems and convictions. Margaret's respect for her church and the priest was shared and compared with Emily's love and respect for Jesus. By mutual sharing Emily was able to understand the problems in Margaret's life and she in turn had the opportunity to observe a portion of the work of Christ through Emily.

Another time Margaret found that suddenly her church and priest, which she respects greatly, commanded her to stop attending unit activities provided for teenagers and to stop coming to our house. Again Emily had an opportunity to present Christ, who was Lord in her life, in contrast to a living man, the priest.

The Summer at Springdale, Arkansas

BY EMMA METZLER

The first time I saw them—the twenty-month-old twins, Robert and Tracy—they were clad only in diapers. Their skin—every bit that was exposed—was dirty. They were sitting on the ground playing in the dirt. Three-year-old Caroline and five-year-old Marvin were playing in the dust nearby.

As we talked to Mrs. Wilson that first



Summer VS-ers join Rocky Mountain camp's "Young Citizens" (emotionally disturbed youth from Denver) in a campfire sing. Director Ivan White (left) entertains with his guitar.



Summer V-S'er Rachel Gingrich, Freeport, Ill., worked with Spanish migrants' children near Coloma, Mich., last year. V-S-ers will work with migrants this summer too.

Sunday afternoon, we explained about our Day Care Center, which we planned to open the following day. When she discovered that the price was only 13¢ per family per day, she seemed interested. Even though she did not work in the fields, she thought she might come the next day to register her children.

Mrs. Wilson did not come to register her children the next day. Evidently it was too much trouble to stop playing parchesi with her neighbor lady who also had four children badly in need of attention.

Several weeks later, Jim, our program director, got into the Wilson cabin and noticed the three-month-old baby who was suffering from malnutrition. He also noticed the twins sitting on the floor with a plate of food; their only eating utensils, their dirty fingers. Jim talked to Mrs. Wilson about her carelessness and threatened that welfare could take her children away from her if she didn't care for them as a mother should. He strongly encouraged her to bring her five children to the Day Care Center the very next day.

After waiting for Mrs. Wilson to get all five children ready on Monday morning, the mother, father, and I carried the twins and the baby as Caroline and Marvin walked along to the center. The baby was taken to the doctor and treated for malnutrition.

Every day after that this mother brought the tiny baby to our center at 5:30 a.m. so that we could give it the medicine it needed. An hour later each morning the twins and Caroline and Marvin arrived with

their parents, and they were clean.

These children responded to each kindness. Robert actually learned to feed himself with a spoon rather than eating with his fingers. Tracy learned a little more slowly. The baby began gaining weight, much to the delight of Pat, who cared for it.

This family, along with many others, were victims of circumstances. To the Wilson family, their little one-room cabin was home. This cabin had no electricity or running water. A community bathhouse was open only a certain hour each day. The drive, directly in front of the cabin, was unpaved dust. Due to the drought, there was very little grass in the entire migrant camp, so that it was almost impossible to keep small children clean.

Parents had difficulty finding work because of the dry summer. Bean-picking machines put others out of work.

Isn't there something more we can do to lighten the load of those less fortunate than we?

In Puerto Rico

By LOIS LAMBRIGHT

Puerto Rico is an island of majestic mountains rising sharply out of the blue ocean waters. The gliding slopes and steep ridges reach peaks that touch the clouds.

To me there is meaning in these mountains, and I fit them into my teaching program.

In the distance is a large mountain with

steep, narrow roads winding to its peak. It reminds me of Rosita or Miquel, whose home life is broken into a thousand pieces. These children unload their burdens in the classroom after school hours. Yet they have the determination and the insight to climb steadily and conquer the peaks that stand like obstacles in their lives. As we exchange thoughts, I find the door open to share Christ with them.

Again, there are hills, not as steep as others. Perhaps these are the personalities of children molded by anger or selfishness. Perhaps they lack the encouragement to go forth or seem to have lost faith in their attitudes of work. Crevices have made it difficult for them to conquer their goals. What has life to offer them unless someone shows them by example Christ?

In Chipewyan Lakes, Alta.

By ALVIN HERSHBERGER

There was a knock on my log cabin door one Sunday night. On opening the door and seeing George the first thought that flashed through my mind was that he wanted to keep his ten-year-old son out of school the next day.

George walked in and took a seat. I put my letter writing aside. After several minutes of silence George announced he had come for a visit. I put on a pot of tea—a visit from the Cree Indians here at "Chip" means a cup of tea and long periods of silence.

As time passed, we came to the subject of the *Manatou*—"God," in Cree language. George also introduced the words for devil and angel. At this point, our conversation, after some time of silence, went to another subject.

Our oral witness may be limited by the language barrier. It is by living, working, and visiting with our Cree Indian neighbors that they will observe, become aware of, and accept God's will and love for them.



Sarah Yoder, V-S'er in Vermont summer Bible school caravan last year, taught grades 1 and 2 at Bartonville, a community unreached by Bible schools before.

Summer VS Openings

Summer service opportunities for nearly 200 youth are available through the VS office of the General Mission Board, Elkhart, in co-ordination with MCC and the Eastern Mission Board. Volunteers will engage in social service projects, migrant ministry, camping programs, special projects, and work camps.

At St. Louis, Mo., seven girls and seven fellows, 20 years old or above, are needed to work with the city housing authority on supervision of playgrounds at various housing projects and also involve themselves in the work of the Bethesda Mennonite Church. This also provides opportunity for studies on race relations and urban evangelism.

The Highland Association, Grantsville, Md., needs three fellows and two girls, 20 years old or above, to engage in group projects (summer Bible school, youth work, adult education) as a means of gaining sociological insight into this area of the Appalachian Highlands.

Four to six persons are needed in Atlanta, Ga., to work at Gate City Nursery, Grady Home for Girls, Goodwill Industries; teach summer Bible school, and participate in Mennonite House race reconciliation efforts.

Thirty-four persons are needed to serve as counselors, guides, activity and craft directors, and laundry and kitchen workers at three camps and one boys' school. Six persons are needed at Camp Friendship, Washington, D.C. Eight girls and eight fellows are needed at Mennonite Youth Village, White Pigeon, Mich. Rocky Mountain Camp, Divide, Colo., needs three men and three women counselors, two cooks, and one supply clerk. Three fellows are needed at Wiltwyck School for Boys, Esopus, N.Y., to serve as counselors and guides for emotionally disturbed boys.

Psychiatric aides and activities directors are needed to bring vitality and concern to patients at Fergus Falls (Minn.) State Hospital and Hastings (Minn.) State Hospital.

Child care workers, activities and recreation directors, and cooks are needed at Children's Center, Laurel, Md., Junior Village, Washington, D.C., Kansas City (Kans.) Children's Home, and Sunshine Children's Home, Maumee, Ohio. Seven college and graduate students are needed to fill vacation vacancies for staff members at Woods School, Langhorne, Pa. A total of 25 persons are needed to give institutional assistance this summer.

Thirty persons are needed to identify with migratory families in Arkansas, Illinois, Indiana, Michigan, and New York. Volunteers will serve as Bible teachers, crafts directors, child-care workers; direct family and teen-age activities, and give health education.

Senior high school and college students are needed for significant service in two-week work camps at Brook Lane Farm, Hagerstown, Md.; Camp Amigo, Sturgis, Mich.; and Rocky Mountain Camp, Divide, Colo. There will be recreation and cultural activities, discussions on current topics, and fellowship for approximately 50 persons in this type of work.

Interested persons who are eighteen years old and above should write to Mennonite Board of Missions and Charities, Personnel Office, Box 316, Elkhart, Ind. 46515.

Women's Auxiliary Donates Medicine

The women's auxiliary to the Rhode Island Medical Society took up a project last fall to collect drugs, medicines, and medical instruments to send overseas. They chose Mennonite Central Committee to distribute the 1,800 pounds of goods to 24 different countries.

After making the collection, the auxiliary had to decide where it would go. In a Providence newspaper, Mrs. H. Frederick Stephens, chairman of the project, is quoted saying, "Our first thought was to donate to MEDICO because Rhode Islanders know about the organization. But MEDICO is so large that there would be too much red tape involved for the amount we were able to collect."

The newspaper account goes on to say that the next stop was the Voluntary Agencies for Foreign Service, Inc., in New York, which co-ordinates overseas activities for 112 different churches and foundations. It was there that they were told about the Mennonite Central Committee.

The Mennonites believe, explained Mrs. Stephens, "when we say 'love thy brother' that love is not a self-evident act, and love unexpressed is no love at all." The news writer further comments that "Mennonite members 'tithed' with their time and goods in service to the rest of mankind to show their love. They have been particularly active since World War II in overseas work to promote love and peace."

Auxiliary members expected only 30 to 35 cartons of goods when first beginning the project. But by the time the Nov. 15 closing date came, they had a total of 92 cartons.

Concerning the project, MCC Executive Secretary William T. Snyder says, "This is one of the first efforts that a community outside our own constituency made to send goods through us to people whom we are serving. These people in Providence are eager to help and have appreciated the outlet we provided for a contribution that is estimated at \$5,000."

Widmer Visits the Chad

Pierre Widmer, chairman of the mission committee of the French Mennonite churches, is spending five weeks visiting missions in the Republic of Chad, located in north central Africa. He began his visit on Jan. 12.

A missionary couple and two single nuns from France are already serving in

Your Treasurer Reports

India presents many challenges today. Not the least of these is the tremendous increase in literacy throughout the country. Although illiteracy is still a problem, there are thousands of people learning to read every week in this vast country. The task of providing the right kind of reading material for this new army of adult literates is gigantic.

To help in this task, the Board has just given clearance for a new distribution project. Paul and Esther Kniss, missionaries in Bihar province, are opening a Christian bookstore in Ranchi, an industrial city of more than 125,000 residents, which also serves a large rural area. An ideal property located on a main street in the business section of the city is available for rent for less than \$80.00 per month. Inventory, store furnishings, and equipment still need to be secured.

We would recommend this project for support to anyone who is interested in contributing to a special need such as this. Up to \$7,000 will likely be needed during the next year in order to get the bookstore off to a good start. Your gifts should be clearly designated for "Ranchi Bookstore" and given to your church treasurer or sent direct to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

—H. Ernest Bennett.

a work which has the support of the Mennonites of the Netherlands, Germany, and Switzerland as well. American Mennonite mission boards have indirectly assisted the work in Chad with a loan to enable immediate construction of a mission-sponsored secondary school building.

Estate Funds Donated

The Mennonite Board of Missions and Charities, Elkhart, Ind., recently received \$4,371.71 from the estate of Joseph F. King, West Liberty, Ohio. The funds were designated for "foreign evangelistic missions."

Archbishop Meets with Pastors

Allen Martin, literature missionary to Brazil, reports that "on Jan. 6, Dom José Newton, archbishop of Brasilia, invited 35 evangelical pastors to his home for an informal report concerning the recent ecumenical council which he attended in Rome.

"Said Newton, 'Of the 3 billion people in the world, only one third of them are Christian.' He reported that the historic wall that separated Catholics and evangelicals has now been broken. He asked that we might meet with one another, to know each other, to talk together, to understand one another, to love each other, and to pray together."

"This plea was followed by a session of prayer. Newton further urged that 'we first become acquainted and pray with each other and then we will be able to discuss our differences.' Leading ministers of Brasilia gave their response, recognizing the sincerity of the archbishop's request, thanking him for this historic occasion - where evangelicals and Catholics met, especially in a country where bitterness has often characterized the relationship between the two."

Bro. Martin further comments that "the two-hour session will probably be the beginning of better relations at the grass roots between the Catholics and evangelicals in Brasilia." Bro. Martin was among the 35 pastors invited to the meeting.

Concerning the work of the bookstore in Brasilia, Bro. Martin reports that "the Livraria Crista Unida sold more than 4,000 Bibles in 1963. Total sales for 1963 equaled more than \$10,000."

Grants Discontinued

Mennonite Mental Health Services is discontinuing its grants to graduate students at the close of the 1963-64 academic year. The MMHS board decided not to renew this aspect of its program at its semi-annual meeting in September.

This development grows out of the general uncertainty on the part of MMHS concerning its role in relation to the hospitals and the supporting church groups. Another factor is the limited financial support MMHS has been receiving from the churches and the inability of the hospitals to apply income from patient fees for other than direct services to patients.

In the four years of the grant program's operation, nine students have been assisted with a total of \$9,000. Two of the grants were for \$500, and the remainder were for \$1,000. One student received the larger grant for two successive years. Three social workers and one clinical psychologist have completed their training and are now on Mennonite hospital staffs.

Delmar Stahly, MMHS co-ordinator, in announcing the discontinuance of the grants, said: "It is hoped that the grant program can be renewed later, possibly on an enlarged and improved basis. The increasing number of Mennonite young people preparing for service in clinical fields need this tangible evidence that the church is behind them in this vocational outreach, even though only a small percentage of them are able to become direct recipients of the grants."

Community Shares Ideas

Arlen M. Godshall, VS unit leader at Stanfield, Ariz., reports that workers and ministers from the VS unit, community, Assembly of God and Baptist churches meet every other Sunday afternoon to discuss and pray about problems and ideas.

Says Bro. Godshall, "Such a meeting has been prayed about for some time. One person said, 'This is something I have always wanted to see come true—members of the different churches being able to come together on the same level to talk and pray

together.' Our goal is to work together so that we can more effectively serve the migrant people of this area."

Bro. Godshall is hoping that the rest of the Protestant church leaders of the community will soon join their group.

With recent farm mechanization, migrant workers of the Stanfield area are settling permanently and are hiring out to the local cotton-farm owners as tractor operators, etc.

Because of this increased stability, the local churches have expressed interest in continuing the religious education that the VS unit has established. It is hoped that the local church will eventually carry on the program so that VS-ers can start new work elsewhere.

Your Overseas Missionaries of the Week

John and Ruth Mosemann



John and Ruth Mosemann, Goshen, Ind., left January 9 from New York for South America for an administrative trip to Mennonite missions.

John presently serves as president of the executive committee of the Mennonite Board of Missions and Charities. He has served as president of the Board since 1955.

The Mosemanns go from a clear conviction of the General Mission Board that there must be closer and more frequent contact established between the senders and the workers and churches on the fields. In addition, experience is proving the value of women from the home church visiting overseas. Women workers on the field have an opportunity for fellowship and sharing which they cannot experience with a "Board official."

John's responsibilities will include a review and evaluation of the work of the Mennonite Board of Missions and Charities in each of the five fields, an interview with each of the workers in order to help them assess their own effectiveness and future commitment, and work on specific administrative matters.

A brief listing of the Mosemanns' tentative itinerary is: Jan. 11-14, annual Argentine Mennonite Conference at Trenque Lauquen; Jan. 15-31, visit churches in Buenos Aires province; Feb. 1-5, visit churches in Cordoba province; Feb. 6-10, visit the work among the Toba Indians in the Argentine Chaco; Feb. 11-16, visit Uruguay, the Mennonite Seminary in Monte-

video, and the Triennial Conference of General Conference Mennonites at Grentenbach; Feb. 17-24, visit churches in Sao Paulo state, Brazil; Feb. 25-27, visit Brasilia, capital of Brazil, and the literature work there; Feb. 28-March 4, visit Araguacema, Brazil; March 6-15, visit churches and workers in Puerto Rico and attend the Puerto Rico church's annual conference, March 14, 15.

The Mosemanns began their missionary career when they went to Tanganyika in 1944 as Lancaster (Pa.) Mennonite Conference's first representatives to Africa. Following a five-year term, John served as Civilian Public Service director at the first Mennonite camp at Grottoes, Va. Also in CPS, he worked at the offices of MCC, Akron, Pa.

John graduated from Elizabethtown College, Elizabethtown, Pa. He received his B.D. degree from Eastern Baptist Seminary, Philadelphia, Pa.; and his Th.M. degree from Princeton Theological Seminary, Princeton, N.J. Mrs. Mosemann graduated from Eastern Mennonite College, Harrisonburg, Va.

John has been pastor of the Goshen College Mennonite Church since 1946. He taught at Goshen College 1946 to 1956.

The Mosemanns have one daughter, Faye, a sophomore at Goshen College.

School Dedicated

Dedication ceremonies of the Imperial Mills (Alta) School were held on Dec. 3, 1963. VS-er Adolf Loeffler reports that there was full official participation, but that there was poor attendance of the surrounding 130 Cree Indian, French, and Chipewyan people.

The two-room building at Imperial Mills was first occupied in October, 1963. Eileen Loeffler teaches grades 1-3, and Adolf teaches grades 4-9. Fifty-two métis children are enrolled. The school, which is owned and operated by the Northland School Division No. 61, Edmonton, has propane lighting and oil heating.

The Loefflers live in a nearby teacherage which was constructed this past summer.

Bro. Loeffler also reports that "A Christmas concert which was given on Dec. 20 brought almost complete community attendance. The Christmas story was presented in play form and well received. Jesus' birth and life were made known to many eager young minds for the first time. Pray for the continued growth of the seed that has been planted in this isolated and indigent community."

India Christians Give Tribute to M. C. Lehman

Mrs. Ernest E. Miller, missionary to Madhya Pradesh, India, wrote the following letter upon learning of the tragic death of M. C. Lehman, former missionary to India.

"The past week we received the news of the passing away of our former India co-worker and neighbor, Bro. M. C. Lehman. The whole church community here was stirred and touched by his tragic passing. Last Sunday at the regular time of service, a memorial service was held in the Sunderganj Church in which three of our older members, the brethren Jutel, Samaru, and Peter, told of how Bro. Lehman had

touched their lives and of the many things he had done in the early history of our mission.

"This was followed by prayers by Moti Narotm, E. P. Bachan, and Kushal Singh, remembering the immediate family, former missionaries who have retired, and giving thanks for all that they had done in bringing the church to Dhamtari. We were all inspired to greater Christian service for our neighbors, so many of whom are still non-Christian. A deep reverence and God's presence were felt in this service."

Sister Miller goes on to relate another experience: "We were invited to a New Year's dinner with a Christian family in Anapara. We knew the background of the mother of the home. She is Darka Lachan Chaudhari, the daughter of old carpenter Lachan, who now takes a keen interest in the teaching of her children as well as being active among the women of the church. As we were eating, we said to the father, 'Will you tell us how it was that you became a Christian?' He smiled and said, 'I will be happy to tell you. When I was a boy about ten years old, my grandmother, mother, two sisters, and myself were all Hindu and very poor."

"So I was trying to help Mother make a living for all of us by begging or stealing food. One time I had taken food from the boys' orphanage garbage can. Bro. Lehman saw me running with it and sent someone to bring me back to him. I hesitated because I was afraid he would beat me, but instead he was kind and asked me why I was doing this and then asked about my family. He then said that he would help me and took me into the boarding, gave me food and clothing, and sent me to school. My family all became Christians and I later went to carpentry school and that is the way I now make my living. God has been very good to me."

"We were impressed by this interesting, unexpected account of Tersum Chaudhari and by the spiritual emphasis we found in the home. . . . May God be praised for this Christian family and for the love and service rendered to Him by one such as Bro. Lehman in the years gone by."

Patient is Grateful

The first pledge of an endowment received by Huerfano Memorial Hospital, Walsenburg, Colo., came from a Texan man, Robert L. Hudson of Pampa, who was a patient there recently.

Hospital Administrator Allen Erb said the endowment was a memento of appreciation, according to a letter written by the Texan businessman. Bro. Erb noted that Hudson "further showed his gratitude in the presentation of a draft for \$200 toward the purchase of a television antenna and wiring for the installation of a television service in the hospital."

Mr. Hudson, president of the Independence Insurance Company of Pampa, was spending a quiet Christmas holiday on his country ranch purchased in recent months. On Dec. 24, he took a jaunt over the ranch in his jeep. When the jeep hit a stone hidden by the snow, he was thrust against the steering wheel and windshield.

He was rushed to Huerfano Hospital where he was treated for bruises and fractures by the doctors and hospital staff.

Bro. Erb further says, "Mr. Hudson had an overwhelming sense of gratitude for the most efficient care he was receiving at the hospital. He was also grateful to God that his protection and care were so wonderfully provided for that he wanted to give a memento of his gratitude in the endowment and television gift."

In a letter to Bro. Erb, Hudson said, in part:

"In my opinion, the staff of Huerfano Memorial Hospital are the most outstanding group of people that I have ever come in contact with in a service institution in my lifetime. I have never met such fine, courteous, respectful people as you have in your organization. . . ."

I-W Board Meets

Administrators of I-W conference programs and the executive committee of the I-W Co-ordinating Board met in Chicago on Nov. 22, 1963. Discussion centered on: (1) the implications of the lowering draft age of I-W men, (2) need for leadership conferences, (3) possibility of renewal-retreat experiences for I-W men, (4) developments in the search for a new name, (5) orientation schedules and developments, (6) a pamphlet for parents of pre-I-W men, (7) the role and purpose of a regular publication to all I-W men, and (8) co-operative use for personnel for additional direct services to the I-W men.

Plans were initiated for three regional leadership conferences involving I-W men and sponsors. A pilot project providing help in understanding the meaning of Christian vocation and services in vocational guidance was approved. Individuals and groups (I-W men and others) were encouraged to join in the search for a more meaningful name and image. It was agreed that, although fewer men may be inducted into I-W and the average age may be lowered in the coming period, the church must increase its interest in and general support of I-W men. It dare not succumb to the temptation of taking less interest and less responsibility at this particular time.

Essentially the objectives of the I-W board remain the same, but changes include a discontinuation of the co-ordinator's office and a shift of responsibility for seeing that co-ordination takes place to the executive committee. The board in session at Salunga, Pa., officially approved this concept and as a result the office of the co-ordinator was officially closed on Oct. 4, 1963.

This co-ordinator's role has been difficult to perform because of its nature. John Lapp and later Paul Moyer served well in this role and their leadership had much to do with a growing interest in co-operative planning and sharing.

The MCC Peace Section continues to carry liaison with the government in I-W matters and is responsible for the needed statistical analysis and the editing of a publication which goes to all I-W men.

The executive committee which now carries the responsibility for the program includes Esko Loewen, secretary; Edgar Stoetz, treasurer; Dwight Wiebe, vice-chairman; Ray Horst, elected representative of the administrators; Edgar Metzler, MCC Peace Section, and Allee Beechey, chairman. The I-W Co-ordinating Board seeks the church's counsel and prayers as it continues to remain sensitive to the needs, concerns, and problems in all aspects of the total program and as it attempts to bring to bear needed resources and administrative responsibility to these problems and opportunities.

Audio-Visuals for Mission Study

Eleven films and filmstrips relating to the current mission study, "God Builds the Church in South Asia," are available from Mennonite Board of Missions and Charities, Elkhart, Ind.

Buddhism, Hinduism, and Islam are three separate filmstrips from Life magazine's series on "The World's Great Religions." Hunger is a 28-minute Church World Service film documenting the world's gnawing hunger for food, shelter, and health.

Like a Shepherd, a General Mission Board production, is a filmstrip with a 25-minute tape narration presenting the story of the Mennonite Church in India through the eyes of Dhanwa, grandfather of Pastor C. K. Jebiar.

Workers Together, also a General Mission Board production, is a filmstrip illustrating the ways in which North American co-workers can identify and serve with overseas Christians, in the context of India and Nepal.

MCC in South Asia is a slide set describing the program of Mennonite Central Committee in the countries of South Asia. New Day in Nepal is a filmstrip showing what Nepal is like today and the unique Christian witness of the United Mission to Nepal.

Viet Nam, The Struggling Dragon, an Eastern Mission Board production, is a 30-minute filmstrip narration describing the people and religions, problems and politics of Viet Nam.

For the children's study, "Yishu Sahai," two filmstrips on India are available. Rama and Kadu tells the story of two boys who were helped by the American Leprosy Mission in India. Salaam from Nalini is a 15-minute filmstrip and narration presenting a story to acquaint children of North America with the day-to-day experiences of children in India.

Like a Shepherd, Viet Nam, The Struggling Dragon, Workers Together, and Salaam from Nalini are also available on a loan basis from Golden Rule Secretarial Service, Box 334, Kitchener, Ont., and Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Others available from Golden Rule are Hunger, MCC in South Asia, New Day in Nepal, and Rama and Kadu. Persons ordering from Elkhart should send their requests to Mennonite Board of Missions and Charities, Box 316, Elkhart, Ind. 46515.

With People in Service

The James Kratz family, missionaries to Argentine Chaco, plan to return to the United States on Nov. 15, 1964, for a three-month furlough.

Dan Nuesch was installed as pastor of the Floresta, Argentina, congregation on Nov. 17, 1963. Bro. Nuesch was called to serve the congregation upon the departure of Lawrence Brunk who, with his family, has recently returned to the States for furlough.

Tilman Martin, 11123 Boulevard L'Archeveque, Montreal-Nord, Quebec, was injured in a car accident near his home on Dec. 22. He suffered a broken pelvis and two broken collar bones, but there was no serious internal damage. He is making satisfactory progress at his home. Pray for his complete recovery.

Change in address for overseas missionaries at the Shanta Bhawan Hospital, Katmandu, Nepal: Parcels sent by air should be addressed: Shanta Bhawan Hospital, Katmandu, Nepal, via Airport Mail Facility, Kennedy Airport, New York, N.Y. Parcels going by surface should be addressed: Shanta Bhawan Hospital, Katmandu, Nepal, via Morgan Station, New York, N.Y. Missionaries serving there presently are Lena Graber and Miriam Krantz.

Millard Osborne, 551 E Street, Lebanon, Oregon, is the new editor for the Missionary Evangel. Claud M. Hostetter, the outgoing editor, served in this position for 15½ years.

Walter Schnartner and Theodore Penner, students at Evangelical Biblical Seminary, Montevideo, Uruguay, are helping in the Brazil bookstores during their three-month winter vacation period. Bro. Schnartner is helping at Brasilia and Bro. Penner at Campinas.

Deputation Schedule

Sunday, Feb. 2, to Sunday, Feb. 9, 1964

Arkansas

Clyde Moesmann

Optimus (Mt. Joy), Wed., Feb. 5, p.m.

Three Brothers, Thurs., Feb. 6, p.m.

Indiana

Paul Erb

Foraker (Salem), Wed., Feb. 5, p.m.

Wilbur Hostetter

Kokomo (Bon Air), Sun., Feb. 2, a.m., p.m.

Iowa

Paul Erb

Kalona (Lower Deer Creek), Sat., Feb. 8, p.m., Sun., Feb. 9, a.m., p.m.

Missouri

Clyde Moesmann

Leonard (Mt. Pisgah), Sun., Feb. 9, a.m.

Philadelphia (Per Ridge), Sun., Feb. 9, p.m.

Warsaw (Evening Shade), Fri., Feb. 7, p.m.

Ohio

Don Kauffman

Archbold (Zion), Sun., Feb. 2, a.m.

Ontario

Don Kauffman

Kitchener (Rockway Mennonite School), Fri., Feb. 7, a.m.

Tavistock, Thurs., Feb. 6, p.m.

Zurich (Blake), Tues., Feb. 4, p.m.

Pennsylvania

Allen Shirk

Birdsboro (Zion), Sun., Feb. 9, a.m.

Texas

Clyde Moesmann

Premont (Chapel of the Lord), Sun., Feb. 2, a.m.

Premont (La Gloria), Sun., Feb. 2, p.m.

Virginia

Allen Shirk

Harrisonburg (Chicago Ave.), Sun., Feb. 2, p.m.

DREAMING

(Continued from page 76)

autumn day when his wild mates were winging their way southward again they passed over the barnyard, and their mate heard their wild honking. It thrilled him with a strange thrill of joy and delight; and, flapping his wings, he rose in the air to join his old comrades in their flight to the land of the summer. But he found that his good fare had made him so soft and heavy that he could rise no higher than the eaves of the barn. So he sank back and thought to himself, "Oh, well, my life is safe here and the food is good." Every spring, and again every autumn, when the wild geese flew over his barnyard and he heard their honking cries, his eye gleamed for a moment and he began to lift his wings and would fain have joined his mates. But by and by the day came when the wild geese flew over him and sounded their cry, but he paid not the slightest attention to them. This little parable illustrates how one may become deaf to the voice of God and thereby destroy the dreams God would have him to fulfill. Many a man has come to the place where he had to say, "I could have then, but now it's too late." If you are sincere in desiring to be all that God would have you to be, then you must heed His voice today. The hourglass of time is rapidly running out. Tomorrow may be too late.

First Being, Then Doing

After you dream of what God would have you to be, you may dream of what God would have you to do. But let me again emphasize the importance of first being and then doing. So many fail to do for God simply because they are unwilling to be for God. After you have promised God to be all that He wants, then you should dream of doing all that He wishes. In this area are to be found some of life's greatest thrills. To know that you are a laborer with God in His vineyard and in the building of His kingdom brings the greatest delight and satisfaction to be found in life. Let me assure you that once you are what God intends for you to be, there will be little problem of doing what God intends for you to do.

This is an age of boundless opportunity for those who dream of what they can do for God and sincerely seek His will. Your ability is important, but in the sight of God it is not nearly so important as your determination to do all that you can with the talents which you have. In the eternal plan there is a work cut out for all of God's children if they will but dedicate themselves to finding it. And since God is its Author, the work *must* not be called small even if, in the eyes of men, it is seemingly insignificant. Faithfulness is the yardstick of divine measurement.

Over 150 years ago the poor journeyman shoemaker, William Carey, hung a map of the world in his little workshop in England. And through it God aroused him to a sense of his responsibility to the people of India. In the name of Christ he led the first great attack in Christ's name on the ancient religions and superstitions of Bengal. Before he died in 1834, he had aroused all of England to the missionary challenge of India. He had become professor of languages in the Serampore College of Calcutta, and had translated the Scriptures into 12 different tongues. Yet of himself he wrote, "I can plod. That is my only genius. I can persevere in any difficult pursuit." Carey was a man who became what God intended for him to be and was thereby prepared to do what God intended for him to do.

Some of you at this very moment, I am sure, are dreaming dreams of what God may intend for you to do—to do with your talents, your influence, and your life. Keep those dreams. Guard them. Become wrapped up in them and then work tirelessly in an effort to carry them to victorious fruition. If your dream is from God, then thrill to it, and for His sake give it the very best that you have. Dream your dreams, but dream them only for the glory of God.

Seek ye first the kingdom of God, and his righteousness.

Robert Dettweiler is associate pastor of the Goshen College Church, Goshen, Ind., and copastor, with his twin brother, of the Calvary Hour Radio Broadcast heard internationally.

WINNING HER TO CHRIST

(Continued from page 79)

sorrow, despair, and even fear registered in a face.

Taking one of my hands in both of hers she held it close, saying over and over, "I'm so glad you've come, so glad you've come. I've been here such a long time trying not to end my life in the pond out there. I've been terribly tempted. I'm so lonely and there's nothing for me to live for now—nothing."

Tears filled her eyes and spilled over and compassion filled my heart. I was fully

aware now the reason why I had been impelled to come down here. God had sent me to save her for Him.

Evelyn was a good woman, a loyal friend and neighbor, but I knew she had never accepted Jesus Christ as her personal Saviour. Now, confronted with this sorrow and loneliness, she felt she had no one to whom she could turn.

I shall never forget how my heart went out to her, this sad, forlorn little figure. I knelt down beside her there on the carpet of pine needles and gently stroked her hair. I told her how I had been prompted to come, but I could not bring myself to speak of my reluctance about starting out or how ashamed I was at the moment.

"Dear Evelyn," I said, "you must never feel you are alone. You know I am your friend and you have many others. But there is one Friend who never leaves us and loves us all the while. Jesus is with us and if only we will turn our hearts to Him, He will lift us out of our despair and heartbreak. You do believe that, don't you?"

"Oh, I want to believe it," she said, "because I feel so lost and useless. Before you came, I thought I could never live another day, but now I do feel better."

A little later I persuaded her to go up to the cottage. "Let's have a cup of tea together," I suggested, "and I know you'll feel even better."

As we sipped our tea and ate the small cookies she brought out, she remarked, "I think it's just wonderful how you were sent down here just when I needed someone so desperately. I'm sure you must keep very near to God." Then she added, "I wish I could feel near Him like that."

I assured her that she could, that everyone can. I suggested that she come home with me and spend the night and we'd talk about it. She readily consented and that evening we talked about our heavenly Father and made plans for brighter days ahead.

When she left the next morning, she looked and seemed like a different person. I had no qualms about letting her go back to her little cottage alone. I knew our talks together had convinced her that Jesus was close and caring for her. Before we parted she said, "I can never thank you enough. Would you mind if I went to church with you next Sunday?" It was a request I had hoped she would make and I was happy.

Evelyn accepted Christ as her Saviour shortly afterward and her life began to take on new meaning. In the three years that have passed since then, she has made her life and her home a veritable haven for the lonely, sad, and discouraged. The hearts that have come to bless her are many, for she is a wonderful worker in the vineyard of Christ. She often says she is

happier now than she has ever been in her life.

The whole experience taught me that we are, indeed, our brother's keeper. It convinced me that as Christians we must keep alert at all times to follow God's direction. I feel heartsick when I realize what might have happened if I had not heeded the "still small voice" that spoke to me so insistently that unforgettable summer day.

Haverhill, Mass.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bachert - Bender.—Keith Bachert, Zurich, Ont., Cassel cong., and Janet Bender, Tavistock, Ont., Cassel cong., by Henry Yantzi at Cassel, Dec. 21, 1963.

Brugger-Yoder.—Lloyd Brugger and Edna Yoder by Marvin Miller at North Goshen, Goshen, Ind., Dec. 27, 1963.

Coblentz-Seitz.—Paul Coblentz, Zion cong., Pryor, Okla., and Reita Seitz, Friendship Mennonite cong., Cleveland, Ohio, by Marion G. Bontrager at Friendship, Nov. 30, 1963.

Gingrich-Weber.—Marvin Gingrich, Ephrata, Pa., Martindale cong., and Mary Ellen Weber, Narvon, Pa., Bowmanville cong., by Howard Z. Good at Bowmanville, Nov. 23, 1963.

Goertz-Mueller.—Gustave Goertz, Zion cong., Archbold, Ohio, and Herlinda Mueller, First Cincinnati Mennonite cong., Cincinnati, Ohio, by Charles Kalous at First Cincinnati, Dec. 14, 1963.

Hess-Horst.—Jacob S. Hess, River Corner cong., Conestoga, Pa., and Norlene S. Horst, Weaverland cong., East Earl, Pa., by J. Paul Graybill at Lancaster School Chapel, Aug. 3, 1963.

Hostetler-Yoder.—Clair Hostetler, Goshen, Ind., Waterford cong., and Naomi Yoder, Sarasota, Fla., Bay Shore cong., by T. H. Brenne-man at Bay Shore, Dec. 28, 1963.

Leichty-Wenger.—Vernon C. Leichty and Karen E. Wenger by Simon Gingrich at the Bethel Church, Wayland, Iowa, Dec. 21, 1963.

Rassi-Wittrig.—Kenneth Rassi, Morton, Ill., Apostolic Christian, and Rena Wittrig, Hope-dale (Ill.) cong., by Herbert Rassey at Morton Community Church, Dec. 8, 1963.

Davidhizar, Virgil and Kathleen (Eash), Indianapolis, Ind., fifth child, third daughter, Joyce Marie, Nov. 25, 1963.

Gingerich, Ernest D. and Joy Lucille (Grabner), Sarasota, Fla., first child, Scottie Lee, Jan. 8, 1964.

Grabner, Allen and Donna (Burkholder), Spencerville, Ind., fourth child, first daughter, Susan Renee, Dec. 15, 1963.

Haarer, Daniel and Twyla (Kauffman), Wadsworth, Ohio, first child, Bradley James, Oct. 18, 1963.

Hartman, Wilmer J. and Lois Ann (Miller), Rittman, Ohio, third daughter, Rachel Ann, Dec. 22, 1963.

Kauffman, James R. and Phyllis May (King), Hesston, Kans., second son, David King, Jan. 1, 1964.

Kriebel, Arlin L. and Mary E. (Anders), Souderton, Pa., first child, Kelly Ann, Dec. 5, 1963.

Landes, Clayton and Alverda (Freed), Doylestown, Pa., fifth child, third son, Anthony Joel, Dec. 7, 1963.

Landis, Donald G. and Elizabeth H. (Brendum), Telford, Pa., first child, Donita Elizabeth, Dec. 29, 1963.

Lapp, George and Kathryn, Columbia Falls, Mont., a son, Charles David, Dec. 14, 1963.

Lefever, Abram T. and Ruth (Myer), Jonestown, Pa., fifth child, second son, David Myer, Nov. 23, 1963.

Miller, Andrew and Suzanna (Snucker), Middlebury, Ind., fourth child, first son, Larry Eugene, Nov. 19, 1963.

Miller, Ervin and Margaret, Kokomo, Ind., first child, Charlene Yvonne.

Miller, Levi and Fern (Stutzman), Columbus, Ohio, first child, Kennard Lee, Nov. 1, 1963.

Neff, Roy C. and Ellen (Hershey), Paradise, Pa., third son, Kenneth Lee, Dec. 27, 1963.

Nickel, Jerry and Marlis (Doell), Indianapolis, Ind., first child, Marcia Jo, Dec. 8, 1963.

Reimer, David and Adele (Brew), Goshen, Ind., first child, a son, Bronwyn Jan, Dec. 5, 1963.

Rudy, John and Catherine (Gingerich), Baden, Ont., second child, first daughter, Marilyn Joy, Nov. 26, 1963.

Schertz, James P. and Esther (Litwiler), Lowpoint, Ill., second daughter, Pamela Ann, Nov. 13, 1963.

Schlachab, Theron and Sara (Kauffman), Madison, Wis., third son, Roderic Alan, Jan. 1, 1964.

Shank, Sanford L. and Merna (Brenneman), Harrisonburg, Va., second child, first son, Sterling Lee, Jan. 9, 1964.

Shenk, John B. and Myrtle (Brenneman), Litzitz, Pa., third child, first daughter, Audrey Jean, Jan. 10, 1964.

Stauffer, Mr. and Mrs. Benjamin K., Phoenix, Ariz., fifth child, third son, David Lawrence, Jan. 6, 1964.

Stutzman, Larry and Sandra (Shafer), Marshallville, Ohio, first child, Connie Renee, Jan. 5, 1964.

Trotter, LeRoy Wayne and Carol (Holloway), Indianapolis, Ind., first child, LeRoy Wayne, Jr., Jan. 6, 1964.

Weinhold, John David and Anna (Zimmerman), Lincoln, Pa., fourth child, third daughter, Norma Jean, Dec. 22, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byler, Rufus Z., son of Abiah and Lydia (Zook) Byler, was born at Belleville, Pa., June 15, 1898; died at Clanton, Ala., Dec. 25, 1963; aged 65 y. 6 m. 10 d. On April 19, 1921, he was married to Fannie Smitherman, who survives. Also surviving are 2 sons (Paul and David), 2 daughters (Mrs. Louise Martin and Mary Ruth Lee), 11 grandchildren, one brother and 4 sisters (Jesse, Anna, Mrs. Ezra Mayer, Ella—Mrs. Daniel Longenecker, Mary, and Barbara). He was a minister in the Pentecostal Church, where funeral services were held Dec. 26, in charge of the home ministers.

Erb, Daniel H., son of Abram H. and Annie (Herr) Erb, was born near East Petersburg, Pa., July 22, 1883; died at the home of his son, Howard, East Petersburg, Dec. 25, 1963; aged 80 y. 5 m. 3 d. His wife, Amanda (Shenk)

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Births

Erb, died in 1957. Surviving are 3 children (Miriam—Mrs. Joseph Brubaker, Daniel, and Howard), 15 grandchildren, and 9 brothers and sisters (Elmer, Abraham, David, Rudy, Jonas, Mrs. Katie Shreiner, Emma—Mrs. Elam Peifer, Anna Mae—Mrs. Landis Huber, and Mabel—Mrs. Ben Nolt). He was a member of the First Petersburg Church, where funeral services were held Dec. 28, in charge of Christian Frank (who died 8 days later) and Irvin Kreider.

Frank, Christian W., son of Phares and Ellen (Weidman) Frank, was born in Lancaster Co., Pa., April 10, 1903; died as the result of a stroke at the Lancaster General Hospital, Jan. 5, 1964; aged 60 y. 8 m. 26 d. He was ordained a minister of the Landisville Mennonite Church on Sept. 5, 1935, and a bishop of the Landisville District on Jan. 14, 1961. On Aug. 27, 1929, he was married to Mae Rohrer, who survives. Also surviving are one daughter and twin sons (Elizabeth A., Carl R., and Clair R.), and 2 brothers (Henry W. and Irvin W.). One daughter preceded him in death. Funeral services were held at the Landisville Church, Jan. 8, in charge of Barton Gehman, Paul Gingerich, David Thomas, Clarence Lutz, and Homer Bomberger; interment in Landisville Cemetery.

High, John D., son of Mahlon and Anna (Detweiler) High, was born in Bucks Co., Pa., Jan. 17, 1872; died at Eastern Mennonite Home, Souderton, Pa., Nov. 26, 1963, aged 91 y. 10 m. 9 d. On Dec. 21, 1895, he was married to Mary Myers, who survives. Also surviving are 2 sons (Mahlon and Arthur M.), 2 grandchildren, and 7 great-grandchildren. He was a member of the Deep Run Church, where funeral services were held Nov. 30, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

High, Joseph D., son of Mahlon and Anna (Detweiler) High, was born in Bucks Co., Pa., Oct. 19, 1876; died at the Sellersville (P. H.) Hospital, Nov. 15, 1963; aged 87 y. 27 d. Surviving are one brother (John D.) and 2 nephews. He was a member of the Deep Run Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Nov. 19, in charge of Marvin Anders and Wilson Overholt.

Roth, Loren Scott, son of Arnold C. and Lucille M. (Schultz) Roth, was born Oct. 18, 1903; died Jan. 2, 1964; aged 2 m. 15 d. Surviving are his parents, 2 brothers (Peter and Anthony), one sister (Barbara), grandparents (Mr. and Mrs. Peter G. Schultz and Mr. and Mrs. Jesse R. Roth), and great-grandmother (Mrs. Emma Christner). Funeral services were held at the Shore Church, Shippewana, Ind., Jan. 4, in charge of Orvin Hooley, Homer Miller, and Percy Miller.

Rush, Bryan K., son of Harold and Kathleen (Embras) Rush, Levittown, Pa., was stillborn Sept. 23, 1963. Graveside services were held at the Deep Run Cemetery, Bedminster, Bucks Co., Pa., Sept. 23, in charge of Wilson Overholt.

Smith, Barbara, daughter of Joseph and Elizabeth (Leatherman) Overholt, was born in Bucks Co., Pa., Dec. 3, 1867; died in Bedminster Twp., Pa., Dec. 22, 1963; aged 96 y. 19 d. On April 16, 1896, she was married to Harvey Smith, who died Dec. 17, 1958. Surviving are 2 daughters and 4 sons (Harvey O., Joseph O., Mrs. Anna Dunlap, Henry O., Mary Etta—Mrs. Marvin Moyer, and Raymond O.), 30 grandchildren, and 35 great-grandchildren. Three sons and one daughter preceded her in death. She was a member of the Deep Run Church, where funeral services were held Dec. 26, in charge of Wilson Overholt, Abram Yothers, Erwin Nace.

Teets, Eugene Guile, son of Mr. and Mrs. Melvin Teets, Mathias, W. Va., died Jan. 5, 1964; aged 2 years. He had not been well from birth. Surviving are his parents, one brother

(Leon), one sister (Peggy), and grandparents (Mr. and Mrs. Harry Combs). Funeral services were held at the Salem Church, Jan. 7, in charge of Moses Sblabaugh and S. A. Shank.

Troyer, Joseph E., son of John and Carolina (Shrock) Troyer, was born near Kokomo, Ind., March 21, 1881; died at his home, Amboy, Ind., Dec. 18, 1963; aged 82 y. 8 m. 28 d. On Dec. 24, 1903, he was married to Della Miller, who survives. Also surviving are one son and 3 daughters (John, Mrs. Maynora Ranallo, Mrs. Mary Yoars, and Miriam Troyer). He was a member of the Howard-Miami Church. Funeral services were held at his home, in charge of Emanuel J. Hochstedler and Clayton Somers; interment in Hensler Cemetery.

Weaver, Amos W., son of John M. and Mary (Weaver) Weaver, was born in Lancaster Co., Pa., July 24, 1888; died at Ephrata, Pa., Dec. 21, 1963; aged 75 y. 4 m. 27 d. On Nov. 17, 1910, he was married to Anna W. Burkholder, who survives. Also surviving are 8 children (Mabel, Lizzie—Mrs. Levi Oberholzer, Anna Mary, Alta, Emma—Mrs. Amos Zeisler, Esther, Amos, and Lillian—Mrs. Jason Schaum), 22 grandchildren, 3 great-grandchildren, 2 sisters (Ida—Mrs. Levi Martin and Annie—Mrs. Herman Sepp), and one brother (Aaron). He was a member of the Springville Church, where funeral services were held Dec. 24, in charge of Aaron Horning and Milo Lehman.

Wilkins, Dallas Paige, son of Mr. and Mrs. Forest Wilkins, was born at Needmore, W. Va., Aug. 16, 1896; died while en route from the hospital at Winchester, Va., to a hospital at Richmond, Va., Dec. 22, 1963; aged 27 y. 4 m. 6 d. Death was due to coming into contact with 34,500 volts of electricity while working as foreman at the Winchester Rubber Plant. He lived 3 days after the accident and was fully conscious to the last. He is survived by his wife, Nellie Pratts Wilkins, Stephens City, Va., 3 daughters (Brenda and Donna), his parents, 2 brothers (Winfred and Larry), and his grandmother (Mrs. Ada Wise). He was a member of the Salem Church. Funeral services were held at the Jones Funeral Home, Winchester, Dec. 26, in charge of S. A. Shank and Ralph Hoffmeyer; burial in Shenandoah Memorial Park.

Zook, Erma O., daughter of John and Lizzie Peachey, was born in Millfin Co., Pa., June 24, 1913; died at her home near Chesapeake, Va., Oct. 2, 1963; aged 50 y. 3 m. 8 d. In 1932, she was married to Henry H. Zook, who survives. Also surviving are 3 daughters (Mrs. Caroline Sheets, Mrs. Esther Myers, and Mrs. Sarah Miller), 2 sons (Marvin and David), one half sister (Mrs. Frances Lapp), and 12 grandchildren. She was a member of the Hope Mennonite Church. Funeral services were held at the Mt. Pleasant Mennonite Church, Fentress, Va., in charge of Eli Kramer and Robert Mast.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

When Children Worship, by Lee, Russell, and 5 others; Judson; 1963; 63 pp.; paper, \$1.00.

"A child worships in his here-and-now world." How could it be otherwise and be true worship?

This little, inexpensive volume should be read by all who direct children's worship and who look on but can't rightly judge little children's worshiping experiences.

Seven outstanding children's workers tell

what is the part of adults in children's worship. We cannot worship for them, but we can "free them to worship." Six of these seven chapters were articles previously printed in Baptist Leader. A book to own so that you can read and reread as your understanding of children's worship grows. —Alta Erb.

The Care and Feeding of Ministers, by Kathleen Neill Nyberg; Abingdon; 1961; 141 pp.; cloth, \$2.50.

Ease of expression, an aptness for the right phrase, and firsthand knowledge of her subject make Mrs. Nyberg's excursion into the life of a minister's wife delightful. The titles of the 13 chapters hint at the light-hearted, cool-headed, fervent-spirited approach that a minister's wife must assume. Here are a few examples: "The Eighty-Hour Week Made Easy," "How to Live with Other People's Problems," "Saturday Night Always Comes Before Sunday Morning."

For the would-be minister's wife this is an essential and could well replace the older standard volumes. A must for to-be ministers and already involved ministers and their spouses who would like to stand back and laugh at their predicament. Should be read also by the members of the Board of Trustees or Financial Board and their wives to whom the minister is officially responsible.

Mrs. Nyberg has treated a serious subject with humor and delight that can take the edge off the cutting problems so prone to chip away the objectivity which must be maintained.—Mrs. Ethel Metzler.

Beginning Your Ministry, by Samuel M. Shoemaker; Harper; 1963; 127 pp.; cloth, \$3.00.

"This is probably the best compilation of Sam's thinking we have" is Don James's analysis of this book. Things Dr. Shoemaker has said have been the foundation of genuine spiritual awakenings throughout the country. This book is written from the vantage point of the beginning minister. Here you find the distilled essence of a lifetime of thinking, writing, reading, and counseling. The documentation is from his experience and resources that have molded his own ministry.

As ministers we want these directions. We want to be relevant where the strokes count. We wonder how to work at the organic and the organizational at the same time. Dr. Shoemaker synthesized these two foci in large churches of the Anglican tradition for nearly forty years.

In light of Dr. Shoemaker's recent death this will most likely be his latest work. It deserves serious attention. The immediate audience is the young man considering and beginning the ministry, but the entire content will be of interest and benefit to all ministers.—Gene Herr.



ITEMS AND COMMENTS

BY THE EDITOR

MELVIN GINGERICH P:221
405 MARILYN AVE E2:64
GOSHEN IND

Trading stamps will keep a Presbyterian missionary to Mexico flying. A new Piper Cub airplane, purchased with 4,673 books of trading stamps, was delivered in Gainesville, Fla., to William Christie of Kanapaha Presbyterian Church. He planned to present it in turn to the missionary, Dr. James R. Boyce, at Brownsville, Texas. Mr. Christie spearheaded a drive to save enough stamps to buy a new plane for Dr. Boyce after learning that the missionary's 12-year-old plane broke down early in 1963. Members of Mr. Christie's congregation were joined by 70 other Presbyterian churches in Florida and 417 in other states in gathering stamps. When the counting, licking, and pasting were finished, there were enough stamps for a plane, a jeep, and medical supplies.

Some 10,000 Christians, many of them pilgrims who crossed the armed frontier between Israel and Jordan, gathered in Bethlehem for Christmas celebrations in this Judean town where Christ was born. From Jerusalem, thousands of pilgrims streamed across the border guarded by heavily armed sentries. The crowd included more than 3,000 Christian Arabs from Israel who are allowed to cross into Jordan only at Christmas time to visit relatives and attend Bethlehem services. While Israeli and Arab troops watched from machine-gun posts on roofs, the line of pilgrims passed through the Mandlebaum Gate in Jerusalem. At the site was an arch under construction for the January pilgrimage of Pope Paul VI to the Holy Land.

Most Methodist schools probably will take advantage of a new law permitting federal grants to church-related colleges "unless there is a threat of some sort of central control," the general secretary of the denomination's Division of Higher Education said in Dallas, Texas. Dr. John O. Gross of Nashville, Tenn., emphasized, however, that there has been no formal declaration from the Methodist Church on the question of federal aid to non-public schools. He addressed the annual meeting of the Methodist General Board of Education. Schools benefiting from the federal assistance law, Dr. Gross explained, will probably call on the church, alumni, and friends for additional funds to match the federal grants.

A total of 240,461 copies of the first issue of *Church and Home*, new official semi-monthly magazine of the Evangelical United Brethren Church, has been distributed, it was reported in Harrisburg, Pa., by Joe Willard Krecker, executive editor. The new publication, designed in modern format as a family magazine, replaces the de-

nomination's former official organ, the *Telescope-Messenger*, which went out of existence Dec. 31, 1963. Making its initial appearance on Jan. 1, *Church and Home*—with 8½ x 11 inch page size and a total of 36 pages—features a four-color photo of a family devotional scene on the cover. Main editorial offices of the 758,000-member denomination's new publication will remain in Harrisburg, with an associate editor in Dayton, Ohio, Mr. Krecker reported.

Conscientious objectors are not being "persecuted" under the draft laws, Pennsylvania Selective Service Director Brig. Gen. Henry M. Gross said in Harrisburg, Pa., in the wake of prison sentences for two youths who refused to register for the draft. Gen. Gross, commenting on 22-month prison terms imposed on Martin Stauffer, 20, and his brother, Jacob, 19, both of Selingsgrove, Pa., said persons with sincere religious objections to military service are not put into army service. The violation, he explained, is committed by refusal to register. "Those who go to jail just don't do what is required to free them from military service."

A four-man Baptist delegation from abroad, visiting Moscow during the Yuletide season, said they had been greatly impressed with the "strength and activity of Russian Baptists." The group celebrated the New Year by attending a service in Moscow's only Baptist church, which was filled to capacity. They were warmly welcomed at the church by Alexandre Karev, general secretary of the All-Union Council of Evangelical Christians (Baptists). Mr. Karev said later that the Baptist congregation had been pleased by the "very friendly" and "democratic manner" of the visiting group which made the trip at the Council's invitation.

Some 2,700 Lutheran-produced radio broadcasts, ranging from brief spot announcements to half-hour shows, are aired weekly in the U.S. and abroad, it was announced in New York. The total has increased from about 2,000 weekly broadcasts two years ago, according to statistics released at a semiannual Consultation of Lutheran Broadcasters, an informal group of denominational representatives active in audio-visual communications. While radio programming has increased, it was noted, Lutheran activity in television has declined from 600 weekly telecasts two years ago to a present total of about 460.

Christians will survive under communism by the strength of their faith, not through

the permission of Marxist rulers, a Czechoslovakian theologian said in Athens, Ohio, as he declared that Christians living under socialism are obligated to work for the improvement of their society. Addressing some 3,000 Protestant, Eastern Orthodox, and Roman Catholic students at the 19th Quadrennial Ecumenical Student Conference, Dr. Milan Opocensky, senior lecturer in systematic theology at the University of Prague, said: "We didn't choose the situation in which we live. We were put into it. But we believe we can change life in our country for God."

Lay leaders of Highlands Methodist Church in Birmingham, Ala., defying a plea from the denomination's Council of Bishops for "racial inclusiveness" in local churches, voted not to admit Negroes. A resolution adopted by the congregation's board of stewards asserted that there is "nothing unchristian in the separation of races, particularly in such intimate relationships as worship, marriage, and related social activities." The church officers stated that they "do not feel called upon to confess any penitence or guilt" because of their anti-integration stand. Referring to the bishops' statement calling on Methodists to work for racial justice inside and outside the denomination and stressing that the denomination "is an inclusive church," the resolution said: "The Council of Bishops is properly concerned with the business of the Methodist Church and not with legal or political matters touched on in the statement."

The office of North Carolina's attorney general ruled in Raleigh, N.C., that a proposal of ministers to set up "a mobile unit as a chapel for religious training of young people in conjunction with their school attendance" would not be unconstitutional or a violation of church-state separation. It said "the program would be conducted in co-operation with the school administration, would be an elective procedure on the part of parents and children," and would not "conflict in any way with the conduct of classes or the normal school program."

"If conducted on the basis of parents' request, outside of and off the school grounds and premises, and at such time as not to conflict with the public school operation, (the program) would be constitutional and valid."

"Upon the first day of the week let every one of you lay by him in store" (1 Cor. 16:2).



FIELD NOTES

Remember—No Gospel Herald for next week, Feb. 11.

Arthur Jackson, Philadelphia, Pa., of the Bristol congregation in the Franconia Conference, visited the Publishing House at Scottsdale, Jan. 29, and spoke in the chapel period.

J. S. Gerig, Smithville, Ohio, was 98 years old, Jan. 28.

John R. Mumaw, Harrisonburg, Va., will be giving his Conrad Grebel lectures on "The Resurrected Life" at the ministerial meeting of the Lancaster Mennonite Conference at Landis Valley, Feb. 18, 19, and at Central Christian High School, Kidron, Ohio, March 18-22.

Evening adult classes sponsored jointly by the Christian Education Board of Lancaster Mennonite Conference and Lancaster Mennonite School will be held on the Lancaster Mennonite School campus, Lancaster, Pa., each Tuesday evening, 7:00-9:00, Feb. 25 through May 12. David N. Thomas will teach the Book of Ephesians. Elementary Spanish will be taught by Noah G. Good, and Personal Use Typing by Martha F. Mosemann. You are invited to enroll in the class of your choice by reporting for the first class.

Joni J. Byler was ordained as deacon at the Pilgrim Mennonite Church, Middlefield, Ohio, Jan. 19. Uria Gingerich, Valentine Nafziger, Fred Hostetler, and Roman Miller were in charge.

Ordination is planned at the Chambersburg Mennonite Church, Chambersburg, Pa. Votes will be taken Feb. 2, 7:00 p.m. Ordination will be Feb. 5, 9:30.

Teachers Abroad Program in Africa was discussed in a meeting, Feb. 4, Goshen College, Goshen, Ind. Speakers included Paul Miner, Goshen, Ind.; Robert Kreider, Bluffton, Ohio; and Dale Keener, Nigeria.

Instead of the annual conference on church camping, sponsored by the Mennonite Camping Association, this year there will be two regional conferences. The Western Conference will be held at the Rocky Mountain Mennonite Camp, Feb. 21-23, and the Eastern Conference at Stirling Avenue Mennonite Church, Kitchener, Ont., March 13, 14. Anyone interested in church camps or summer conferences is invited to attend these meetings. A competent and experienced staff assures worthwhile conferences. Additional information may be secured by writing to Virgil Brennenman, Route 4, Box 326, Goshen, Ind. 46526.

The Tri-County Relief Committee plans to hold its eighth annual sale for relief Saturday, April 11, on the farm of Ralph Hartzler, located one mile southeast of the Morgantown exit on the Pennsylvania

Turnpike. M. S. Sensenig is head of the committee, and Edna Ruth Byler is director of women's activities.

John M. Drescher, Scottsdale, Pa., in a Bible Conference at Frazer, Malvern, Pa., Feb. 16.

George R. Brunk III, Harrisonburg, Va., at East Chestnut St., Lancaster, Pa., March 1.

Christian Service Training School at Longenecker, Winesburg, Ohio, Feb. 3, 5, 7, 11, and 13. Instructors include Roscoe Miller and I. Mark Ross.

Ministers' Fellowship meeting of the Conservative Mennonite Conference, Feb. 19-26, Maysville congregation, Apple Creek, Ohio. Guest speakers are John E. Lapp, Lansdale, Pa., and Guy F. Hershberger, Goshen, Ind.

New members: seven by baptism at Oak Grove, Smithville, Ohio; one by baptism at Central, Archbold, Ohio; two by baptism at Beth-El, Milford, Nebr.; three by baptism at Bart, Pa.

Change of address: Richard Fahndrich from Fremont, Texas, to 2001 McCerrin Ave., Waco, Texas. Curtis Godshall from Centereach, N.Y., to 807 Valley View Drive, La Vale, Md. Phone number: 301 729-3623.

Indiana-Michigan combined church conference, mission board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.

Evangelistic Meetings

Jency Hershberger, North Judson, Ind., at Roselawn, Elkhart, Ind., March 1-8. Edward Miller, Denver, Colo., at East Holbrook, Cheraw, Colo., March 8-15. Richard Bartholomew, Youngstown, Ohio, at Fairpoint, Ohio, March 15-22.

Calendar

Conservative Conference annual Ministers' Fellowship, Maysville, Ohio, Feb. 19-26.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Eastern Mennonite Board of Missions and Charities annual meeting, Mellinger's, Lancaster, Pa., March 10-12.
Western Ontario (place undecided), April 14-16.
Illinois Mission Board annual meeting, Woldo Mennonite Church, Flanagan, Ill., April 17, 18.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 20, 21, 1964.
Pacific Coast Conference, Oregon (place undecided), June 3-5.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 8-21, 1964.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
Apostolic Assembly, Blough Church, Hollisport, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor, Aug. 9-11.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 25-30.
Stewardship Institutes:
Ohio and Eastern, Smithville, Feb. 19-21.
Elizabethtown District, Lancaster Conference, Feb. 24-26.
Franconia, Christopher Dock School, March 10-13.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, Editor
ELMORE ZOOK, J. C. WENGER, Consulting Editors
BUD NELSON, Missions Editor
BERTHA NITZSCHE, Assistant to the Editor
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Special Centennial Issue

This issue of the GOSPEL HERALD commemorates the beginning of the *Herald of Truth*, 1864. The vision of John F. Funk for a church paper, as stated in his first editorial reprinted on the following page, was a large vision. It was a large vision, yet the work of necessity started small.

Though the work started small, there is a real sense in which the beginning of the *Herald of Truth* was also the beginning of a new era in the Mennonite Church. The venture of faith and prayer was rewarded. It was not easy. To pioneer in any venture takes more than vision. It takes also fortitude and faith. It takes effort and obedience.

Beginning in 1864 as a four-page monthly the *Herald of Truth* grew into an eight-page, 16-page, and 20-page issue. In 1903 it became a weekly with eight pages. The last issue of the *Herald of Truth* appeared on April 9, 1908, after which it was combined with

the *Gospel Witness* to appear as GOSPEL HERALD.

This issue not only deals with John F. Funk but attempts to bring together materials of interest from the *Herald of Truth*, *Gospel Witness*, and GOSPEL HERALD, written at different times during this 100-year period. Some give insight to the concerns of their day, others reflect on happenings at certain times in the church, nation, or world, while still others bring to the fore some well-known leaders during this period of church history. There is room, of course, for little printing of articles from the pages of the past. One characteristic of such articles is that they were usually quite lengthy.

It is hoped that on the pages of this issue something of the dedication of our spiritual leaders of former days may deepen our own devotion and that it will be the means of inspiring us to serve our generation as those of the past served their day in the will of God.—D.

Past and Present

In this issue we take a look backward. We also look at the present. We turn to get a glimpse of the past century. We desire to discern better the task and challenge of the present. Items and articles selected from past years will prove interesting. They will help us place ourselves into the atmosphere of the church during the past century and point out to us the important place which periodical publishing has in the life of the church.

God raised up John F. Funk to begin an important work for Christ and the church. Used of God to bring life to the church, Funk saw the potential of the printed page. In January, 1864, at the age of 28 years, he inaugurated the publication of the *Herald of Truth*. It is interesting to scan the pages of

this periodical and notice not only growing subscriptions, and growing convictions, but also a growing awareness of Christian responsibility and relationship.

Literature always played an important part in the life and work of the church. Paul's writings gave guidance and inspiration to the early church. The Reformation church wrote its faith and distributed its literature. The Mennonite Church, at its founding in the early part of the sixteenth century, made good use of the written message.

So literature played a large part during the last century. It filled a large role in bringing revival to our church, creating an atmosphere for and giving assistance in the beginning and continuance of the Sunday-school move-

ment, and in moving the Mennonite Church out into mission and stewardship.

Literature strengthened the bonds of unity among us over the years in spite of problems and differences confronted. It helped give us a greater awareness of our world mission and responsibility. During the past century our church deepened convictions along many lines. It is hard to imagine how immeasurably poorer our brotherhood would be had not our Christian literature come into the homes of the church for more than a century.

Good literature is needed in our homes today as at no other time in history. Because of the prolific production of all kinds of reading material, because of the high literacy rate and the desire for reading, because what we read has much to do in determining our thoughts, decisions, and conduct, we need Christian literature.

At this mark in our history let us dedicate ourselves to prayer for the literature program of the church, for those who serve in the production of Christian literature, and for the spread of the Gospel throughout the world through this another one of God's means of witnessing to the Truth.—D.

Think on This

"God doesn't love a bad little boy." "God loves you if you are good." These statements and similar ones are sometimes used to correct children or as a threat to them. In this way and by like impressions false ideas and concepts of God are given early in life. Parents or preachers try to use the wrath of God to correct or threaten.

The Scripture says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

God always loves. He is love. He loved us when we were sinners. He loves continually even when we are not good. Although saddened by sin and in justice He must punish sin, He does not cease loving or love us less.—D.

Shall We Have a Religious Paper?

By John F. Funk

This question has been asked a great many times. Shall the Mennonites of this country, of America, of Europe, of the world, have a religious paper? A periodical which shall come to us from time to time, a welcome visitor at our homes and around our firesides, reflecting in its words, our own sentiments, our own views; advocating our own doctrines and principles, declaring the truths of the Bible, in all their simple purity, showing forth the true way of life as taught by Jesus Christ, our leader and the Captain of our salvation.—A paper which will from time to time come to us, speaking words of hope and encouragement; which will bear in its bosom a record of matters of interest transpiring among our own people, and within our own church; which will bring to us tidings from absent brethren, and such as live beyond the limits of the church, and return to them again glad tidings from those they long have left; which will bring our hearts into sympathy, and our feelings into union with such as we might perhaps otherwise never know.

A paper, through which will be brought up before the minds of the Mennonite people, constantly those matters which relate to the salvation of our souls, the best interests of our church and of Christ's kingdom; and finally a paper which our children may read, and derive therefrom both pleasure and profit—much that will bring up before their minds, in their true light the great subjects, which are so important to a right, a good, and a holy life—(not that we over-estimate, or set too high a value on such a paper, nor do we think that it should take the place of the Bible or other sacred books, but rather to supply in a measure, the place of other reading

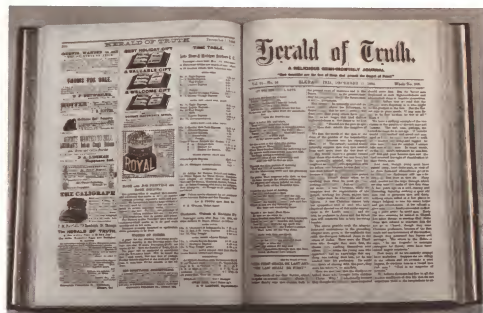
matter, of which the world is so full at the present day, and which is so injurious to the good morals of all young people, at the present time).—a paper which all may read and be benefited thereby, and which to some indeed, if it be not "a light to their path and a lamp to their feet," may at least build them up more firmly in the faith, and sometimes perhaps open the way, and break the ground, so that when he who sows the seed of life shall pass by, scattering his seed, there may fall here and there a kernel, which "shall spring up and bring forth fruit an hundred fold to the honor and the glory of God." SHALL WE HAVE SUCH A PAPER?

The actual necessity of such a paper, seems to me, must be evident to every reflecting mind. There is an old saying: "In union there is strength," and Paul says, "be of one mind." How can we join hands and be all of the same mind until we know what the views of each are? A paper will afford the means to different brethren, having different views, and living under different circumstances, to become acquainted with one another's views, thoughts, feelings, hopes and expectations, as well as with their peculiarities and prejudices; and though there be differences of opinion in different communities, and differences in faith and practice, yet by availing ourselves of such a means to give our views and receive those of others, we may lay aside differences, and become "one mind with our brethren, in Christ Jesus."

I have observed some differences, in the different churches through different parts of our country, in their forms of worship and the observing of certain rites. These, of course, may not have been of so much importance, and yet if we are "all one in Christ Jesus," we should, as near as may be, have the same forms of worship, and ob-

serve the same rites; through such a paper we may become intimately acquainted with different and distant churches, and if they have better ways, corresponding more closely with the sacred Word of truth than ours, we may adopt them. If, on the other hand, others are pursuing a wrong course, we may through the same means be able to induce them to correct their ways and follow nearer after Christ; and thus again may we be closer united, and become of one mind in the Lord and towards each other.

I have also observed, among the brethren, and with much pleasure too, how eagerly they read, and re-read letters from distant parts of the country, relating to matters of interest connected with the church and Christ's kingdom upon the earth; and especially has this been the case when such letters contained words of love and piety, Christian hope and consolation. I have heard such letters read myself and derived therefrom strength and encouragement—I have received such letters and shed tears of joy over the glad tidings—the good admonitions they contained. I have sometimes written such letters, sometimes only brief and very imperfect and in after times, it became manifest that these letters had been read by many others besides those to whom they had been addressed: and I have an instance, where a letter from a brother in Virginia, who had experienced much trial and tribulation through the present fearful struggle of blood and death in that state, was not only read by many, but also copied and recopied, and translated from one language into another, and then carefully preserved to be read on many occasions. Thus showing the great interest that is felt among the brethren for one another's welfare.—Through a paper such letters might be published and where



Herald of Truth, 1864-1908

a single household is cheered and encouraged, and rejoices over the fortunes, or mourns over the misfortunes of absent brethren, the whole community would be blessed, made glad, or brought to sympathize with those brethren. A brother writes to me in regard to this very matter and says: "If there is then a better means to accomplish this end, why should we not avail ourselves of it?"

There are also among our own people, members of our church, scattered through different parts of the country, away from, and disconnected with, any congregation and living as it were cut off from all communion, from all sympathy with their brethren; yet in their hearts they still hold dear the remembrance of former times, when they were at home in the midst of the congregation with their brethren, and they still love to hear from them, though the lapse of years has somewhat chilled the warm zeal which they felt when first they parted from their own people. A paper received by them from time to time, would keep their hearts warm, would bring back many times to their hearts the cherished scenes of other days, would encourage and strengthen them, and aid them to keep their feet from slipping, and their hearts from wandering out to sinful indulgences; yea, it would ever be to them a comfort and a guide, pointing back with one hand to the instructions of their youth, with the other forward and upward to the pearly gates of the New Jerusalem, where all the faithful ones shall meet again "with everlasting joy upon their heads," praising God forever.

There are dark hours in the life history of every human soul. Dark clouds overshadow us, and no gleaming sunlight falls through the gloomy depths of our hearts. In such an hour we often become discouraged, and sometimes grow careless, and yield up all our hopes in vain despair; and none are more subject to such distress-

ful hours, than those referred to, living alone, away from all communion with their brethren; and, Oh! sometimes when a letter comes from a kind, warm-hearted, devoted, Christian brother, filled with words of sympathy and love, How it thrills the heart with joy! How it lifts up the soul in praise to God! How it makes one strong and turns him back to the conflict of life with new resolutions, new hopes, new endeavors! How it binds the broken chords anew, and reunites all the lost hopes of the erring in sympathy to the church, and in love to God! How it cheers and encourages them, and sends them forth fresh again to battle with the sins of the world! They renew the conflict of life and go on their way rejoicing. To such an experience many can testify. I, myself not being an entire stranger thereto. Such letters from the brethren are too seldom written, but a paper laden with precious words, going forth at regular intervals to every Christian household, how many cases of this kind might it meet, and bear to them sweet messages of peace-sweet words of hope, encouragement and consolation; and thus save many souls.

We all need encouragement at times, and words of sympathy. Through a paper these may constantly be given and received. Both Paul and the other apostles saw this, and in view thereof wrote many letters to the various churches, exhorting, advising and warning them; endeavoring in this manner to correct errors—teach right views—declare the truth of God in all its purity, and thus build up His most holy church in faith and hope, to a perfect salvation through Jesus Christ our Lord.

Then Christian brethren, shall we not have a religious paper? I do not pretend to show that it is a duty positively enjoined upon us by the word of God—that would be folly—but the Bible contains nothing against it, but rather encourages us in such a work, in this that it shows to us, that neither Christ nor Paul, hesitated to use

any good means, through which they might gain the people, and in all purity of heart, elevate them in their views and bring them nearer to God. Paul standing on Mars hill, where stood the heathen altar, with the heathen inscription: "To the unknown God," took even this heathen text and preached therefrom a sermon. Then can there be any wrong in the publication and the circulation of a paper, giving to the world the true doctrines of the church of God?

Another reason for the necessity of such a publication is, that our young people and our children are growing up, and cultivating a taste for reading. The Bible, of course, is the Christian world's great reading book, and we should by all means encourage and exhort all, and even insist upon it, that this book above all others, should be daily read by every one. But there are other books and other papers that will be read,—this is a fact known to all, and we cannot help it, nor avoid it. A secular or political paper is found in almost every house in the land, and these papers are read by both parents and children, and it is also known to all men that there is in the whole known world, no influence so great, so powerful, nor so wicked and so corrupt and so detrimental, to a pure life, and a pure Christianity, as the great majority of these self-same political news papers. Shall we then read, and put into the hands of our families to read the writings of wicked and corrupt men, and not give them the instructions of Christian men? As a corrupt paper is powerful to do evil, so will a moral, a Christian paper be mighty to do good. May we then hope that the idea of a religious news-paper may meet with general approbation among the brethren—a hearty co-operation in establishing it—and a vigorous support in carrying it forward, and the question: "Shall we have a religious paper," will be speedily answered.—First editorial in *Herald of Truth*, January, 1864.



Gospel Witness, 1905-1908



Gospel Herald, 1908.

*Vigorous leader, innovator,
and defender of the faith*

Two of the most influential leaders in the Mennonite brotherhood in the nineteenth century were John F. Funk and John S. Coffman. It is therefore a matter of gratitude that the prospects are good for Herald Press to issue a biography of each in the near future. Of the two, Funk was undoubtedly the stronger leader and the man who initiated more movements than any of his contemporaries.

Fretz Funk, as his family called him in his childhood and youth, was the great-great-grandson of Bishop Heinrich Funk (died 1760) of Indian Creek, now the Franconia congregation in Montgomery County, Pennsylvania. Heinrich Funk was a European who settled in the Indian Creek area in 1719, according to his son, Bishop Christian Funk (1731-1811). Heinrich's nearest neighbor lived five miles away. Bishop Christian had a brother Abraham (died 1788), who was the great-grandfather of "Fretz" Funk.

Abraham in turn was the father of John Funk, the grandfather of our subject. This John's body is buried in an unmarked grave at Deep Run in Bucks County, Pennsylvania, according to John F. Funk. John was the father of Jacob Funk (1796-1875), the father of our subject. John F. Funk's mother was Susanna Fretz (1802-90). To this union John Fretz Funk was born April 6, 1835, in Hilltown Township, Bucks County, Pennsylvania. His parents were members of the Line Lexington Mennonite Church.

Perhaps the most decisive influence on the gifted Fretz Funk was his fine home, with the second being the Mennonite congregation with its godly preachers that he so much admired. (Note, for example, his booklet, *A Biographical Sketch of Pre. John Geil*.) And not to be overlooked is the profound influence which the Union Sunday school of his community had upon him. Here little Fretz memorized 1,600 Bible verses by the time he was nine years of age. Even as an aged patriarch he could hold an audience almost breathless by the impressive way he recited passages such as Psalm 103.

By the time he was 19 young Fretz had begun to teach school. The winter of 1854-55 he taught the Chestnut Ridge school in his home township. The summer of 1855 he studied at Freeland Seminary, a private



John Fretz Funk (1835-1930)

By J. C. Wenger

Mennonite school which in 1869 became Ursinus College. The winter of 1855-56 Fretz Funk taught school near Mount Clare on the east bank of the Schuylkill River, in Upper Providence Township, Montgomery County. The summer of 1856 he was at Freeland again. In 1856-57 he was back at the Chestnut Ridge school, where he had begun to teach. The next spring (1857), when he was 22 years of age, he began to work for his brother-in-law, Jacob Beidler (who was married to Funk's older

sister, Mary Ann), in Chicago. After a few years he helped organize a new business, McMullen, Funk, and Company, a lumber business. He studied at the Bell and Sloan Commercial College the winter of 1858-59 and graduated with honors. That same winter he was converted in evangelistic meetings held in the Third Presbyterian Church on Union Street, between Randolph and Washington. But he was not inclined to be a Presbyterian. (He later jokingly commented that God had

not predestinated him to be a Presbyterian.) As soon as he could arrange to do so, he went back to his parental home in Hilltown Township, was instructed for baptism by the venerable Preacher John Geil, and was baptized by Bishop Jacob Kulp on Feb. 13, 1859.

In Chicago, John F. Funk, as he now wrote his name, was an energetic Sunday-school pupil, teacher, and promoter. One of the churches in which he worked was "the old wooden church at Wells Street and Chicago Avenue on the North Side." One of Funk's colleagues was a man destined to become an international figure, D. L. Moody.

But John F. Funk was not satisfied to be a sort of interdenominational Sunday-school worker. His heart was in the Mennonite Church, the church of his fathers. And it must have been a glad day for him when he learned that there were Mennonites in Grundy County, Illinois. He began worshipping with them in a schoolhouse near the town of Gardner. There on May 28, 1865, Bishop John M. Brenneman of Ohio ordained Henry Shelly to be the German preacher, and John F. Funk to serve as the English preacher. Funk wrote in his diary:

*Help me, Lord, that I may faithful be
To the solemn charge Thou hast given me.*

But John F. Funk was not destined to do his lifework in Grundy County. It was rather Elkhart, Ind., which was to be his base of operations. For here he located on his thirty-second birthday, in 1867, with his wife and their little Martha. But we are getting ahead of the story.

Even before his marriage, John F. Funk was giving thought to the renewal of his brotherhood, the Old Mennonite Church, as he fondly referred to it. He confided in his senior friend, the highly esteemed church leader, Bishop John M. Brenneman, and from him received encouragement to inaugurate a church paper. This he launched in 1864 when he was 28 years of age. He published it in both German and English editions, the *Herold der Wahrheit* and the *Herald of Truth*. Subscribers were asked to indicate in which language they wanted their *Herald*. By the end of the first year he had twelve hundred subscribers, a sign in his mind to go ahead with the project, for he had felt that he should continue if he had a thousand subscribers after a year's efforts.

Funk also took the step of marriage in January, 1864, joining hands with Salome Kratz (1839-1917) on the nineteenth of the month. She too came from Bucks County, the daughter of Jacob and Mary Meyers Kratz. Six children graced this union: (1) Martha (1864-1930); (2) Susan Mary (Jan. 31, 1866 to Aug. 24, 1866), buried in the Gracecland Cemetery, Chicago; (3) Phoebe (1867-1918), wife of A. B. Kolb; (4) Rebecca (July 11, 1870 to



Daniel Kauffman, Editor of Gospel Herald (1908-1944)

Aug. 7, 1870); Grace Anna (May 23, 1874 to July 19, 1874); and (6) John Edwin (June 12, 1880 to July 13, 1880). We catch a glimpse of a heartbroken father when he wrote in his diary the following comment on the death of his only son: "[At] 10:25 in the forenoon he calmly expired, and the light of our home went out to shine more brightly in the glories of the better and more enduring home above. But sad the thought, the child of many prayers, the light and joy of the household, the hope of our family name, all faded, lost, crushed out by the hand of death. O Father, help us bear this severe affliction with meekness and full resignation to Thy will."

Funk's first great project was his *Herald of Truth* which he published from 1864 until 1908 when he sold out to the Gospel

Witness Company which merged the publications as the GOSPEL HERALD. His second series of projects were his book publications. These he began in 1863 with a small booklet entitled, *Warfare. Its Evils, Our Duty*. This modest effort, a courageous defense of nonresistance, was followed by numberless other projects including such major items as the *Martyrs Mirror* in both English and German, and the *Complete Works of Menno Simons* in both English and German. (See *The Church Nurtures Faith*, pp. 36-45.) As an author Funk's greatest contribution was probably *The Mennonite Church and Her Accusers*, 1878.

In the 1870's we meet Funk in a third role, loving brother and helper to the Mennonites of South Russia who felt constrained to migrate to North America or face the possibility of surrendering on the doctrine of nonresistance. Funk invested an enormous amount of energy in helping these Mennonite immigrants overcome their problems as pioneers, find land, and establish themselves economically and religiously on a new continent. He himself took the time to travel extensively in their behalf. Only God knows how significant Funk's assistance was to those German-speaking immigrants.

Fourth, Funk also did more than any other man to bring the Sunday school to the Mennonite Church. Indeed it was his vigorous promotion of the Sunday school which occasioned the Wisler schism of 1872 in Indiana, when about a fourth of the brotherhood withdrew in an effort to reject what H. S. Bender called the "Great Awakening" in the Old Mennonite Church. Through Funk's efforts a Sunday school was started at the Shaum (Olive) Church in 1867, and soon other congregations in



Paul Erb, editor of Gospel Herald (1944-1962)

Indiana were adopting the new institution. Funk used the *Herald of Truth* as a powerful platform from which to "preach" Sunday schools. There were some casualties, but the battle was won.

Funk's fifth role was that of a pioneer organizer in the area of mutual aid. In 1882 he led the Indiana Conference of the Old Mennonites to approve a Mennonite Aid Plan for the mutual sharing of losses when members of the Plan suffer by fire. Funk explained the plan in detail in the *Herald of Truth*, issue of Nov. 1, 1882. The Aid Plan was not limited to any one branch of Mennonites, and in 1911 its headquarters were moved to South Dakota. Among Indiana Mennonites it is often referred to as the "Old Company," in contrast with the similar Mennonite Aid Association which was set up in 1911.

In the sixth place, Funk was a pioneer promoter of missions. Perhaps the seeds for this conviction were laid in the Union Sunday school he attended as a boy. And his associations with men like D. L. Moody in Chicago would surely have fanned this flame of interest in missions. Funk also kept in touch with other Mennonite conferences and learned, for example, of the mission of Eusebius Hershey to Africa in 1890 (M.B.C. Church) where he died a year later. Funk also had many references in the *Herald of Truth* to Sarah Eliza Troyer who went to China under the China Inland Mission and was later killed in the Boxer uprising.

Funk was deeply pleased when M. S. Steiner left Elkhart in 1893 to establish a Mennonite mission in Chicago. And it was the privilege of Funk to commission the first Mennonite missionaries to India a little over five years later (Feb. 12, 1899). Indeed, as early as 1882 Funk had been a leader in helping the Indiana Conference (Old Mennonite) to approve the creation of an evangelizing fund, and Funk became the first chairman of the Mennonite Evangelizing Committee which was created later that fall.

Space does not permit a full account of the rich and influential life of John F. Funk, nor of his tremendous contribution to his church and to the cause of Christ generally. He was certainly true to the Lord who had given him that "solemn charge" when ordained at Gardner in 1865, and again when ordained bishop at Yellow Creek on June 6, 1892. Financial troubles and other matters formed a temporary cloud over him in his sixties, but he outlived the dark days, and was once more held in high veneration and esteem in his later years. He died of old age in Elkhart in his 95th year, Jan. 8, 1930, and was buried in the cemetery of the Prairie Street congregation on Hively Avenue, Elkhart, where a suitable stone was erected in his memory.

Things

BY PAUL ERB

"Things" is what the people of the world seek after, says Jesus in the Sermon on the Mount. Food, drink, clothing, houses—these are "things," some of which we need, as the Father knows, and He supplies us with what we need. But they should not be our first concern.

First of all we should seek after the kingdom of God—its righteousness, its ideals, its goals, its loving and unselfish concerns. In terms of our living it may be the church—the truth which it espouses, the fellowship and brotherhood it represents, the program of its duty and work. To make the kingdom of God first is to make our own affairs incidental. When we do this, we refuse to give our hearts and too much of our minds to what should be peripheral: real estate and buildings, food and clothing, recreation and amusements, gadgets and toys, stocks and investments, cars and bank accounts. These "things" are not what we live for; they are not the chief subject of our conversation.

As our children grow up in our homes and communities, they absorb the attitude of their elders toward these incidental things. They have a need to succeed in what they have been taught is important. And a part of the strain of living from which most of us suffer is the result of some worldly standard of success. Position, achievement, income, standard of living, status, power—when we hold these before our young people as the things to be desired, then they strive and strain for them. And the life of the spirit suffers because in the race for these "things" the true righteousness of the kingdom is forgotten. Because the world is too much with us, God is forgotten and neglected. Life becomes a treadmill. Round and round we go, pursuing and being pursued by "things." As one Italian described it, "I digga da ditch to getta da mon to buya da bread to getta da strength to digga da ditch."

Now ditches and money and bread and strength may all have their place in the economy of the kingdom of God. But they find their place with relation to the righteousness of that kingdom. They are merely incidental to the higher values. The Christian is bound to be overwhelmed by "things," choked and buried under a mountain of "goods," unless he is determined in a materialistic culture to construct a Christian scale of values and to build his life according to that scale.

"Things"—righteousness: we are a lost people if somehow we do not learn to keep those two in tension. We need some things. But they have a way of needing us: pulling us in and holding us down and covering us up. Many a person who started out to be a Christian is dead and buried under

a monument of "things." Many a Christian conscience can no longer be heard above the roar of our late-model cars and the cackle and hum of our household gadgets. Many a Christian steward has lost his way amid the allurements of Wall Street or its lesser suburbs. And the tragedy is that this can happen almost without our being conscious of it. It can happen without affecting one's good standing in most churches—even Mennonite churches.

But the devotees of "things" are "Gentiles," not Christians. The Christian disciple will seek to be as free from the dominance of "things" as the Lord Jesus was. We must remember that in our materialistic circles the Master would have been considered very much a failure. How many are willing to fail with Him?—GOSPEL HERALD, April 21, 1959.

Rules for Home Education

The following rules are worthy of being observed by all who have the important duties of managing children devolving upon them.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand you mean what you say.
3. Never promise them unless you are quite sure you can give them what you say.
4. If you tell a little child to do something, show him how to do it, and see that it is done.
5. Always punish your children for willfully disobeying you, but never punish them in anger.
6. Never let them perceive that they vex you or make you lose your command.
7. If they give way to petulance or ill temper wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.
14. Teach them self-denial, not self-indulgence, of an angry and resentful spirit.

—*Herald of Truth*, August, 1866.

Being Something

By G. J. LAPP

Let your light so shine.—Matt. 5:16.

On our mantel piece, above the clock, is placed a carved image of three Japanese monkeys sitting side by side. One has his hands placed over his mouth, another over his ears, and the third has his eyes closed with his hands. They represent the national Buddhist motto of Japan, "I will speak no evil, I will hear no evil, I will see no evil." One can find this image in many a Japanese home, especially those of the more refined and morally inclined of the Buddhists. It teaches the highest morality that Buddhism has to teach. Unless we stop to think, we will naturally conclude that this would be a splendid thing to have in every home. There certainly is virtue in knowing when to keep the mouth closed, or when to close our eyes to the evil about us, or when to stop our ears to the seducing sounds that would allure us from the path of rectitude.

If you will note carefully the motto, it is put negatively and leads one to being nothing. It is said that some people are so good that they are good for nothing and Buddhism would lead to just that place. The Buddhist monk shuts himself up in a monastery where he strives to become as much a nonentity as possible by practicing the negative principles of his religion.

By contrasting with this the teaching of the Saviour, "Let your light so shine," we see in the Christian religion a positiveness which makes it incumbent upon every believer to take his stand regarding the evil and the good. Place side by side with the Japanese image, one representing the motto, "I will speak that which is good, I will see that which is good, I will hear that which is good," meaning, of course, that the good is that which comes from God and His Word only, and one represents that phase of Christianity which spurs the true soldier of the cross on to aggressive warfare against the wrong.

There is, I fear, too much negative teaching. "Don't do this, don't do that," until our rules and regulations lead the church to be submissive to a long list of negations rather than to the larger list of positive scriptural standards to which the flocks of God may be brought. Negative teaching in the abstract tends to leave those who are taught in a stunted condition where they will remain void of developed judgment, and a true knowledge of what is consistent and right. (This does not mean that the "thou shalt not's" of the Bible should be ignored.—Ed.) Positive teaching in holding up the high ideals of holy Scripture will develop in the hearers the true conceptions of what is consistent and in keeping with Gospel teaching.

This does not mean that there should not be shrill warnings against what is wrong and against what will lead the soul to perdition. But the teaching which holds up the wrong only and does not supplant it with manna from on high, leaves the soul, penitent perchance, but void of that spiritual food by which it should grow. (Amen.—Ed.) It is not enough that we cry out, "Abstain from that which is evil," but that we lead souls to "Do that which is good." The crying need of the day is to represent the religion of the Lord Jesus Christ according to the teaching of: "Pure religion and undefiled before God and the Father is this, TO VISIT THE FATHERLESS AND THE WIDOWS IN THEIR AFFLICTION, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD" (Jas. 1:27).

Dharmari, C. P., India, July 22, 1914.

—GOSPEL HERALD, Sept. 3, 1914.

A Prayer FOR THIS WEEK

Through each day of the coming week, give us, O God, clear vision of Thyself. Let us see Thy holiness, and so loathe sin and self. Let us look on Thy love, and thereby be melted for Thy use and purpose. Let us behold Thy grace, and thus be strengthened for every task. Reveal to us Thy eternal power, that we might never falter in faith. Expose to our earth-dimmed eyes Thy glory, and we shall be conformed to Thy likeness. Thus wilt Thou find in us room for Thyself, response to Thy will, and delight in Thy law. We pray through Him who revealed Thee to us, and through whom we too may show forth Thy praises, Jesus Christ. Amen. —J. H. Mosemann.

—GOSPEL HERALD, Feb. 8, 1949.

Compensation

By JOHN L. HORST

Due to the dangers and complexities of our modern industrial life various compensation laws are written on our statute books. But the law of compensation was written in nature and in the Bible long before it found a place in modern legislation.

"Each loss has its own compensation," is an old saying that has a universal application. Somewhat similar is the proverb, "Every advantage has its disadvantage." For instance, the person who loses his eyesight acquires such keenness in hearing and other senses that he gets along amazingly well. The person who loses his right hand learns

to work just as skillfully with his left. Conversely, the person who is on the highest rung of the ladder is subjected to the greatest danger.

But the measure of compensation one realizes through a loss sustained often depends upon his attitude toward it. Many people have received rich spiritual blessings through suffering financial loss. Many have found their greatest happiness through trouble and hardship. Ridicule, opposition, and even persecution have often worked for the good of the people. An automobile manufacturer of days past had as his motto: "Every knock is a boost." And the more people ridiculed his product the higher his sales soared. We know also that the church has made some of its greatest advances spiritually and numerically in times of persecution. "The blood of the martyrs is the seed of the church," is accepted as a great truism.

We should notice too how the law of compensation is written in the Bible, both Old and New Testaments. The Proverbs are especially rich in such quotations as: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25).

Turning to the New Testament Jesus said, "Give, and it shall be given unto you" (Luke 6:38). And then He gave the two sides of the picture in this great statement: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). He who clings to his self-will and selfish interests finally loses all, a grim compensation for his self-centeredness. He who denies himself and follows Jesus finds a life that is real and abundant and eternal.

Paul states the law of compensation by using the illustration of the harvest: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

Emerson wrote a great essay on "Compensation" in which he also brought out this two-sided truth—that both evil and good will be rewarded with a just compensation. A few of his statements are: "You cannot do wrong without suffering wrong. . . . On the other hand, the law holds with equal sureness for all right action. Love, and you shall be loved."

Finally, Paul sums up God's law of compensation thus: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

—GOSPEL HERALD, Feb. 12, 1957.

What the Gospel Herald Brings to You

By Ellrose D. Zook

On Jan. 1, 1864, one hundred years ago, the thermometer stood at 30 degrees below zero. Twenty-eight-year-old John F. Funk had just finished wrapping and mailing the first issue of the *Herald of Truth* in both the English and German language.

"But Funk's heart was warm," writes John A. Hostetler. "His ambitions were kindled with a deep desire to render service to God, whom he thanked fervently for having led him thus far, confident He would lead him still further."

After working ten hours a day as a book-keeper for McMullen, Funk, and Company, he edited manuscripts, wrote letters and editorials, learned the German language for editing the German edition of *Herald of Truth*, saw that the paper was printed properly, and stayed up many late hours folding and mailing the paper.

The subtitle to his paper reflects something of his vision: "A Religious Monthly Paper, Devoted to the Exposition of Gospel Truth and Promotion of Practical Piety." In the first issue he wrote that the paper was to reflect "our own sentiments, our own views; . . . [and advocate] our own doctrines and principles, declaring the truths of the Bible, in all their simple purity, showing forth the true way of life as taught by Jesus Christ."

The Church Starts a Paper

Fifty-six years ago this coming April the Mennonite Church through its newly organized Mennonite Publication Board began to publish the *GOSPEL HERALD*. Two magazines, *Herald of Truth* (1864) and the *Gospel Witness* (1905), became one. The name of the new one was made up of parts of the names of its two predecessors.

As the years went by, the *GOSPEL HERALD* became known as the official organ of the church. It is "official" in these four ways: (1) It is authorized and published by an official body of the Mennonite Church, the Mennonite Publication Board. (2) It carries official statements and announcements for conferences and other church organizations. (3) Official minutes and reports are often reported in the *GOSPEL HERALD*. (4) The articles, editorials, and other features of the *GOSPEL HERALD* give non-Mennonite readers an idea of what we believe and practice as a church.

The *GOSPEL HERALD* cannot represent any congregation, small segment of the

church, any individual or group of individuals, or even a conference district. It attempts to speak for the whole church and thus at times opens itself to critics representing small groups or movements within the church.

Editors and Publishers

Since its beginning the *GOSPEL HERALD* has been published by the Mennonite Publishing House which is directed by the Publishing Agent of the Mennonite Publication Board. The Board as an agency of the church has prayerfully selected the three editors that have served and has given to them the formula or plan for the paper.

Let us see what these editors have said briefly about the paper: Daniel Kauffman (1908-43), the first editor, wrote: "It shall be the aim of the *GOSPEL HERALD* to defend and promulgate the doctrines of the Bible and of the Mennonite Church; to

labor for the promotion of love, unity, peace, piety, and purity in the home and in the church; to encourage the spreading of the Gospel by means of pure literature, mission work, and evangelistic efforts; to serve as a medium through which the whole brotherhood may keep informed as to the condition, work, and progress of the church."

Paul Erb (1943-61), the second editor, wrote: "The *GOSPEL HERALD* is the official church organ of the Mennonite Church, and therefore contains announcements, reports, and promotional material for all the church-wide organizations. It gives the news that one needs to keep acquainted with the ever-expanding program of the church. . . . Its articles on doctrinal and practical subjects reflect the thought and life of the church. Its editorials and news comments interpret the current religious scene, both Mennonite and non-Mennonite."

John M. Drescher (1961-), the present editor, writes: "The *GOSPEL HERALD* serves the Mennonite Church as its official publication. Its informational material is designed to give an awareness of the work, witness, growth, mission, and needs of the church. Its inspirational material is planned to build up the body of Christ in love, unity, peace, and purity, and to inspire to evangelism and growth. Doctrinal teachings reflect the thought and life of the



Format changes in Gospel Herald



John M. Drescher, present editor of *Gospel Herald*, and Ellrose Zook, executive editor of Mennonite Publishing House

church. Its pages contain promotional material, reports, and announcements of church-wide organizations."

The editor has the life and work of the whole church at heart as he plans each issue of the *GOSPEL HERALD*. He wants to keep the whole church informed about its life and growth, to use its pages for sharing the opinions of members of the church, to exhort and encourage believers to live faithful and godly lives, and to challenge them into service for Christ and the church.

Now the Readers

In a survey of a sample of the whole readership of the *GOSPEL HERALD* we learned that you as readers like best the news notes and features: Field Notes, Mission News Notes, Items and Comments, and the Obituaries, Marriages, Birth Announcements, Anniversaries. You like second best the editorials; third, the articles; and fourth, the departmental features or special pages. We learned, too, that you would like more articles on Bible doctrine, written simply and clearly.

At least one editor has told me that he has lost considerable sleep at times over bitterly critical letters written to him by readers. The experienced editor knows that one or two sharp letters out of a total of thirty or forty thousand readers can, but should not, have an undue amount of influence. However, the survey also showed such an overwhelming appreciation for the paper that the critical letters appear to be personal attacks upon the editor. So the editor needs to exercise the grace of God at these times.

The editorial staff at the Mennonite Publishing House has a set of *Guides* to help the editor in his choice of pictures

and articles and in his work of editing the paper. Any reader may have a copy of these guides by writing to the Executive Editor.

For many years the *GOSPEL HERALD* did not carry any pictures except in its *Mission Supplement*, now no longer published. No one seemed to know the reason for this except that it seemed to be an editorial tradition as well as a preference of most readers. All other editors used pictures in their publications and I imagine that most or all of the magazines received by readers had pictures in them, both religious and secular.

Today at the encouragement of many readers the editor not only uses pictures but attempts to plan an attractively arranged paper. As rapidly as the budget will permit, steps will be taken to improve the appearance of the paper.

The readers of the *GOSPEL HERALD* are the adult members, men and women, of our homes, churches, and communities. As parents they need to know what is happening in the church in order to teach and guide the children in the home. As mem-

bers and workers in the congregation they need also to know about the organizations, emphases, missionary activities, and growth of the church. This information also supports and encourages them in their witness and service for Christ in their community relationships.

The Every-Home-Plan makes it possible for every home to receive the paper and to make it a part of the religious life and conversation of the home.

The writers for the *GOSPEL HERALD* are for the most part its readers. The editor welcomes sincerely any queries regarding ideas for articles or features a member of the church wishes to write about. Except for the Readers Say column, may we encourage you to write to the editor about your idea before you spend time and effort in writing the manuscript.

In summary we might say that the *GOSPEL HERALD* is a grand "circle letter" to all of us involved in the life and work of our church. Its news, encouragements, testimonies, and even reports and announcements are published as a demonstration of the good news of the Gospel of Christ.

Suggestions for Family Worship

By GEO. R. BRUNK

1. *Strive to make it a real worship experience for all*, including the children. It is possible to have the appearances of an altar in the home and still not engage in meaningful worship. An altar is the place where God and His people meet. Parents are challenged to lead their children into a consciousness of God's presence. The main thing in family worship is to worship. That is more than just "saying" prayers.

2. *Avoid being monotonous and dry*. One may get into the habit of always using the same expressions in prayer and of making the same requests. Prayers should not be mumbled or muttered in a way that it is not possible to follow. There should be animation and real spirit in our praying with the family. Moreover, the order of the worship ought to be varied from time to time. Our task as parents is to make family worship interesting to the children as well as profitable. It must be so in order to be a blessing to them.

3. *Make necessary adaptations to the family group*. It cannot be family worship unless it is adapted to the children also. Where there are children it will require thoughtful effort on the part of parents to get down to their level. Be careful to provide something they can understand and enjoy. Stories read, or preferably told, have a great appeal to children. Continuous reading of heavy passages may destroy their interest. The time and place of meeting for family worship should also be determined in the light of the family situation and need.

4. *Try to be informal in family worship*. This is not to be at the expense of order and quietness. There must be warmth, liberty, and freedom of expression rather than coldness and formality, which tend to kill the spirit of worship. There might well be a discussion of some spiritual truth which has been read from the Bible, perhaps an application of it to any family needs. Questions from children should be seized upon as golden opportunities for planting truth, and should be answered patiently even if it does change the course of the worship as planned.

5. *Encourage each member of the family to participate*. If one member of the family always does the reading and the praying, there is little else left for the others to do but listen. Children and young people usually are glad to take part when invited to do so. They will appreciate this family experience if they also may read and pray or tell a story, or lead a favorite hymn. Children may even be asked to plan the worship exercise.

6. *Be brief and fresh*. This must be watched particularly if children are small. They are incapable of long periods of sustained interest. They should not be wearied with long, difficult doctrinal passages and prayers which belong in the secret closet. Better be brief and interesting than tedious and dry.

Denbigh, Va.

—*GOSPEL HERALD*, Jan. 25, 1949.

*Pastor Zentz and Missionary Halteman take
a backward look at the Mission Pages*

Missions Section in Retrospect

By Levi C. Hartzler, *former Gospel Herald Missions Editor*

Christmas dinner over, Pastor Zentz invited his guest, retired missionary Paul Halteman, to his study for a chat while the ladies cleared the table and washed the dishes. A visit to Pastor Zentz's study was usually an inspirational experience, not because it was so elaborately furnished, but because it revealed devotion to a task.

Rows of bookshelves lined one side of the room. A rocking chair stood in one corner with a floor lamp beside it, while a day bed decorated with several homemade pillows flanked the shelves at the other side. An office desk equipped with a typewriter and covered with correspondence and well-thumbed reference books stood at right angles with the windows and behind the desk a steel file four drawers high graced the corner. A magazine table containing the latest copies of religious magazines stood by the window between the desk and the door. A recent map of the world hung on the wall above the couch. Behind the door well-marked maps of the local city and county were taped to the wall.

Missionary Halteman, stepping into the study, was attracted by the careful arrangement of the books according to subject matter. One third of the shelves were given to books on missions and evangelism. Along the bottom shelf Halteman noticed bound volumes of church periodicals. He was amazed to find a complete set of bound GOSPEL HERALD.

"How have you been able to get such a complete set of our official church paper?" questioned Halteman, turning to his host.

"Well, you see, my father believed that to do a good job in the present, one must keep in touch with the past. He saved all his papers and always tied them together a year at a time. Several years ago I took them to Scottsdale and had them bound so that they would be more easily usable. You'd be surprised how often I refer to those old copies, particularly the indexed copy at the end of each year."

"What do you suppose was being said about missions in the first issue? Let's see, here it is, April 4, 1908. There's a big,

bold-faced heading, MISSIONS, with four columns of material: a mission directory—foreign missions, home missions, and benevolent institutions—and news articles from different areas. Looks as if the editor wanted the church to know about missions."

"Yes," replied Pastor Zentz, "Bro. Daniel Kauffman continued the policy which had already been set in the *Gospel Witness*, one of the forerunners of the *HERALD*. Here, look at this," and Zentz took from the shelf another volume which contained copies for the last several years of the *Gospel Witness*. Each issue contained the same heading for missions followed by the directory and several news articles.

"You make me curious," continued Missionary Halteman. "Has this interest in missions by the editors continued down to the present?"

"It certainly has. I made a study of that question for a mission meeting once and found that the *HERALD* has gone through about three different cycles in publishing mission materials. The one which you have just discovered continued until 1916. Then because of increased mission information being disseminated by returned missionaries and by the Mission Board officers, the



With the Nov. 11, 1952 issue of *Gospel Herald* Levi Hartzler, author of this article, assumed editorial responsibilities from J. D. Graber. Levi edited the *Missions Pages* until Sept. 1, 1959, when Boyd Nelson succeeded him.

demand for better mission coverage aroused some agitation in favor of a separate missions magazine.

"However, instead of publishing a missions magazine, the General Mission Board executive committee at its Feb. 15, 1916, meeting decided that a sixteen-page *Mission Supplement* should be published with the *GOSPEL HERALD* once a month. This monthly supplement containing mission articles and regular reports on Mennonite Relief Committee activity continued until the end of 1947. Mission news items continued to appear in the *Field Notes* section. Those who edited the supplement included J. S. Hartzler, J. A. Ressler, and John R. Mumaw."

"I can remember the *Mission Supplement* quite well because I used to read the mission articles about India before I went to the field. But why was it discontinued?"

"During the 1940's the mission program of the church expanded very dramatically. Up until the Puerto Rico mission program was inaugurated in 1943, the church had three major mission fields: India, Argentina, and Tanganyika. All of the other fields have been established since that time. Following World War II the General Mission Board again felt the pressure from the constituency to establish a separate missions magazine. By that time the *GOSPEL HERALD* contained a weekly section entitled 'With Our Missionaries' and many of the field notes continued to relate to mission activity. In addition MCC carried a regular weekly column in the *HERALD*. All these were in addition to the monthly *Mission Supplement*.

"After reviewing the situation with Publishing House officials, the Mission Board decided once more to use the *GOSPEL HERALD* for disseminating mission information rather than publishing a separate magazine. The plan now called for six pages of mission material weekly instead of the monthly 16-page supplement. In addition, all relief and service news would be included in the 'Mission Pages.' So it is that since the Jan. 5, 1948, issue mission and relief and service materials have been grouped together in a six-page section of the *GOSPEL HERALD*. This is the third phase of publishing mission materials in the *HERALD*.

"By 1948 the development of audio-visual equipment made possible more effective promotion of faraway mission projects. Many independent organizations were bombarding members of the church for support. Pastors and other church leaders urged more effective promotion of our own church program, particularly through the accepted channels. More care needed to be given to attractive presentation of the mission program. Missionaries were encouraged to use part of their time interpreting their work to the supporting constituency at home. This meant carefully planned ar-

ticles illustrated with equally well-planned pictures."

"Yes, we used to think that writing a report for the folks at home was extra work, but I can remember when Bro. Graber wrote to us insisting that we prepare good publicity as part of our work. Getting good pictures was one of the difficult jobs. However, we soon assigned the publicity task to one of the missionaries who was best equipped to handle the work and charged the costs to the regular mission budget. By the way, the Mission Pages were first edited at Scottsdale, I believe. What caused the change of missions editor to the Elkhart headquarters?"

"Ford Berg, who served as the first editor of the Mission Pages, tried hard to get the necessary information for news and the articles from the missionaries. He did a good job, too, but it soon became evident that the editor, the one responsible for gathering and editing the news, should be nearer the source. Therefore, the missions editor responsibility was transferred to Bro. J. D. Graber, secretary of the Mission Board, at Elkhart, Ind., the first of July, 1951. Bro. Graber secured a special secretary to assist him with this responsibility, Tillie Yoder Nauraine."

"But how could Bro. Graber do this work in addition to the many other responsibilities which he had to carry as secretary of the Mission Board?"

"He didn't continue too long. The increased pressure from the constituency for more mission information caused the executive committee of the General Mission Board by the fall of 1952 to authorize the establishment of a secretariat for Publicity and Church Relations, which was later changed to Information Services. One of the responsibilities of this secretariat was to edit the Mission Pages of the GOSPEL HERALD. The Publishing House and Publication Board co-operated by naming this person missions editor. This placed the re-



Twelve headings used in the past symbolize the types of materials which appear in the Missions Pages

sponsibility for the Mission Pages in the hands of a person who was giving full time to the promotion of missions and service. Levi C. Hartzler served in this capacity from October, 1952, until August, 1959. Since that time Boyd Nelson has served as missions editor.

"In addition to providing a missions editor, the Mission Board has also been granting a substantial financial subsidy for the HERALD since 1957 because of the large amount of missions materials appearing in the magazine and because of the increased costs of publication."

"I have often wondered," mused Missionary Halteman, "who decides what is to be included in the Mission Pages and what is to be included in the remaining pages of the HERALD. I have seen mission articles on the front page, if I recall correctly."

"I asked about that at Mission Board meeting last summer. It seems that there are times such as Missions Week when the lead article should emphasize missions. The editor and missions editor agree on an arrangement. I understand also that the editor of the HERALD feels that missions are too much an integral part of church life to be separated completely from other

material and isolated as something completely separate. The main purpose of the Mission Pages is to provide easily available mission information and promotion, not to monopolize mission news.

"Did you ever notice the variety of activities that are promoted in the Mission Pages? First of all, there is the mission news which more recently has been presented by mission location but may also appear in brief personal notes. Articles well illustrated with significant pictures like the ones on Nepal and Somalia in the Dec. 17, 1963, HERALD keep up reader interest. Special columns such as 'Missions Today' and 'Your Treasurer Reports' provide inspiration and facts which make praying and giving meaningful.

"The Foreign Mission Directory appeared first in October, 1948, as a part of the Mission Pages. However, since March, 1961, 'Missionary Addresses' have appeared in an insert in the HERALD twice a year. Changes in address appear in Mission News regularly as they occur. Beginning in September, 1962, missionary appointments appeared under the title, 'Deputation Schedule,' which has been a regular feature since June 18, 1963.

"In July, 1963, another feature, 'Your Overseas Missionaries of the Week,' was inaugurated to keep the constituency acquainted with missionary families, their previous life, and their present assignment."

"It seems to me that I have seen activities publicized in the Mission Pages other than just home and foreign missions," interrupted Missionary Halteman.

"Why, yes. Service in hospitals and homes, I-W service, Voluntary Service, and overseas relief and Pax service are all a part of the church's world-wide witness. From the beginning of the Mission Pages in 1948 these have been included both as news items and as feature articles. This has also been true of radio broadcasting.



J. D. Graber, first missions editor at Elkhart, worked with Tillie Yoder Nauraine (l.), publicity secretary, and Esther Graber, office secretary, on materials for the Missions Pages.



Present missions editor is Boyd Nelson. Marian Hostetler, who was editorial assistant 1958-60, is presently a missionary in Algeria.

For a long time the 'Mennonite Hour' and associated broadcasts were well publicized in a weekly column entitled 'Broadcasting.' These items now appear along with other items from the same location with a proper date line.

"For a number of years the women's organizations, presently known as the Women's Missionary and Service Auxiliary, carried a regular column in the Mission Pages, first as 'Sewing Circle Notes,' then as 'Women's Activities,' and finally as 'WMSA Weekly Notes.' However, since July, 1961, this column has disappeared except for special announcements since all news about the WMSA appears in that organization's monthly paper, *Voice*."

"Seems to me as though a missions editor must have a very wide knowledge of many activities in order to do his job effectively."

"That is certainly correct, for we have

not mentioned everything yet which appears in the Mission Pages. Promotion for fall and spring missionary days and for mission study materials appears regularly. Thus the Mission Pages are used to promote other mission promotion materials. Oh, hello, ladies. Dishes all done? We'll be with you in a minute.

"By the way, Paul, I remember one more thing Boyd Nelson, present missions editor, told me at Mission Board meeting. A real attempt is made to include in the Mission Pages information about local, district, and church-wide mission effort. The official publication of the church should include all of these areas since the church is organized to operate this way."

"Seems to me that a lot of personal effort goes into keeping us all informed about the mission program of the church through the *GOSPEL HERALD*," mused Missionary Halteman.

means have access to his official church organ. It is clear, therefore, that if missionary information and promotion can use this vehicle for circulation, this is a great advantage. It would take a long time to build up a circulation comparable to that already enjoyed by the *GOSPEL HERALD*. Even if a separate missionary magazine were launched, the *GOSPEL HERALD* would have to continue and would still have the same demands on the church membership for subscription. This would in itself be rather formidable competition. We conclude, therefore, that circulation-wise the missionary information becomes much more widely disseminated as it goes out week by week as a part of the *GOSPEL HERALD*.

* * *

3. From the viewpoint of cost alone we are better placed with our Missions section. We do give, as a Mission Board, a subsidy to the *GOSPEL HERALD* for the use of the Missions section. The subsidy is further enhanced by the fact that the editorial staff at Elkhart edits and prepares the material for its section and submits the copy to Scottsdale in finished form. All this adds up to a really sizable subsidy. But if we should publish our own missionary magazine, our editorial staff would have to be increased and the printing and circulation costs also would have to go much higher. We conclude again that financially we have advantage in keeping the Missions section in the *GOSPEL HERALD*.

* * *

4. Having looked at the question in a positive way we should, however, not be blind to some of the weaknesses of the present practice. It could be argued with some merit that many people would read more about missions if the material were attractively and dramatically presented in a separate magazine. The *GOSPEL HERALD*, featuring every interest and aspect of the church program, is, after all, a sizable paper. Most people simply do not have enough time to read it all carefully and no doubt many, many people just skip over the Missions section. Missions thus seems too much like just another church function rather than the dramatic and imperative central task of the church, which it in reality is.

The mission and evangelistic task of the church needs to be integrated in the total church concern, as we saw in our first paragraph, but it also belongs in a prominent position, and needs constantly to be dramatized and symbolized in various ways. A separate magazine would aid in doing this.

From the editorial point of view it is really not standard practice to have one section of a magazine edited and prepared so far from the main editorial office. An editor must be able to control his policies and have a clear line of direction over

(Continued on page 110)

Why do five or six pages of missions material appear in every Gospel Herald?

Missions Section or Missions Magazine?

By J. D. Graber

Many denominations have what they call a missionary magazine. It is universally admitted that missions should be promoted in the church. Just how it is to be done is the question. We used to have a monthly Mission Supplement to the *GOSPEL HERALD*. This was a missionary magazine, in a sense, but still did not conform to that image closely. It contained no current mission news and contained mainly missionary articles of general, long-range promotion.

Following this we developed the idea of a regularly weekly section in the *GOSPEL HERALD*. This added somewhat to the total space allocated to missions. The Mission Supplement used to contain sixteen pages, while we were now allocated five to six pages per week, making a monthly total of over twenty pages.

Being now a weekly feature, fresh mission news could be printed. Pictures were also introduced at this point so that more and more the Mission Pages of the *GOSPEL HERALD* took on the nature and appearance of a missionary magazine.

What, then, are the arguments in favor of a Missions section in the weekly *GOSPEL HERALD* over a separate missionary magazine? The answers could be fourfold:

1. Missions belong closely integrated in the total church program and concern. For too long has the church (Protestantism in general) considered missions a side issue; important, yes, but still not integrated into the central concern. We are seeing more

clearly than formerly that the church herself is the mission. She does not merely engage in missions as a desirable activity, as an elective, as it were, but she lives by missions "as fire exists by burning." In the early church it was the apostles, bishops, and elders who were also the evangelists and the missionaries.

A separate missionary magazine would again admit the fatal dichotomy between church and mission. It would symbolize the fact that there is a group of people in the church interested in missions but that not everyone has this interest. Too often we have spoken of those in the church who are "mission-minded." When, however, the official church leadership is not much interested in missions, there is sometimes no other choice for those with a sense of missions but to proceed independently.

This, however, is an admission of failure. We have been careful always to assume that missions is the concern of the whole church. This viewpoint is symbolized by the fact that our Missions section is part and parcel of the official church organ. This is indeed a significant symbol.

* * *

2. There is also a very practical reason for keeping the Missions section attached to the *GOSPEL HERALD*. The *GOSPEL HERALD* enjoys a large circulation, constantly increasing through every member enrollment and by other means. Every member of the Mennonite Church should by all



MISSION NEWS

Augsburger to Visit India

Myron Augsburger, Harrisonburg, Va., has been asked by the Evangelical Fellowship of India to come to India in the summer of '64 for a series of conventions in northern India hill stations.

The Mennonite churches in India are also inviting him to minister to them during this time.

Bro. Augsburger is planning to take his wife, Esther, along with him. India is the land of her birth and she is eager to see it again. Mark and Paul Kniss, her brothers, are looking forward to this visit too.

One of these conventions will be in Darjeeling, where Sister Augsburger went to school. Another will be at Mussoorie, where the Mark Kniss children are now in school and where the Missionary Language School is located. Many missionaries and nationals from central and north India will attend these conventions. Pray for these conventions and for Bro. Augsburger's ministry to the India Mennonite churches.

Librarian to Montevideo

Rosemary Wyse, Archbold, Ohio, left Jan. 6 for Montevideo, Uruguay, to lead leadership to the organization of the library at the inter-Mennonite Biblical Seminary there. This is a special voluntary service assignment.

Last summer she went to Colombia and taught in the General Conference Mennonite school in Cachipay. Later she went to Ibagu in Colombia and reorganized the library of the normal school. This is the school with which the General Conference Mennonite Board of Missions co-operates in the training of Christian leaders for Colombia. It is operated by the United Presbyterian Church.

Sister Wyse has a degree in library science and also teaches Spanish. Her services in these countries have been invaluable.

Parcels to Russia

The Frankfurt, Germany, Mennonite Central Committee office is prepared to expand its program for sending parcels to Russia. Elfrida Dyck, wife of the European MCC director, gives each parcel individual care. The major contents of most parcels are purchased in Frankfurt where substantial discounts are available on quality materials.

Parcels sent from Europe are cheaper than those sent from Canada (1) because of reduced shipping charges due to shorter distance, (2) because the Frankfurt office does it as a service of love, without commission, and (3) because most agencies not only charge for the service rendered but also sell the contents and make a profit on

that as well, whereas MCC buys the parcel contents at considerable discounts.

It is recommended that a parcel should be nearly 44 lbs. (20 kilos). The license, which is \$2.50 per parcel, is the same for each parcel regardless of its weight.

People from Canada, the U.S., and Germany, who send requests for parcels, with few exceptions, are expected to pay the full price of the parcel, including the postage and all costs. All garments and items sent to Russia must be new.

Send your requests to Mennonite Central Committee, Eyseneckstrasse 54, Frankfurt/Main, Germany.

Relief Costs Decreasing

A five-year survey on the cost of processing and packing relief supplies at the four MCC-owned clothing centers shows that the average cost per pound has decreased.

In spite of salary and price increases for packing supplies since 1961, it is remarkable that the average cost per pound has gone downward from 6.65¢ in 1961, to 5.58¢ in 1962, to 5.11¢ in 1963.

MCC material aid director, John Hostetler, believes that efforts must be made to further reduce the cost. His goal is to bring the expenses below 5¢ per pound.

Nurses and Teachers Needed in Puerto Rico

"At least six nurses are needed at Mennonite General Hospital, Aibonito," reports Voluntary Service Director John Lehman following a recent administrative trip to Puerto Rico.

Bro. Lehman reports that nurses working there presently work as high as 50 to 60 hours a week. The six additional nurses are needed between February and August, 1964.

The hospital in Aibonito has been in operation for five years. Its growth has been outstanding. In 1958, a total of 1622 patients were admitted, 313 babies delivered, and 11,686 clinic patients treated. In 1963, five years later, 3,294 patients were admitted, 906 babies delivered, and 32,554 clinic patients treated. Because of this tremendous growth, local health authorities recommended an enlargement of facilities.

Hence, the construction of a 16-bed enlargement, additional office space, and a new clinic began on Jan. 7, 1964. The expansion will cost \$339,000, with the U.S. government allocating a \$254,000 grant toward the expense. The hospital is responsible for the remaining \$85,000. The buildings are scheduled to be completed by October, 1964.

Bro. Lehman further observes that "the hospital is surprisingly well known over the island. The health department has been most helpful in getting government approval for the expansion. Local industry is very sympathetic and the local community is forming a committee to raise the hospital's \$85,000 share of the expansion cost."

Nurses are also needed in northern Alberta, Mathis, Texas, and in other hospitals and homes for the aging operated by the General Mission Board.

Your Treasurer Reports

Our church's witness overseas has many channels of witness and service. The long-term missionary is central in building the church and in helping the national Christian to accomplish outreach in his country.

Short-term teachers, medical workers, relief workers, and other volunteers contribute to the educational and physical needs of many areas. Christian compassion carries with it a significant message of the Christian Gospel. Radio programs and Christian literature reach people with the Christian message and help support the effort of the workers serving in all areas of the church's program.

Is this witness and service significant in our day? Is it meeting problems in a real way? Are souls finding Christ? Reports and letters coming over my desk indicate that the answer is "yes" to these questions. New hope and peace is found and understood, in many cases, in a deeper way than we here in our American culture and economy understand. This means that your dollars, your prayers, and your brethren who dedicate themselves to serve are helping to carry out our Lord's commission to the church. Let us continue in faith to further extend this witness at home and especially overseas.

—H. Ernest Bennett.

Bro. Lehman also reports that seven teachers are needed for schools in Aibonito and San Juan. Elementary and junior-high teachers are needed with some Spanish training. Teachers are also needed to teach English.

Interested persons should write to the Personnel Office, Box 316, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

Lay Leadership Training

A training course for laymen of the Bihar (India) Mennonite Mission is being held at Chandwa from Jan. 13 to March 30, 1964. Paul Kniss serves as principal of the eleven-week institute.

Six families from the Mennonite church and three families from the Brethren in Christ church in north Bihar are expected to attend. Included in the institute are Bible classes, story hour and supervised play for the children, training in home-making, baby care and reading material for the mothers.

Men and women will be together for some classes, such as Bible memory work, doctrines, stewardship, family budget, etc. Also included are classes in health and farming methods.

Concerning the institute Paul Kniss says, "It is hoped that this institute will strengthen the church by giving the selected families a good course of Bible instruction and also enrich their daily lives by the practical teaching given."

"When they return to their homes and fields, they should be better neighbors, better farmers and homemakers, and, most important, better Christians and wives. They should be able to provide leadership in their small village congregations, so that these congregations will not be dependent on mission-paid workers."

Last of Chickens Sold

The last of the 500 broiler chickens that were a part of the local agricultural project at Marlboro, Alta., were sold by Christmas time, reports VS-er Bill Lauterbach.

Don McCammon, associate director of VS under the General Mission Board, reports that plans are under way to buy a batch of laying chickens as the next community project. Community people will buy the chickens at about the age of 18 weeks for the purpose of beginning and maintaining a small enterprise for themselves.

VS-er Sherman Kauffman will head the new project.

Kauffman Visits Canada Churches

Nelson Kauffman, Secretary for Home Missions, participated in Edmonton (Alta.) Bible School from Dec. 30, 1963, to Jan. 3, 1964, and visited nine congregations of the Alberta-Saskatchewan Conference, Jan. 5-21.

Bro. Kauffman made his visit upon the request of the conference co-ordinator, Stanley Shantz. Bro. Kauffman states that the purpose of his visit was "to share with each pastor and congregational leader in a study of objectives, goals, and problems of each congregation, with a view to planning for the utilization of all resources to do the mission which the church has set for itself in the respective communities."

Bro. Kauffman further observes that "congregations show readiness to explore new ways and means of reaching people with the Gospel; a seeking of counsel on the matter of business involvement of pastors; and a recognition of the opportunity to provide counsel to the large number of young people in high school and university, and to enlist their co-operation in beginning new churches in urban areas."

Don McCammon, associate director of VS, also participated in the Edmonton Bible School. Following his stay there, Bro. McCammon made an administrative trip to VS units in the Alberta-Saskatchewan area.

Hokkaido Churches Study

The annual winter Bible school of the Hokkaido (Japan) Mennonite Church was held Jan. 2-5, featuring a depth study in Habakkuk. Pastor Homma, formerly of the Kyushu congregation and now serving in Tokyo, acted as main teacher.

Commenting on the study, Missionary Ralph Buckwalter says, "Much of the value of this brief spiritual discipline experience came from the common life together in cramped and not-too-well-heated second floor rooms. But it was a happy, warm fellowship of sharing personal experience, frank discussion, and prayer and praise.

"Pastor Ishimoto and Ashoro Christians reflected their unity of heart and purpose in hosting nearly thirty co-workers from eight of the ten Hokkaido congregations."

Bro. Buckwalter further reports that "during the following week, Jan. 7-10, some twenty Christian workers and church leaders met in Obihiro for a special Evangelism-Anabaptist Seminar. The theme was 'The Gospel for the Whole World,' and was intended to be a practical training experience for effective evangelism."

"Radio Pastor Akira Hatori was able to give three days to this ministry. Studying Anabaptist beginnings and sharing the vision of these sixteenth-century Christians

Overseas Missionary of the Week

Marian Hostetter



Marian Hostetter, formerly of Orrville, Ohio, is presently serving as a missionary in Algeria. She serves under the Mennonite Board of Missions and Charities.

Meeting with almost 100 boys and girls weekly in various classes is Marian's present way of reaching Algerians. Some of the children attend her Bible and crafts classes. She helps teenagers to read and write for the first time, or assists others who need extra help and encouragement.

She, with other Mennonites in Alger, attends a session of Bible study and fellowship every other Sunday afternoon. The "off week" the missionaries have an evening prayer meeting at Robert Stettens, also serving in Algeria.

Marian graduated from Goshen College and attended Goshen College Biblical Seminary. She taught first grade in Orrville, Ohio, for two years. She has served three times in VS: four weeks in an international work camp at Linz, Austria; a summer at Camp Rehoboth, Ill.; and a year and two summers at Camp Landon, Gulfport, Miss. She has taught Sunday school, summer Bible school, and has sung in church choruses. She worked in Information Services at the General Mission Board as an editorial assistant, 1958-60, before leaving for Algeria.

and the implications of their witness for the church today formed an integral part of the seminar.

"Two evening meetings of witness open for the public with Bro. Hatori preaching and Christians sharing gave vital meaning to the whole study experience. Thank the Lord with us that the church is seeking earnestly to implement Christ's call to evangelize. Pray with us as local congregations and the whole church plan for continuous evangelism and for special meetings of witness this coming summer."

Wesley Richard, VS-er teaching in Obihiro, also relates an interesting experience. In a letter dated Jan. 15, 1964, he writes, "Just Sunday, after I returned from Kushiro for the first time in the new year, two young college fellows stopped in. They had been to church for the first time that morning. Both could speak English well enough to communicate."

"After getting various topics out of the way, the conversation led, haltingly, to questions they had about Christ. Was He declared to be God? Besides, other religions have some truth, don't they? What is truth? What is the right way? These and other questions are difficult in any language."

"But taking an English-Japanese New Testament, I turned to John 10. Jesus said, 'I am the . . . truth.' They had thought before already that either Jesus was God or mad. Their questions were persistent. They stayed for over an hour. At one point one said, 'I am not His sheep.' It was an honest answer. It is easy for them to try to 'understand' intellectually first. Pray with us for these students. They both have New Testaments."

Day of Challenge

For the first time in the history of Union Biblical Seminary, Yeotmal, India, a Day of Challenge was held. The seminary invited high-school seniors and college students from the co-operating missions and churches to visit. The response was excellent—sixty-five young people came. The biggest delegation of thirteen came from the General Conference Mennonite Mission.

The Day of Challenge had a threefold purpose—to acquaint youth with the Yeotmal seminary, to challenge youth to the Christian ministry, and to invite them to total surrender to Christ. Seminary students were in charge of the day's program. There were a total of twenty-six decisions, mostly for the ministry.

Heart to Heart Study

The Study Class series begun in January by *Heart to Heart* is continuing throughout February and March. Ella May Miller is using the text, "Growing with Your Children," by Ray Koonce, as the basis for this series of studies.

Already homemakers are getting real benefit from this study. From Des Moines, Iowa, a homemaker says: "I have received the book. . . I think 'Growing with Your Children' is a real, practical guide for anxious parents."

Talks in February are entitled, "When They Misbehave," "Teaching the Child About God," "Family Talk Tells," and "The Father Image."

More Bibles for More People

"We have been catapulted into a new age," begins the 1963 report of the advisory council of the American Bible Society. The report points to an alarming fact: "Christians numbered one third of the earth's population at the close of World War II. If present population trends continue, this fraction will have dwindled to one fifth by the close of this century."

"The world's growing population—a million a week—and the increase of new literates—seventy million a year—raise the demand for books to numbers never known before. There is no doubt as to the role the Bible must play in our new age. It is impossible to do the work of God without the Word of God."

As its part in bringing the Bible to the world's growing population, the American Bible Society's advisory council approved, in its November, 1963, meeting, the tripling of Bible distribution by 1966. Some of these Scriptures are simplified editions of Gospels for new literates; others are Braille editions for blind persons; and millions of copies have been distributed through the years in once-unknown languages and dialects.

Urie Bender, secretary for literature of the General Mission Board, serves as a member of the Society's advisory council.

Algeria Sets Up Library, Expands Relief

A small lending library has been set up for the boys of the Mechanics School, reports Missionary Robert Stetter, El-Biar, Algeria. Gary Unruh serves as librarian.

From the very first days of school the boys wanted books to take home, even taking some for little children which were the only ones available. Bro. Stetter further comments that "during the first library period 25 out of 30 fellows checked out books. A small number of New Testaments and Gospels (in French or Arabic) were included in the books available, and fellows seem to be interested in checking these out, even though they are not so colorful and interesting-looking as other books."

Regarding the relief program there, Bro. Stetter reports, "The team of Irene Bishop, Gerda Bogli, Peter Neufeldt, and Ron Stutzman arrived in Al-Asnam (Orleansville) about the middle of November. After spending some time getting an apartment set up, a warehouse cleaned and in order, and making contacts and acquaintances with officials, the first clothing distribution began Dec. 3. Until Jan. 1, three distributions had taken place, giving bedding and clothing to 8,374 persons (2,049 families). This included many orphans and widows."

"They will be distributing throughout the whole Al-Asnam (Orleansville) department, beginning with the most needy. In each case the mayors are responsible to prepare the lists of people, arrange for

hauling the bales to the distribution site, etc.

"There is a lot of work ahead for the group. So far they have distributed 285 bales of clothing. They have 375 more on hand and 1,275 in transit and due to arrive soon."

"From her experience in relief work in Europe, Irene made a few comparisons. She feels the poverty here is very great and is something of long standing. Although the poverty is perhaps greater, the people are less unhappy than European refugees she has worked with. These refugees had had many things which were taken from them, whereas the Algerians have never had these things."

"The group occasionally organizes English church services for English-speaking people in the area (from Save the Children Fund from England, International Voluntary Service, and some U.S. government soil and crop experts)."

Argentine Church Evangelizes

Missionary William Hallman, pastor of the La Falda congregation located at Cordoba, Argentina, reports a significant service there on Sunday evening, Dec. 29, 1963, when five adults were received into church fellowship by baptism.

At the same service five adults were received on confession of faith from other churches. One couple was from the Plymouth Brethren, another couple was from the Pentecostal church, and one was a young lady from the Baptist church. Bro. Sarkis Boyajian, the local lay pastor, led the meeting and Bro. Hallman officiated.

Bro. Hallman further reports that "on the previous evening, the young people and the chorus of the church presented the annual Christmas program in the vacant lot beside the church which was originally purchased for the building of the church. The program was tops and the evangelistic message at the end preached by Bro. Sarkis was accompanied by the Spirit's presence, for there was an immediate response to the invitation of five adults and five children."

"The first to respond was the owner of the public-address system truck that was pulled up beside the outdoor platform. The owner was so intent that the amplification be clear that the Spirit took the message right to his heart. The local railroad station agent also responded. His children are usually present in our Sunday school. The regular church attendance is between 70 and 80, but 285 persons attended the Christmas program."

Prairie View Hospital Offers Day Hospital Care

Prairie View Hospital, Newton, Kans., now provides community mental health services for citizens of Harvey County with the help of tax-supported funds.

The services began in mid-September, 1963. After six weeks, twenty-four different families had availed themselves of this service and regular consultations were under way with a number of community agencies. J. Winfield Fretz, then professor of so-

ciology at Bethel College, called together a small group of Harvey County individuals in December, 1961, shortly after the new Kansas mental health legislation became effective. In the following months successive open meetings were held with a wider representative group. Investigations revealed that professional groups in the county felt there was great need for counseling services which they were ill prepared to provide and for which people needed financial subsidy.

A steering committee, in making its recommendations to the county commissioners, called for the purchasing of psychiatric service from the Hertzler Clinic in Halstead and Prairie View Hospital in Newton on a contract basis, rather than building a new psychiatric center.

With Prairie View now serving the Community Mental Health Services on a contract basis, the day hospital program is also available as part of the outpatient services.

Patients come for varying lengths of time, from one-half day a week to seven days a week from 8:00 to 5:00. This enables the family member to retain his home life and frequently his job. Some patients, though still called "day patients," work at their job during the day and come only for the night or weekend.

Dr. Walter Lewin, who has the medical leadership for the day hospital program, says, "The day hospital makes possible a treatment program particularly suited to meet the patient's need without 24-hour-a-day hospitalization. The day hospital fills the gap between weekly one-hour outpatient appointments and total hospitalization."

Administrator Elmer Ediger points out that the day hospital service can be provided at considerably less cost than full hospitalization. For those living within a 35-mile radius this can serve as an economical alternative to many who might otherwise need full hospitalization in private or state hospitals. Those outside commuting distance may find temporary private homes in the community and thus have the advantages of the day hospital.

Appointed Executive Secretary

David P. Neufeld, chairman of the newly formed Mennonite Central Committee (Canada), has announced the appointment of J. M. Klassen of Winnipeg as executive secretary to serve on a full-time basis for a three-year term. Mr. Klassen formerly served under MCC in Korea and returned to Akron as assistant director of relief. For the last year Mr. Klassen served as executive secretary of the Canadian Mennonite Relief and Immigration Council.

With People in Service

Anna Marie Kurtz, missionary to Ghana, will return to the United States on May 31, 1964, for a three-month furlough. She plans to live with her parents at Leetonia, Ohio, during her stay.

Dana Troyer, M.D., 1727 S. 13th Street, (Continued on page 110)



Things to Think Of

The number of languages spoken is 3064. The number of men is about equal to the number of women. The average of human life is 33 years. One half die before the age of 17. To every 1,000 persons, one only reaches 100 years. To every 100, only 9 reach 65 years; and not more than one in 500 reaches the age of 80 years.—There are on earth 1,000,000,000 of inhabitants. Of these, 33,333,333 die every year; 7,780 every hour, and 60 every minute—or one for every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chance of life previous to the age of fifty years than men, but fewer after. The number of marriages in proportion of 75 to 100. Marriages are more frequent after the equinoxes—that is, during the months of June and December. Those born in spring are generally more robust than others. Births and deaths are more frequent by night than by day.—*Herald of Truth*, March, 1868.

Moving Onward

BY DANIEL KAUFFMAN

There is nothing that is more uniformly progressive than is the Christian religion. The Bible is full of admonitions encouraging us to press forward. "Grow in grace"; "I press toward the mark"; "Go forward"; "Walk in the light"; "Let us go on"; "run" are among the numerous Scriptures telling us to keep on making progress.

There is nothing more deceptive than counterfeit progress. People on a train, sometimes, conscious of the fact that the train starts and keeps in motion, are not aware that the train, though in motion, is going backwards. So with many Christian professors; they know that they are moving, but it is hard to make them realize that they are moving in the wrong direction. The motion satisfies them, and, as they see it, whoever fails to move in the same direction they are going is either an ignoramus or a narrow-minded bigot.

So the whole question resolves itself in-

to a determination of the direction in which we are moving. Referring to a moving train, its destination is determined by the direction in which it moves. The same is true of the progress of Christian professors. Which way are you moving, brother, heavenward or worldward? The mere fact of your moving suggests the idea of a destination. It is progress that in course of time transforms the tippler into a toper, the pleasure-seeker into a libertine, the user of idle words into a very profane man, the nibbler of tobacco into a tobacco fiend, the admirer of "nice clothes" into a fashion slave, the lover of money into an extortioner—and so on ad infinitum. The progress is there, but it is all in the wrong direction, resulting in ruin, unless sincerely repented of.

The child of God needs to set his face in the other direction. With an eye single to the glory of God, our affections set on things above, our lives "hid with Christ in God," our backs toward the world, and our faces toward Jerusalem, "let us go on unto perfection."—*GOSPEL HERALD*, June 19, 1924.

Evangelizing Meeting

The sixth Annual Meeting of the Menonite Evangelizing Committee was held in the church at Elkhart, Ind., on the evening of the 16th of January. The weather being very unpleasant the attendance was small. Bro. Samuel Yoder opened the meeting by prayer. The Treasurer's report showed that the total amount of money received for evangelizing purposes during the year was \$475.12. The amount of money used out of the funds by ministers in traveling to preach amongst smaller churches and scattered members was as follows:

| | |
|------------------------------------|----------|
| Jan. 9, '88, J. S. Hartzler, | |
| to N. Mich. | \$8.08 |
| March, 20, '88, Chr. Wenger, | |
| to N. Mich. | 10.10 |
| Mar. 20, '88, C. B. Brenneman, | |
| to Missouri and Kansas | 20.15 |
| Mar. 31, '88, J. S. Coffman, | |
| to Somerset Co., Pa. | 35.00 |
| Aug. 2, '88, H. Shaum, | |
| to N. Mich. | 15.00 |
| (Less \$3.00 returned.) | |
| Aug. 2, '88, J. S. Coffman, | |
| to Howard Co., Ind. | 10.00 |
| Aug. 2, '88, J. P. Smucker, | |
| to Ill., Ia., Mo., Kan., and Neb. | 75.10 |
| (Less \$23.11, which he returned.) | |
| Sept. 3, '88, J. S. Coffman, | |
| to Illinois, Missouri, and Kansas | 45.00 |
| Sept. 5, '88, Geo. Brenneman, | |
| to S. Ind. | 20.00 |
| Total amount used | \$212.32 |

At the election of officers which ensued A. B. Kolb was chosen Secretary, and J. Summers, Treasurer; for the year 1889.—*Herald of Truth*, Feb. 1, 1889.



A Hint to Our Ministers

BY JOHN M. BRENNEMAN

It has often been complained to me, of this and that minister, that he preached too long, and made the time too long for the people. The same has also already been complained of me.

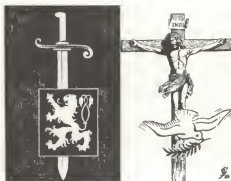
Now you worthy co-laborers, should we not be careful that we do not by any means preach the people or hearers weary? for if they are once satisfied then long preaching is more harm to them than good; would it not then be better if we would let them go a little hungry to their homes than surfeited? they say with long sermons the first is spoiled with the last. Some one might indeed ask me if I would set a measure and a limit to the Spirit? I answer no, but the apostle says: "the spirits of the prophets are subject to the prophets," and not less will they be subject to the Christian ministers, so that the spirit will not compel them (when they once see that the people become restless and tired) to preach on till the hearers get out of humor. We shall also be wise as serpents, and it seems to me a Christian minister should also, reasonable, be wise enough, that when he sees the hearers give no more attention to what he says, and some begin to sleep, and other get up and go out, that he then should know that it was high time to stop; and I believe the spirit also will not then anymore resist him.

I would not set time nor limits to any one, how long he should preach, or that he should every time continue just the same length, for the times and circumstances, or opportunities would not allow this, but I think when there is nothing special to come before the meeting, such as baptism or Sacrament, and there are two or three ministers together, two hours would be sufficiently long, from the opening to the close, rather something less than more time should be consumed; but is there only one minister alone, I believe an hour and a half should be long enough from the opening to the close; but should he be convinced that this, yet, was too long for the audience, generally he should necessarily make it still shorter, only let us ever seek after that which serves to improvement among each other. Written out of love, by a weak and imperfect, yet in love united, brother and co-laborer in the Lord's Husbandry.—*Herald of Truth*, September, 1864.

Contrast of War and Christianity

Let us put the main aspects of the two side by side, and see how far they agree. Christianity saves men; war destroys them. Christianity elevates men; war debases and degrades them. Christianity purifies men; war corrupts and defiles them. Christianity blesses men; war curses them. God says, thou shalt not kill; war says, thou shalt kill. God says, blessed are the peace-makers; war says, blessed are the war-makers. God says, love your enemies; war says, hate them. God says, forgive men their trespasses; war says, forgive them *not*. God enjoins forgiveness, and forbids revenge; while war scorns the former, and commands the latter. God says, resist not evil; war says, you may and must resist evil. God says, if any man smite thee on one cheek, turn to him the other also; war says, turn *not* the other cheek, but knock the smiter down. God says, bless those who curse you; bless, and curse *not*; war says, curse those who curse you; curse, and bless *not*. God says, pray for those who despitefully use you; war says, pray *against* them, and seek their destruction. God says, see that none render evil for evil unto any man; war says, be sure to render evil for evil unto all that injure you. God says, overcome evil with good; war says, overcome evil with evil. God says, if thine enemy hunger, feed him; if he thirst, give him drink; war says, if you do supply your enemies with food and clothing, you shall be shot as a traitor. God says, do good unto all men; war says, do as much evil as you can to your enemies. God says to all men, love one another; war

says, hate and kill one another. God says, they that take the sword, shall *perish* with the sword; war says, they that take the sword, shall *be saved* by the sword. God says, blessed is he that trusteth in the Lord; war says, cursed is such a man, and blessed is he who trusteth in swords and guns. God says, beat your swords into ploughshares, your spears into pruning-hooks, and learn war no more; war says, make swords and spears still, and continue to learn war—until all mankind have ceased from learning it, i. e., fight, all of you, until all of you stop fighting!!—*Herald of Truth*, February, 1865.



From One Church to Another

You can't go tramping around from church to church and fulfill your obligation. You've got to settle *down* on one church and throw your life into it and build it up. Who would want to go to a picnic all the time and eat out of other people's baskets? It is our obligation as members of one church or another to give ourselves to it.—Carl Sandburg.—*GOSPEL HERALD*, May 12, 1959.

Gethsemane

BY LINA Z. RESSLER

If we had known the shadows were so near Thee,
That evening in the dark Gethsemane,
How gladly would we seek to help and shield Thee,
And how our hearts would bleed and ache for Thee.

Perhaps 'twere well that we could not see the anguish
That crushed Thy loving heart in that dread hour;
Perhaps our futile, feeble, human helping
Had only proved more fully our small power.

Dear Lord, as we today can see Thy sorrow,
Help us to tenderly accept Thy gift—
The gift of life and help for each tomorrow,
The gift of hope our weary souls to lift.

O dark Gethsemane, Thy awful teaching
Help our frail hearts to fully learn today;
And help us with new courage, ever reaching
New life and hope receive from Thee for aye.

GOSPEL HERALD, May 5, 1938.

Follow Not the Counsel of the Wicked

BY PETER NISSLEY

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1). Good men walk by good rules. A man may be known by the company he keeps. The ungodly must neither be feared nor followed, whether they be angels or men. Our first parents dearly paid for "walking in the counsel of the ungodly." All that walk in the same counsel are also called ungodly men. "Blessed is the man that walketh not in the counsel of the ungodly." We live in an ungodly world, surrounded by ungodly spiritual enemies, and ungodly men: who having cast off all fear of, and obedience to God, are ever ready to counsel others to do as they have done. The first step towards ruin, is to walk in bad counsel. Those who take the first step, soon learn to take the second; for, having laid aside religion, and entered into the service of sin and Satan, they take up arms against God, and are found "standing in the way of sinners," ready to pursue all manner of evil, while evil pursues them; and having stood a while in the way of sinners, they soon become qualified to take the seat of the scornful. And that being placed against the gate of destruction, they can step no lower, till they step inside. It is but a short ladder of three rounds from happiness to wretchedness—ungodly counsel, the sinner's way, and the scorner's chair. Blessed is the man that shuns both their counsel and their way. The surest method to avoid both is to shun their company; for, if we walk with them, there is danger of listening to them. He who walks not in the counsel of the ungodly is not very likely to be found standing in the way of sinners; for while he refuses to lend an ear to their ungodly counsel, he will certainly not do as sinners do; and by keeping out of the way, he will be kept out of the scorner's seat. Such a one is blessed while living, blessed when dying, and shall be blessed for ever. It is not very difficult to tell what will be the end of a man, when we can see the way in which he walks.—*Herald of Truth*, February, 1866.



Bro. Jacob Hildebrand of Augusta Co., Virginia, has also recently made a visit to Lancaster Co., Pa., as we are informed from a letter from Bro. Peter Nissley. We should be very glad to have some of our Lancaster County brethren, and also those of other places, visit us more frequently here in the West. Brethren, let us labor while it is today.—*Herald of Truth*, January, 1869.

The Place of a Denominational Paper in the Local Congregation

By Marcus Bishop

Some interesting and exciting concepts of the church are being expressed by thinkers and writers from various disciplines. Terms such as "community," "dialogue," "mission," "fellowship," "stewardship" are freighted with meaning. As one's understanding of human nature grows and insight is gained into the dynamics of interpersonal relations, the relevancy of what God is doing in and through the church becomes inspiring.

For several years the First Mennonite Church in Denver, Colo., has been endeavoring to develop a life and ministry that is relevant to the needs and concerns of people in the context of the church. We want to come to grips with life and its issues as people should who are called to live under the banner of Christ. It is clear that this must needs be an ongoing struggle and one that we do not anticipate settling, since life is dynamic rather than static.

At certain moments in our congregational life it was necessary to clarify our thinking regarding the nature of the church, her

mission, and to state in as precise terms as possible certain definite goals. The following became a platform for the congregation in June, 1962:

We believe that the church is a fellowship of persons who, confessing Jesus Christ as Lord and Saviour, are experiencing the grace of God that moves them on to maturity in Christ. We believe that the church is Christ's body and that her life and work are to be determined by Christ, the Head, so that everything comes under His lordship. We believe that the church is to be a reconciling force and agent in the world so that man is reconciled to God and man is reconciled to man. Therefore our goals are:

1. To provide experiences for corporate worship that is relevant and meaningful.
2. To provide experiences for nurture that enriches and develops the total person.
3. To be a brotherhood that allows no limitations of race or nationality and endeavors to bear one another's burdens.
4. To offer a fellowship that is warm and genuine in its acceptance of others as they

may be encompassed in the life and work of the church.

5. To strengthen those who have come to Denver because of their interest in a peace witness and aid them in their service responsibilities and opportunities.
6. To serve the immediate community where the church (building) is located, seeking to minister to the total person.
7. To serve the total needs of the people who may be drawn to the church under the guiding of God's Spirit.
8. To keep an effective and vital relationship with the churches of the Rocky Mountain Mennonite District Conference and with the Mennonite denomination, receiving and giving counsel in determining God's will and purpose for His church.
9. To recognize the unity of Christ's body, the church, and aim to heal the wounds of division and schisms in the church.

One of the aids we are using to achieve these goals is the GOSPEL HERALD. We initiated the GOSPEL HERALD Every-Home-Plan two years ago. We carefully evaluated this plan at the end of the first year. Procedurally everything is working smoothly. There is a strong indication that the HERALD is read by many in the congregation. There are, of course, some criticisms and some dissatisfaction. Just how to measure the effectiveness of the HERALD is difficult, just as it is hard to assess other aspects of church life and program.

I don't know how much poorer we would be without the GOSPEL HERALD, but I am sure that our loss would be considerable. I know of no other plan or aid that we could use that could do more for us in realizing our eighth goal (see above). The personal and congregational information presented helps to broaden one's acquaintance with the denomination.

In order to have an informed congregation and be able to intelligently participate in the life and thought and work of the denomination, it is essential that there be some medium of communication that disseminates this information. Obviously not everyone reads the GOSPEL HERALD thoroughly. But I am sure that a lot of other printed material is not read thoroughly either. I have for some time wondered if very many people read the congregation's service bulletin, or the complete Sunday-school lesson materials. In fact, I question if any of the periodicals received in our homes are completely read, be they strictly secular or religious. Yet we feel justified in making the investment. The fact that the HERALD is received in the home each week reminds one of the church and his own individual opportunity and responsibility thereto.

When the present series on doctrinal subjects were announced, we began using them



Present periodicals published for the Mennonite Church



Story paper editors. Paul Schrock, Words of Cheer; Jane Lind, Story Friends; Willard Roth, Youth's Christian Companion



Paul and Alta Erb, editors of Family Worship, with Ted Morrow, assistant editor

as a basis for our midweek Bible study. Since the *HERALD* is received in every home, each member has the opportunity to read and study the article as presented by the writer. On the following Wednesday he has the opportunity to meet with fellow believers and exchange ideas and questions. He is thus aided to a fuller understanding and moved to a more meaningful application of these truths in everyday life.

At the same time one comes to know, to some degree, the people who are thus contributing to the church's thought. Some thought has been given to using these articles as a preaching guide. There would probably be interruptions, but certain series of messages might be offered. In this respect, the *HERALD* would offer a service that would contribute to the dialogue in the church which should result in a more vitalized community.

It is necessary that opposing views and conflicting opinions be expressed if strong healthy relationships are to be formed. The ability to listen to another who disagrees, and understand his point of view, though perhaps not subscribing to it, is an indication of maturity. And if such an attitude can be reciprocated, then there is hope for a strong and deep fellowship. For this reason the *HERALD* should continue and even expand the columns for discussion of controversial thought and ideas. If disagreement and conflict of ideas result in division, then it is an indication of brittle deadness rather than vital thought and fellowship.

In these days of mobility and change, when the world is shrinking into one neighborhood, it is needful that earnest disciples be given accurate and factual information regarding the serious issues of our time. We ought to be grappling with the



Christian Living editors. Assistant editor, Loren Lind; Community Life editor, Victor Stoltzfus; editor, Daniel Hertzler; Home Life editor, Helen Alderfer

chief questions of racial segregation, threat of nuclear war, automation and urbanization, the ecumenical revolution, etc. The challenges confronting us are exciting and demanding. More and more the essential message of God's love and purpose for His human creation is seen to be the way that leads to life. The *GOSPEL HERALD* can be helpful in presenting features that serve as a point of reference in regard to such developments. Different slants can be published from time to time so that any given individual can be helped to see the complexity of the problems of our day. At the same time each person should come to know in a more real way just what contribution he can make to the life of the whole.

The *GOSPEL HERALD* as the denominational paper for the Mennonite Church has a definite place in the life of our congregation. It is helping us to be the church. I hope that it can come to fill an even more significant place in our life and work.

Denver, Colo.

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President Grant has issued a proclamation designating Thursday the 18th of November as a day of thanksgiving and prayer. The governor of this state has also appointed the same day. May it be observed everywhere as a day sincerely devoted to God, and in praise and prayer to Him who is the Giver of every good and perfect gift.—*Herald of Truth*, November, 1869.

Ross T. Bender Appointed New Dean at Goshen College Biblical Seminary



Dr. Ross T. Bender has been appointed dean of the Goshen College Biblical Seminary, effective July 1. The announcement was made by President Paul Mininger following a meeting of the Goshen College Board of Overseers on Jan. 25. The executive committee of the Mennonite Board of Education, also meeting then, endorsed the appointment.

The office of dean of the Biblical Seminary has been vacant since the death of Dr. Harold S. Bender on Sept. 21, 1962. During this time President Mininger has served as acting dean and Dr. Ross T. Bender as assistant to the dean.

Harold S. Bender (who was not a relative of the new dean) had served as dean of the Seminary since its founding in 1933. President Mininger, in announcing the appointment, stressed the careful attention that was given to this decision. During the two-year period following Harold S. Bender's resignation in 1961, wide counsel was taken among numerous individuals and groups throughout the Mennonite Church. The final decision was made only after a period of intense and prayerful deliberation on the part of the Board of Overseers.

Ross T. Bender came to the Seminary in 1962 as Assistant Professor of Christian Education and assistant to the dean. He had previously served from 1956 to 1960 as principal of Rockway Mennonite School, Kitchener, Ont. He is an ordained minister, and served as associate pastor of the Erb Street Mennonite Church, Waterloo, Ont., from 1958 to 1960. He is chairman of the Mennonite Commission for Christian Education, and a former member of the Mennonite Board of Education and the Mennonite Board of Missions and Charities.

Bender received the Ph.D. degree from Yale University in 1962, where his major field of study was Christian Education. He received a B.A. degree from Goshen College in 1954, and B.D. and M.R.E. degrees from Goshen College Biblical Seminary in 1956. While studying at Yale, he received a Rockefeller Doctoral Fellowship, an American Association of Theological Schools Faculty Fellowship, and a Lilly Scholarship.

Dr. Bender is married to the former Ruth E. Steinmann, and they are the parents of four children. He is 34 years old.

The Seminary faculty now includes seven full-time and three part-time members. All full-time teaching faculty hold earned doctorates. The total enrollment for the current school year is 58. Among the alumni of the Seminary are 146 pastors, 91 missionaries, 71 church institutional workers, and many laymen. The Seminary is fully accredited by the American Association of Theological Schools.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Halteman, Stanley and Martha (Strite), Waynesboro, Pa., second child, first daughter, Gloria Jean, Jan. 7, 1964.

Heller, Herbert P. and Dorothy (Bauman), Flomaton, Ala., fourth child, second son, Herbert Lamar, Jan. 10, 1964.

Hostetler, David and Wilma (Miller), fifth child, third son, Duane Ray, born Dec. 23, 1963; received for adoption, Dec. 24, 1963. (First adopted child.)

Lantz, Charles and Sharon (Klopfenstein), Archbold, Ohio, second son, Timothy Jay, Jan. 4, 1964.

Melling, William and Elizabeth (Brubaker), Lancaster, Pa., second child, first son, William Geoffrey, Jan. 19, 1964.

Neuenschwander, Clarence and Esther (Good), Millersville, Pa., first child, Philip Glen, Dec. 22, 1963.

Raber, Junior J. and Mary Jane (Yoder), Millersburg, Ohio, first child, Sherry Renee, Jan. 15, 1964.

Ranck, Parke H. and Emma (Hostetler), Ronks, Pa., fourth child, third daughter, Pamela Kay, Jan. 4, 1964.

Siegel, Dean and Dorothy (Schrock), Martinsville, Ind., fifth child, second daughter, Annette Kay, Jan. 16, 1964.

Stroup, Howard and Ruth (Miller), Goshen, Ind., second daughter, Laura Jane, Jan. 2, 1964.

Ulrich, Leon and Carolyn (Baker), Tulsa, Okla., first child, Ronda Faye, Jan. 1, 1964.

Wallace, Bob and Eileen (Krabill), Honolulu, Hawaii, second son, Larry Howard, Dec. 24, 1963.

Waybill, Nelson and Marjorie (Yoder), Scottsdale, Pa., third child, first daughter, Lois Ann, Jan. 16, 1964.

Yoder, Earl and Maxine (Purcell), Altha, Fla., third child, second daughter, Naomi Carol.

MISSION MAGAZINE?

(Continued from page 102)

every department of his paper. It also is a bit of an anomaly to have the missionary material all concentrate in one section devoted to missions and then edit the rest of the paper as if missions were not in the picture.

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Yet, in spite of these arguments against, we still conclude that it is better and more effective mission promotion to do this through a well-edited Missions section in the GOSPEL HERALD than to discontinue this and publish a separate missionary magazine. It seems to me the advantages considerably outweigh the disadvantages.

MISSION NEWS

(Continued from page 105)

Goshen, Ind., left on Feb. 1 for Vellore, India. Dr. Troyer will give a month of medical service to the Vellore Christian Medical College and Hospital. The Vellore Christian Medical College was the first in India to initiate chest, brain, and heart surgery and the first in the world to develop reconstructive surgery for leprosy patients. The 850-bed hospital treated over 400,000 patients last year. The hospital had its beginnings in 1900 when Dr. Ida S. Scudder, famous American medical missionary, started with an infirmary of one bed.

Deputation Schedule

Sunday, Feb. 9, to Sunday Feb. 16, 1964

- | | |
|-----------------------------|--|
| | Illinois |
| Paul Erb | Peoria (Ann St.), Sat., Feb. 15, p.m., Sun., Feb. 16, a.m. |
| Clyde Mosemann | Fisher (East Bend), Tues., Feb. 11, p.m. |
| | Indiana |
| Paul Erb | Goshen (Clinton Frame), Wed., Feb. 12, p.m. |
| | Iowa |
| Paul Erb | Kalona (Lower Deer Creek), Sun., Feb. 9, a.m., p.m. |
| | Missouri |
| Clyde Mosemann | Leonard (Mt. Pisgah), Sun., Feb. 9, a.m. |
| | Philadelphia (Pea Ridge), Sun., Feb. 9, p.m. |
| | St. Louis (Bethesda), Mon., Feb. 10, p.m. |
| | Ohio |
| Wilbur Hostetler | Archbold (Central), Sun., Feb. 16, p.m. |
| | Ontario |
| Peter Dyck | Kitchener (First Mennonite), Sun., Feb. 16, a.m. |
| | Pennsylvania |
| Lawrence Brunk | Johnstown (Thomas), Sun., Feb. 9, a.m., p.m. |
| B. Charles Hostetler | Reading (Fairview St.), Sun., Feb. 9, 2:00 p.m. |
| | York (Stony Brook), Sun., Feb. 9, 7:00 p.m. |
| Allen Shirk | Birdsboro (Zion), Sun., Feb. 9, a.m. |
| | Virginia |
| Allen Shirk | Broadway (Cross Roads), Sun., Feb. 16, p.m. |



Abraham Lincoln, President of the United States, was shot by an assassin named J. Wilkes Booth, on Good Friday evening (April 14), while attending Ford's Theatre, in the city of Washington, and died at 22 minutes past seven o'clock the next morning. The sad event has caused great mourning all over the land. His remains were taken to Springfield, Illinois, where they were consigned to rest. Andrew Johnson who was elected Vice President has taken his place as Chief Magistrate of the United States. It is sad indeed to contemplate the thought that there are men who have sunk so deep in vice and crime and wickedness that neither the government nor the rulers of our land, are secure against their wicked deeds. Oh, how should Christians labor and pray that the gospel might be more extensively spread among all classes of men, so that knowledge of the Lord might cover the earth even as the waters cover the sea and that the reign of the Prince of peace might have dominion over all men—so that acts of violence and bloodshed might cease and that universal love might be the ruling principle in every heart.—*Herald of Truth*, May, 1865.

President [Andrew] Johnson has appointed Thursday, June the first, as a day of national prayer and fasting. In these dark and troublesome times we should indeed humble ourselves before God, and put away from us everything that is displeasing in the sight of the Almighty, and pray that He would have mercy upon us and upon our land and speedily give us peace. Indeed, it is hoped that this cruel war has come to an end, that peace will soon be proclaimed throughout our land. We have therefore so much the more reason to draw near to our God and humbly learn of Him what He would have us to do as His true followers. We hope therefore that this day will be observed by all the churches.—*Herald of Truth*, May, 1865.

President [Andrew] Johnson, in his reply to a committee of "Friends," who called on him recently, assured them, that, in regard to their conscientious scruples to bear arms, the same leniency should be exercised by him, as was extended to them and to all other non-resistant Christians, by our late president Lincoln. Secretary Stanton also said to the same committee that the members of the Administration felt, that un-

less they recognized conscientious religious scruples, or if they permitted them to be trampled under foot, they could not expect the blessing of Heaven. How thankful we should be that God, in His mercy, so abundantly provides for all His children, and still gives us rulers who regard the faith of all their people, and so administer the laws of the land, that every man may sit under his own vine and fig tree, and worship God according to the dictates of his own conscience. Truly, we may say, "Hitherto hath the Lord helped us."—*Herald of Truth*, July, 1865.

The number of communicants in all the protestant churches in the United States, is estimated five millions four hundred thousand.—*Herald of Truth*, November, 1865.

After a residence of just ten years amid the active scenes of the great commercial center of the North West, we have determined (as announced in our last issue), to make our future home in the town of Elkhart, Indiana.

This town is situated on the St. Joseph River, on the line of the Michigan Southern and Northern Indiana Railroad, 100 miles east of Chicago and 142 miles west of Toledo. It contains about 3000 inhabitants, is surrounded by a rich and productive farming country, and is a very pleasant and thriving town.—*Herald of Truth*, May, 1867.



100 YEARS AGO

Under the President's [Lincoln] last call for men, the number required of Cook County including the City of Chicago, will be about 3000. Unless this number is raised by volunteering, there will be a draft on the 5th inst.—*Herald of Truth*, January, 1864.

Married—On Jan. 19th in Hilltown, Bucks Co., Pa., by the Rev. Isaac Moyer, John F. Funk of Chicago, Ill., to Salome Kratz of the former place.—*Herald of Truth*, February, 1864.

The Brethren Henry Nice, Jacob Kulp, Samuel Gotthalk, Abm. Clemence and Samuel Leatherman from Bucks and Montgomery Counties, Pa., have, recently, been visiting the churches in Lancaster County.—*Herald of Truth*, June, 1864.

President Lincoln has appointed Thursday the 4th of August as a day of fasting and prayer. We hope it may be observed by all. Our prayers should be offered with earnestness and zeal, that peace in our land may be restored, that the sword may be put back into its sheath, that brother may no

longer raise his hand against brother, but that union, peace and love may reign throughout our land, and that we may lead a quiet and peaceable life.—*Herald of Truth*, July, 1864.



75 YEARS AGO

Bro. J. S. Coffman has just returned from Virginia, whither he had gone five weeks ago to assist in compiling the new Hymn and Tune book.—*Herald of Truth*, Jan. 1, 1889.

Many converts received into membership —On the fifth Sunday of December there was a special meeting held at Weaver's church in Rockingham Co., Virginia, at which time forty-five persons were baptized and received into the church. . . —*Herald of Truth*, Jan. 15, 1889.



William A. Sunday, so well known by the name of "Billy Sunday," opened his six weeks' evangelistic campaign in Pittsburgh on last Sunday. The crowds which greeted the fearless speaker were large in all the meetings. Whatever we may think of his methods, there is certainly a courage about the man that might well be emulated by others in the good fight of faith.—*GOSPEL HERALD*, Jan. 1, 1914.

Twenty souls have made the good confession at Groffdale, Lancaster Co., Pa., where Bro. J. H. Mosemann is still conducting meetings.—*GOSPEL HERALD*, Jan. 22, 1914.

Governor Glynn of New York has recommended that hereafter roads in that state be built of vitrified brick made by the convict labor of the state. His contention is for a kind of roads that will not soon wear out, and he figures that convict labor will make the material cheap enough for practical use.—*GOSPEL HERALD*, April 2, 1914.

The presence of the bubonic plague at Havana, Cuba, was officially confirmed when the death of the first victim on the island was officially reported.—*GOSPEL HERALD*, April 2, 1914.



It is planned to celebrate the twenty years' existence of the Soviet-Russian Godless Associations in Moscow in the spring of 1939. Four thousand leading atheists,

from thirty-six countries, will be invited. Yaroslavsky will address them on the task of securing universal atheism through youth. In 1942 he believes the victory over religion will be complete.

These are stirring days in the affairs in central Europe. Führer Hitler's major move during last week was the virtual annexation of what remained of Czechoslovakia. Hungary has likewise annexed a few provinces, which makes neighboring nations of Hungary and Poland. In the feverish excitement that prevails throughout the continent, it is mere guesswork as to what will happen in Europe in the immediate future. . . . "God is still on the Throne."

The one hundredth anniversary of the death of William Carey, the founder of modern missions, was recently celebrated in England. *The Sunday School Times* says of this great missionary: "Greatest of pioneers, he mastered thirty of India's languages, and superintended the translation of Scriptures into all of them. He wrote various Indian grammars, and his three massive dictionaries—Bengalie, Marathi, and Sanscrit—were unmatched even in any European language. He also farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized, visited the sick, and as an avocation engaged in botanical research." He was a cobbler when called to his task.



Miss Anna M. Jarvis, who started a crusade for the national observance of Mother's Day, died recently at the age of eighty-four in Philadelphia. She was totally blind and penniless at her death. She spent the last years of her life fighting the commercialism of Mother's Day.

The state of the American mind may be seen in the fact that two recent best sellers have been entitled *Peace of Mind* and *How to Stop Worrying and Start Living*.

J. Robert Oppenheimer, one of the world's foremost nuclear scientists, recently stated in the *Technology Review*, "The ex-



perience of the war . . . has left us with a legacy of concern. . . . Nowhere is this troubled sense of responsibility more acute . . . than among those who participated with development of atomic energy for military purposes. . . . In some sort of crude sense which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and that is a knowledge which they cannot lose."

The Church of the Brethren in its recent annual meeting asked individuals and congregations throughout its brotherhood to "welcome people of all races into the membership of all organizations of the church." It further urged them to make "fellowship in pews and in meals freely available to all."

A Lutheran pastor in Milwaukee has polled his congregation on the kind of subjects they want to hear treated in sermons. His conclusion is that people "want the church to be the church, rather than a place of cultural and contemporary enlightenment. They don't want to hear about psychology, economics, and war. They are eager and hungry for spiritual affirmation." Ninety-six per cent chose doctrinal subjects. The five first choices were: How to pray, What happens to the soul after death, The Second Coming of Christ and the Judgment Day, What is the meaning of faith, and Marriage and divorce.



Expert voices are joining in blaming the rapid increase in lung cancer on cigarette smoking. The head of surgery at Tulane Medical School says it is a "possibility that the male population of the United States will be decimated by cancer of the lung in another 50 years if cigarette smoking increases as it has in the past, unless steps are taken to remove the cancer-producing factor in tobacco."

Ben R. Lacy, Jr., president of United Theological Seminary, Richmond, Va., recently warned complacent Americans in a sermon "not to identify the United States

with the kingdom of God." He said that "if we of the United States do not turn from our wicked ways, our God will not forgive and our land will not be healed any more than the lands and nations of empires gone before."

Any Greek Orthodox girl who participates in a beauty contest will do so at the peril of excommunication, not only of herself, but of her parents, the Holy Synod of the Greek Orthodox Church at Athens has warned in an encyclical letter addressed to priests. The Synod said such contests are injurious to "the dignity and chastity of womanhood and disturb the peace and harmony of the family."



President Eisenhower, Vice-President Nixon, and more than 500 members of Congress and government officials attended a service of intercession and communion marking the opening of Congress. The session was held at the National Presbyterian Church and was presided over by the moderator of the United Presbyterian Church.

Heifer Project, Inc., made a total of 89 shipments to 24 foreign countries in 1958. Shipments included 641 cattle, 268 sheep, 180 goats, 379 pigs, 189 rabbits, 33,565 chicks, 3,440 hatching eggs, and one horse. "A living gift," said a project executive, "has a unique quality. It has value in itself and then increases this value through its offspring." The longest and most difficult shipment during this past year was the one to Nepal.

"Having reached the age of 81 with a perfect record of safe driving, it occurs to me that it would be a nice gesture to turn in my license and retire from driving a car voluntarily before I might become a menace to life on the highway." So wrote a lady—a real lady—to the State Motor Vehicle Commissioner of New York.

A Presbyterian church in Atlanta, Ga., has adopted setting aside one pew for Negroes at public worship services.

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GOSPEL HERALD

Tuesday, February 18, 1964
Volume LVII, Number 6

Whither Are We Going?

By S. C. Yoder

The following statement, taken from a prominent religious periodical of our country, set aflow a line of thought that has been of considerable concern to me as well as to many others who are wondering about the trends in the Mennonite Church. A noted minister in one of America's large churches has the following to say in an article that was published some time ago. He says:

"A Catholic priest said to me, 'Yes, you folks will soon be a part of us again. Already you see the necessity of candles, the divided chancel, and traditions in your service, and many of your men are now wearing the clerical garb. It won't be long until you will have returned to the Holy Church you left.' I was stunned, to say the least, said this honest cleric, but thankful for the remark which shocked me into realizing how truthful his statement really was."

Some of the things this man mentioned are now rooted deeply in our church and others, such as the occasional use of candles, are beginning to more or less regularly find a place in some services, while the regular order of worship and the mode of administration of ordinances are more or less in a flux and differ considerably even within the bounds of the conferences. It may be said that while there is no Biblically prescribed form of administration of ordinances nor order of worship, churches as a rule, and rightly so, follow a uniformly denominational pattern.

We realize, too, that through the years it may be necessary to make some changes in order to adapt the modes of administration and forms of worship to the needs of the times and circumstances under which the people live. Hence changes have been made in the past and will no doubt need to be made in the future in order that the church may work effectively. This has happened repeatedly in the history of the Mennonite Church and is in the process of happening again in order that the principles of the Gospel may be expressed or exemplified meaningfully to the generation in which we live.

The men who lifted the church out of the body of traditions and forms that had accumulated during the years of its struggle for survival in the old world and its existence

(Continued on page 116)

*Beneath the cold
And bleakness of winter
Life lies,
Waiting to be awakened
By the voice of God
Announcing spring.*

—D.



FIELD NOTES

New Every-Home-Plan churches for the Gospel Herald: Duches, Alta., and Crown Hill, Rittman, Ohio.

Bible Conference at Stumptown Mennonite Church near Bird in Hand, Pa., March 7, 8. Speakers: Lloyd Hartzler, Broadway, Va., and Benjamin Lapp, Watertown, Pa.

A Workshop Retreat for Eastern Area I-W sponsors and unit presidents will be held at Camp Hebron, near Harrisburg, Pa., March 5-7. David Thomas, Lancaster, Pa., will be the main speaker. The retreat is sponsored by the I-W Co-ordinating Board.

Paul Erb, Scottsdale, Pa., in Passion Week services at Park View, Harrisonburg, Va., March 27-29.

Henry Swartley, Phillipsburg, N.J., at Lambertville, N.J., March 14, 15.

Clifford Lind, Sweet Home, Oreg., in a Christian Service Training series at Lebanon, Oreg., Feb. 24-28.

Otis Yoder, Harrisonburg, Va., at Cambridge, Honey Brook, Pa., March 1.

Fred Brenneman, Souderton, Pa., will be speaker at New Danville, Pa., District meeting, Feb. 29 to March 1.

Bible Conference, Mt. Joy, Pa., March 7, 8, with Abner Stoltzfus, Atglen, Pa., as instructor.

Frank Enck, Lancaster, Pa., at Zion, Broadway, Va., March 25-29.

George R. Brunk will speak at the annual ministers' meeting of the North Central Conference held at Little White Chapel, West Glendive, Mont., March 17-19.

Rudy Borntrager, Millersburg, Ohio, former pastor of the Grey Ridge congregation, suffered a heart attack. He is making satisfactory improvement.

Clarence Rutt, Indonesia, writes regarding their son, "Stevie is at home and is improving and gaining weight. We are very grateful to God in answering the prayers from your side and our side for his recovery."

A. K. Mann, Lancaster, Pa., celebrated his 100th birthday on Feb. 15. His wife was 96 years old on Jan. 26.

J. J. Hostetler, Peoria, Ill., flew to Puerto Rico, where he will remain until Feb. 20 on a teaching ministry in Christian education for local congregations. His trip is sponsored by the Commission for Christian Education, General Mission Board, Mennonite Publishing House, and Mennonite General Conference.

Correction: Church School Day is April 12 rather than April 26. The Back-to-School Day in the fall is Aug. 30.

Open House was observed Feb. 1 at Landis Homes—the new facility for a community of older people near Lititz, Pa. The

first units are built and will soon be ready for occupancy. The Landis Homes is sponsored by the Eastern Mission Board and will operate on principles similar to those of Schowalter Villa, Hesston, Kans. Frank Enck, Lancaster, Pa., has served as chairman of the development committee. At the open house 1,442 adults registered.

The alumni of Christopher Dock Mennonite School, Lansdale, Pa., have agreed to pay for new furniture in the library of the school. At a banquet on Feb. 1, in the new cafeteria room of the school, two thirds of the required amount was raised. Paul Erb, Scottsdale, Pa., was speaker.

Bro. and Sister Sem K. Eash, Hollsopple, Pa., celebrated their golden wedding anniversary on Feb. 1. Bro. Eash has served as deacon at the Thomas Church since 1917.

Paul Showalter, Edson, Alta., conducted a singing class and revival meetings at Duches, Alta., Jan. 22-30.

Nelson L. Martin, pastor of the Cedar Grove Church, Greencastle, Pa., underwent major surgery at Harrisburg, Pa., Dec. 13. He has returned home and is enjoying good health again. The family expresses thanks for prayer and love gifts.

Harbour Rescue Mission, Hamilton, Ont., will celebrate its eighth anniversary with three meetings this year: an anniversary banquet will be held on March 13 at the Scottish Rite in Hamilton; on March 14, at 7:45 p.m., a rally will be held in the St. Jacobs Church; and on Sunday afternoon, March 15, at 2:45, an anniversary rally will be held in the Philpott Memorial Church, Hamilton. Special music will be provided by the Christian Couriers, a male quartet from New Castle, Pa. Guest speaker will be Theo McCully, CBMI Executive Secretary, Chicago, Ill.

(Continued on page 130)

You can have better teachers—with-out getting new ones!

Hundreds of Mennonite congregations are finding this true. How? By using the new Leadership Training Program developed by the Mennonite Commission for Christian Education. This year's course is titled *Learning to Lead*. It is the first course in a series of six. *Learning to Lead* shows what leaders are, how they work, ways to improve leadership. This course is a basic foundation for the rest of the Teacher Training Programs which will be studied during the next five years.

Now is the time to use *Learning to Lead*. Ask your superintendent or pastor about this course. Complete information can be had by writing to: A. Don Augsburger, Eastern Mennonite College, Harrisonburg, Va.

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GOSPEL HERALD

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Tobacco and Alcohol

The report on smoking, made public by the Federal Public Health Service, Jan. 11, is devastating to the tobacco industry. The facts, relating smoking to lung cancer and a host of other diseases, can no longer be denied.

The church, during the past, spoke its fears in a rather weak voice. Christian stewardship was at stake. Now, clearly, health is at stake also. "Coffin nails," the name given to cigarettes, is found to be a correct title.

The church which attached a moral stigma to the use of tobacco is joined now by every major medical association in the world. The longer the research continues, the longer the list of diseases associated with smoking becomes. Says Dr. Alton Oshner, renowned American surgeon, "There is scarcely a biological process that is not harmed in some way by tobacco." The *Canadian Medical Association Journal* says, "One of every twenty-three heavy smokers at the age of thirty-five will be dead within ten years if they continue smoking (one in ninety for non-smokers)."

Let us hope the church will take new heart and speak out. Tobacco is wasteful and harmful. It is a moral issue. The church, to its own discredit, waited too long. Why is it that religious leaders, and Christians in general, waited on government reports before getting really concerned over known moral issues?

There is little real thinking being done, or concern being expressed, regarding a companion evil—alcoholism. Will the church be languid here or speak out clearly and stretch out an arm to help?

The United States is producing 1,200 alcoholics a day. Alcoholism is now the nation's number three health problem from the standpoint of accidents, lives lost, and persons disabled. Liquor destroys more lives than cancer. It kills 10 per cent more people than tuberculosis. It afflicts 250 per cent more

people than polio. We now have one tavern for every 326 people of our nation; 213,955 more bars than churches. Our crime rate increases in the exact ratio to our alcoholic consumption.

Alcohol is one of the greatest breakers of homes. One prominent judge said recently, "In nineteen out of twenty-one divorce cases reviewed in my court, drinking had something to do with it." At least half of the highway deaths are attributed to drinking drivers. The average age of alcoholics has dropped from 40 to 30 years.

Every sin that keeps a person out of the kingdom of God must be earnestly denounced by the Christian. The Bible says, "[no] drunkards . . . shall inherit the kingdom of God."

"But," someone says, "alcoholism is a disease." It is a sin first of all and a disease second. One is responsible for the first drink regardless of how little responsible he is for the last.

What must be done? The answer is not simple. As in the case of tobacco, so in regard to strong drink, we start treatment before the habit starts. We must teach more diligently in the home and church.

Love and concern must be shown in every contact with those who become addicts. The church must not only be ready to declare its position, but to carry its ministry of healing to those who are so much in need.—D.

Saints—Where?

Where are the saints? No, don't start with such a question. Start with this one—Who are the saints? That's better. Maybe it is not easier to answer, but it's a better place to begin.

Saints are the separated ones. Now, don't get me wrong. I do not mean that they are separated from other people, that they are introverts who do not come into contact with the world. Nor

do I mean that saints are separated, like statues standing in the corner of a church or cathedral. I do not mean that saints are separated from the real throes, tests, and temptations of this life. Neither are saints the dead—separated from this life.

What I mean to say is that saints are separated from sin unto God. Paul described saints as those who turned from past sins and idols to serve the true and living God. Saints live different lives right here and now. As such they are more alive to the world and its needs than any other. They are more conscious of right and wrong than any other. Saints are sensitive to the will of God for today, in today's world.

Saints are those who are separated for service. Use either the words "separated" or "set apart." These words mean the same here. God sets aside the Christian for service. Salvation plus sanctification equals service. Saints are not some kind of creatures out of this world. They are very much people at work for God in the world. Saints are called and set apart by God to serve Him in today's world.

Now the question—Where are the saints? They are not only in glory but right here on this earth living a life separated from sin to God and serving God throughout the world. Every true Christian is a saint. The fact is that there isn't a saint in glory who was not first a saint on earth.—D.

Think on This

Hendrik Kraemer writes that it is not the consciousness of sin that brings men to Christ but contact with Christ that brings men to consciousness of sin. It is in the presence of perfection that we see our own imperfection. It is in the presence of the true and good that we see our own falsity and evil. So it was with Isaiah who, in the presence of God, cried, "Woe is me! for . . . I am a man of unclean lips." It was in the presence of the sinless Christ that Peter cried out, "Depart from me; for I am a sinful man, O Lord."

So it is that, rather than showing people their sin and need, we are called to show them Christ.—D.

A leader with a long and varied life of responsibility and usefulness views the present scene.

Whither Are We Going?

(Continued from first page)

in the new world are gone. They did their work nobly and well and left a church whose organization, its order of service, its life, and its modes of administration, was marked with Gospel simplicity and order. Since then new generations have come and gone and have made such changes, modifications, and adjustments as were necessary in order to serve their day and conserve the principles of the teaching of Christ and the apostles though they were expressed in different forms.

They brought in the Sunday school, introduced the use of the English language instead of the German in their worship services, and moved the place of worship from the private homes to the meetinghouse. They permitted modifications and changes governing the garb which the members wore. They introduced the revival meetings, Bible conferences, schools, and colleges, opened foreign missions, charitable homes, and publishing houses, and organized conferences.

All of this was not accomplished without opposition, some sad experiences and some losses at the time when the changes were being made, but in the long run it was good. I recall very distinctly the salty criticism I received from the floor of the Western A.M. Conference at Wayland, Iowa, in 1912, when in my youthful enthusiasm I advocated the use of graded Sunday-school lessons. Now we have them, not because of what I said at that time, but because of the need of our day called for them. All these changes of the past enabled the church to broaden its activities—evangelistic, missions, and relief—until they reached beyond the borders of our own country to lands beyond the sea.

Today we are again in a period of change. Customs and practices tend to become crystallized into dogmas and may be retained long after their usefulness has ceased. Instead of being helpful to stability and progress, they become barriers. When that happens, the church becomes burdened with a load of lifeless forms that had well served their day but have outlived their time and have resulted in divisions within the brotherhood.

We are no longer exclusively a rural church. Our work has been expanded into the cities and into foreign lands where new situations and new problems are encountered.

But the Gospel is still the same and whatever adjustments will need to be made must still take into consideration the principles of the Scripture, such as simplicity of worship, life, and conduct, and the welfare of the church as a whole.

What then are some of the specific problems the church is facing today? First of all is our form of public worship. During the past it was quite uniform throughout the brotherhood regardless of how much the churches of the different areas may have differed in other respects. Today this is no longer true. In the past the public services were held in the meetinghouse type of buildings which were more or less uniform and were adapted to the accepted forms of worship. These structures were designed and constructed by builders within the church or by those who were familiar with its forms and usages.

This is no longer the case. Buildings are frequently designed by professional architects who may know nothing about the traditional usages of the church. Hence, what may seem a good layout in many respects may make it impossible to continue the traditional pattern of administration as was common throughout the history of the denomination. This, together with other desires, such as that of "saving time," has led to three or four, perhaps more, different ways of administering the communion service. Some of these forms are almost entirely void of personal contact and become mere mechanical performances.

I agree with those who maintain that if it is necessary to curtail or abbreviate any part of the communion service in order to save time, it should be the sermon and not the administration of the emblems of the Lord's sacrifice and suffering. It is true that there is no divinely ordained or prescribed pattern, except the manner in which it was instituted by the Saviour in the upper room on the night of His betrayal. Matthew says, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28). (to be continued)

Some men think they have made a success of life when all they have made is money.

Our Readers Say—

I am writing this letter of appreciation to whoever wrote the editorial in the Dec. 24, Volume LVI, Gospel Herald entitled, "Why Many Missed Him."

This was the most heart-searching article on Christmas that I read this past season. You drew up an excellent parallel on the reason why men miss Christ today as compared to why they missed Him at birth. I praise God who you that He still has His obedient men who are still seeking and telling others of this personal, present, and precious Saviour. May God have blessed you enriching through the writing of this article.

—Robert Conley, Fulks Run, Va.

A good question in the Dec. 10 issue in "Readers Say" asked, "Just what is Mennonitism?" This needs answering, and I would like to attempt it.

Originally, I believe, Mennonitism was based on two major truths.

1. Discipleship. The persuasion that to be a Christian is much more than mere intellectual belief or worship. To be a Christian means to follow Christ, which He makes possible for us to do by giving us a "rebirth" or making us a "new creature." To follow Christ means to follow Him in one's daily life, which means the transformation of one's entire way of life by applying the teachings and example of Christ to all areas of life.

2. The Pure Church. Being fully persuaded that the true church is composed of only true followers of Christ. This means there must be evidence of regeneration and loyal discipleship before baptism into the visible church. It also means the church must be a disciplined body, which means there must be a common knowledge of what it means to follow Christ, and a way to recognize the difference between those who do and those who do not follow. The story of Jesus telling His disciples that, if an offending fellow disciple resists honest and repeated efforts to bring him to repentance and reconciliation, they are to treat him as they would outsiders, presupposes at least a working knowledge of who is and who is not a follower. To do this the church as a whole needs an understanding of what it means to apply the teachings of Christ to all areas of life.

These two truths make Mennonitism the third view of Christianity. It was quite different from (1) Roman Catholicism which makes Christianity primarily a matter of the reception of divine grace through a sacramental-sacerdotal institution and church tradition equal to the Bible as a source of truth, and (2) Protestantism which makes Christianity primarily a matter of "faith alone," involving no fundamental spiritual change, no "rebirth."

Just what is Mennonitism today? This is hard to answer. We have "updated" our religion so much that one fears the insights of original Mennonitism have been lost. This has been a gradual process, going step by step until "the salt have lost . . . [its] savour."

Is the writer of this disillusioned, or are we Mennonites disillusioned? All are human. All are fallible. All have been wrong. All have made mistakes. Let us recognize these facts and start from them to search for Truth. Just what is Mennonitism? Let us search for Truth to answer this by.

—Leland M. Haines, Taylor, Mich.

To me the Gospel Herald is a dear publication. There are two definite reasons, namely, the call to realistic, nonresistant, Christian living in love, and the attention given to our (Continued on page 120)

S. C. Yoder is a well-known Mennonite leader and bishop. He was president of Goshen College from 1923 to 1940.

Repentance unto Salvation

By C. J. Ramer

When we become aware that guilt is inherent in mankind and all are in need of salvation, when we realize that personal, individual change is the only way to reverse moral trends, when we understand that the acknowledgment of our guilt is essential for spiritual and ethical growth, when we know by revelation that all men are lost, and that God commandeth all men to repent, we can understand why repentance has such an important place in the New Testament.

Importance of Repentance

This is readily seen by the emphasis given to it in the New Testament: first by John the Baptist, who preached "the baptism of repentance for the remission of sins"; second by Jesus, "preaching the gospel of the kingdom of God, and saying, . . . repent ye, and believe the gospel." Then He commanded the disciples and the seventy, "and they went out, and preached that men should repent." Jesus also, after the resurrection, commanded that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Peter included repentance in his first sermon, and in his epistle he says, "The Lord is . . . not willing that any should perish, but that all should come to repentance." Here it is so important that it moves God to long-suffering. "Except ye repent, ye shall all likewise perish," said Jesus to the ones who thought some were sinners above others, which reveals that repentance is for all, and if all need it, it is important.

Jesus identifies it as the important part of His mission. "I came not to call the righteous, but sinners to repentance." Importance is placed upon it in heaven: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." A subject that is of such great importance to God and heaven should be important to us. There is a failure to give it the importance it should have both in our life and in our teaching.

What Is Repentance?

The words "repentance" and "repent" are translated from the Greek words *metanoao*, the verb, and *metanoia*, the noun, meaning to change one's mind or purpose. The New Testament usage is applied mostly to repentance from sin. Repentance unto salvation involves the responsibility to turn from serving sin to serving the true and

C. J. Ramer, Duchess, Alta., is a Mennonite bishop in Alberta and moderator of the Alberta-Saskatchewan Conference.

living God. The act of repentance includes the total personality of intellect, emotion, and volition. When Peter concluded his informative sermon on the day of Pentecost, the hearers were made to realize their guilt, and being convicted by the Spirit, they cried out, "Men and brethren, what shall we do?"

First, the message was directed to the intellect. Peter pointed out the seriousness of their sin and the position of Jesus. Second, it touched their emotions, for they cried out. Third, their question revealed a decision to act. Peter answered, "Repent, and be baptized." Not until an unsaved man can be made to see clearly the seriousness of his sin will he change his mind in reference to it. Conviction is seeing ourselves guilty before God. This is produced by seeing ourselves in the mirror of God's law. "By the law is the knowledge of sin."

W. D. Chamberlain says, "Repentance is the reorientation of a personality with reference to God and His purpose." It is not merely turning over a new leaf, or stopping an old habit, or deciding to do differently. Neither is it sorrow alone. Many are confused when Matthew says Judas repented. The Greek word here bears the meaning of "regret or sorrow for what has been done." Remorse is a sense of hopeless frustration. Repentance is a change of heart, attitude, and purpose. Sorrow for sin, identified as godly sorrow, leads to repentance in that it seeks and accepts the forgiving grace of God.

Repentance also involves confession. Confession is the only way in which pent-up tensions from the realization of guilt can be expelled. As long as sin is secret, it must be repressed and concealed. "He that covereth his sins shall not prosper: but who confesseth and forsaketh them shall have mercy." John in his first epistle, although he does not use the word "repentance," adds this significant statement, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Assurance of forgiveness is a vital part of the full achievement of repentance. Divine approval raises the soul out of sorrow of guilt to the joy of restoration. This whole experience can only become a reality as we identify ourselves with Jesus on the cross, for here we see the terribleness of our sin.

Evidence of Repentance

Great mass crowds gathered to hear John preach, "Repent ye: for the kingdom of heaven is at hand." Many were baptized,

and the popularity seemed to get hold of the Pharisees and Sadducees, who came too for baptism. But John refused, saying, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

The Amplified New Testament says, "Let your lives prove your change of heart." The evidence of repentance is a right-about-face. It breaks with the past and turns from the old self to participate in the new creation in Christ. It not only forsakes the old way but becomes partaker of the divine nature, and thus escapes the corruption that is in the world through lust.

True repentance is not conservation but creation. It turns to God from dead works to serve the living God. It subjects itself to His words, which are spirit and life. Repentance chooses daily renewal of the inner man. This new man is not merely something injected, but must be projected into outer expressions of living, which reveals separation unto God. It forsakes the old way of pride, avarice, lust, and greed, turning to Christ who is the new and living way or a complete new way of living—the way of humility and love.

The body is dedicated, not to be conformed to the world, but to be transformed, and the mind is renewed. Evidence of repentance will be manifest by personal appearance, disposition, and action.

Paul said he taught "that they should repent and turn to God, and do works meet for repentance."

Repentance unto salvation will always be evidenced by a complete change of life and interest—a turning away from sinful practices to a life of holiness and love. In a certain town where there was a spiritual awakening, police authorities were astounded at the genuine repentance and restitution made, not only by new converts, but by backsliding church members. Stores had many things returned; bills were paid and lies confessed. Restitution is the cardinal evidence of repentance and has been the most effective means of witness to the transforming power of the Spirit.

A Call to Repentance

This is the urgency of the hour. Never in the history of the church has there been such a great opportunity for living and preaching God's call of repentance unto salvation. Yet there never was a time when so many Christians have failed in their opportunity, when in spite of the privilege to live in a land blessed of God, we are sinking into paganism in practice and thought.

Are we not in perilous times? God is speaking through unparalleled storms, droughts, earthquakes, and rumors of nuclear war. Where are the signs of repentance? There is more revelry than repentance, more of ease than self-denial, more of complacency than zeal for God, more of worldliness than holiness unto the Lord.

Jesus said that He came to call the sinner to repentance. In the Book of Revelation we see Him calling the church to repentance. As our Lord from heaven He calls us to repent for leaving our first love, for holding wrong values and doctrines as Balaam, for following lax practices of the Nicolaitans, for fornication and spiritual adultery, for dead formalism and neglect, for lukewarmness, indifference, and halfheartedness in the midst of prosperity.

Our Lord is pleading like His messenger (Malachi) to Israel when they had gone away from His ordinances, "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" They were unjust in their dealings; they robbed God of tithes and offerings; they said it is vain to serve God, and what profit is it that we have kept His ordinances; they called the proud happy and the wicked and disobedient were set up. Are we guilty of the same things? Can we hear our Lord calling us to repentance? Unless ye repent, "I will come . . . quickly." Are we ready? Have we repented unto salvation?

Abnormal Americans

By MYRON EBERSOLE

(Before assuming his present work as administrator of Prairie View Hospital, Newton, Kans., Myron Ebersole spent approximately two years in MCC relief service in Jordan.)

What is the normal way of life? What is a normal standard of living? Do we turn and look the second time when we see someone walk past in rags? Does it seem unusual for a family to live in one small, poorly constructed, and unheated room? To expect half of our children to die in infancy?

Are such conditions abnormal or are our standards the abnormal? "Foolish questions," you say. Then consider the following statements taken from "There'll Be No Christmas for Them" by Dickey Chapelle in the Dec. 26, 1953, *Saturday Evening Post*.

- "1. More people live in huts of mud and straw than in any other kind of shelter.
- "2. More people travel on their own feet or on the back of small animals like the burro than in any other fashion.
- "3. More people have a life expectancy of half our years than any higher figure.
- "4. More mothers watch half their children die than see all their offspring reach maturity.
- "5. More people live without the help of a doctor when they fall ill than enjoy even rudimentary medical care.
- "6. More people eat what they themselves grow—and starve when they have no harvest—than obtain their food in any other fashion.

"7. More people do not know what it means to vote than have ever voted."

To the above startling statements of fact we would add that far more people in today's world are outside the kingdom of God than are in and that relatively few in this world have found the reality of Christian experience.

Such a perspective obviously places us in the "abnormal" group. We are tempted to suggest that most of this is due to ignorance or laziness and to say: "Why don't they do something about it?" Fair consideration of the facts will eliminate such thoughts.

Someone said recently in a Sunday-school class discussion on "Christian Standards in Economic Relations" that all anyone deserves is a "fair chance to help himself."

We ought to ask ourselves: "What is a fair chance?" Another statement from the above writer: "Few of us would accept a flat perspective based on the untruth that we and we alone matter. But our actual point of view is far too often based on other subtle—but no less dangerous—untruths. The most deadly of these is the conviction that the majority of the world's people are as able to control their way of life as we Americans control ours."

We were startled (while working with Arab refugees in Jordan in the Mennonite Central Committee relief program) when

a poor Arab orphan asked us in Bethany for the entrails of a chicken we were cleaning for dinner—to be used for soup for his brothers and sisters. We should have been startled to realize that we were not in his shoes—if he had had shoes!

We who call ourselves American Christians (or Christian Americans) do well at the beginning of a new year to read Mrs. Chapelle's article and to consider our "strange way of life." A realization of our abnormality is certain to make us humbly grateful and give us a realization of our responsibility as Christian disciples. What are we giving to the hungry, the cold, the naked, the spiritually neglected?—the really normal people.—Via MCC.

—GOSPEL HERALD, Feb. 2, 1954.

A Prayer FOR THIS WEEK

Dear Lord, arouse me to the needs of my own listless soul. Inspire me with consistency. Help me to respond with a smile when someone infringes on my right. Help me day by day to live more fully the Christian way, and that in so doing I may oil the rusty hinges to the door of someone else's heart. Thanks, Lord, for listening. . . .

—Robert D. Hostetter.

Our Mennonite Churches: Bloomington



In the fall of 1956, Sunday school and worship services were begun in Bloomington, Ill., in the home of Joe Kauffman, who was licensed as pastor to serve the Mennonite employees in Bloomington and to assist in witnessing in the city. Bro. Kauffman served as pastor until August, 1958. In October, 1958, H. J. King became pastor and served until November, 1959. On April 5, 1959, a congregation with 19 charter members was organized. That year the Four Square Gospel Church was purchased and services began there on July 1. Since Nov. 1, 1959, Harold Zehr has served as pastor. There are now 27 members, and an average attendance of approximately 60.



Nurture Lookout

Early Warning

Radar devices on the Dew Line are constantly playing the skies to see what's coming. Canada and the U.S. depend on this as part of their early warning system. We understand one of the purposes of this column is to tell what's coming on the nurture front. The "do" line in this case is: Do plan to attend the seventh Sunday School Convention.

Here, by way of early warning is something of what's coming.

1. Date: Aug. 6-9, 1964.
2. Place: Eastern Mennonite College, Harrisonburg, Va.
3. Guest Speaker: Dr. C. A. Heaton, noted leader in Christian education from California.
4. Sponsorship: Mennonite Commission for Christian Education.
5. Planning and Steering Committees: Representatives from Mennonite Commission for Christian Education, Mennonite Publishing House, Eastern Mennonite College, and Virginia Conference Christian Workers' Council.
6. Purpose: To help the church to rediscover the real meaning and purpose of all our Christian nurture efforts.
7. Theme: "Teaching for Mission."
8. Workshops: Up to one hundred and fifty in all areas of Christian nurture.
9. Scope: While the meeting will be called Sunday School Convention, its scope will be as broad as nurture itself. Attempts will be made to deal with all Christian education fronts in the local congregation.
10. Displays: About thirty-five display booths will be set up in the college gymnasium by various agencies of the church which relate to Christian nurture. This will be an unusually interesting panorama of displays that will deserve hours of browsing.
11. Special Feature Display: "Life of Jesus" art exhibit by Providence Lithograph Company has been made available for this convention. This is a valuable exhibit of nineteen original art pieces ranging in width from 36" to 62". They will cover seventy feet of wall space in a separate room.
12. Program: There will be a careful balance between platform speeches and small group workshops. Discussion blocks and free time are being structured into the program.
13. Facilities: Auditorium and assembly hall will seat about two thousand people. About fifty rooms are available for workshops.
14. Lodging and Meals: The cost in the

dormitories will be \$1.50 per person for the first night and \$1.00 for each additional night. Motels are available. Tentative meal rates will be: breakfast, 55¢; noon, 85¢; evening, 85¢.

15. Music: Special singing groups will be used (Mennonite Hour, conference youth groups).

16. Worship High Light: Since 1964 is the 400th anniversary of the publishing of

the *Ausbund*, an early Mennonite hymnbook, this will be used both for devotional periods and by singing groups.

17. Tours: Plans are being made for extended tours before convention begins and shorter tours between sessions.

18. Sunday School Handbook: An undated handbook containing workshop outlines and other appropriate materials is being prepared. —Arnold W. Cressman.

Mennonite World Conference Plans

By J. B. MARTIN AND J. C. WENGER

On Nov. 13, 14, 1963, the General Council of the Mennonite World Conference met at the European Mennonite Bible School (Bienenberg) in Switzerland for the first time since Kitchener, 1962, and the passing of President Harold S. Bender. Central items on the agenda were the fixing of the time and place of the Eighth World Conference, the election of new officers, and consideration of the continuing function of the World Conference in relation to the Mennonite brotherhood around the world. A strong spirit of unity and purpose reminded the participants of the 1962 experience of fellowship and grace in Kitchener.

Present at the meeting were representatives from each of the participating conferences and national groups. From France, Ernest Hege; from Switzerland, Theo Loosli; from Germany, Paul Schowalter and Adolf Schnebele; from the Netherlands, J. J. van Sluys and J. A. Oosterbaan; from South America, Peter Wiens. Peter Dyck represented the Mennonite Central Committee. B. J. Braun represented the Mennonite Brethren Church; J. R. Barkman the Evangelical Mennonite Brethren; J. C. Wenger and J. B. Martin the (Old) Mennonite Church; Erland Waltner and Walter Gering the General Conference Mennonite Church; and Archie Penner the Evangelical Mennonite Church. Three of the North American members could not come. Harold Schmidt, treasurer, and Cornelius J. Dyck, assistant secretary, were also

present. A. J. Metzler of Scottsdale was in Europe at the time and participated in the sessions during the first day.

A careful and brotherly discussion led to the decision to hold the Eighth World Conference in the Netherlands in July, 1967. Together with this decision it was likewise agreed to hold a meeting of the General Council in South America in 1966, and to plan for a regional conference there at that time. This conference would use the 1967 theme and would be preparatory while still being complete in itself on a smaller scale. It was also felt that the full conference would likely meet in South America in 1972.

The major factors guiding the decision of location were: (1) rotation from region to region, (2) the number of Mennonites living in a region or country, (3) the ministry the Conference could render to the brethren of that region, (4) the feelings of the total Mennonite constituency, (5) physical facilities, (6) the possible impact upon the non-Mennonite world.

The organization of the General Council led to the electing of Erland Waltner as president, J. A. Oosterbaan, Peter Wiens, and J. C. Wenger, vice-presidents, and B. J. Braun, recording secretary. Cornelius J. Dyck was appointed executive secretary, Harold Schmidt and Adolf Schnebele the North American and European treasurers respectively. Steps were taken to explore possible further representation from Africa,

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Executive Committee, 8th Mennonite World Conference: (l to r) Erland Waltner, president; J. A. Oosterbaan, vice-president; Peter Wiens, vice-president; B. J. Braun, secretary; J. C. Wenger, vice-president.



OUR SCHOOLS

Eastern Mennonite College

High School Moves

The high school moved into its new building, located several hundred yards east of the main campus, on Jan. 23 and 24. Classes met there for the first time on Monday, Jan. 27. "Operation Book Lift," part of the moving procedure, gave evidence of good morale as orderly rows of students carried armloads of library books from the administration building to the new building and placed them in correct order on the new shelves.

The high-school building provides a 300-seat auditorium, six general classrooms, two business classrooms, two science laboratories, library with office and workroom, home economics suite, administrative offices, counseling rooms, and student activities room. It is anticipated that as enrollment increases, additional rooms will be added to the building to provide for physical education, industrial arts, and art.

Dedication services and open house are scheduled for the high-school building on Saturday afternoon, April 25, of Homecoming weekend.

Ministers Meet

Twenty-six ministers attended the two-week Ministers' Course, Jan. 6-17. This was the largest enrollment that the college has had for this two-week course since it was initiated in 1951. John M. Drescher of Scottsdale served as guest instructor and taught three of the seven courses. The remaining courses were taught by members of the regular college faculty.

Ministers' Week, following the ministers' course, registered 102 men. Eleven conferences were represented, including the Pacific Coast and Alberta-Saskatchewan conferences. A special feature of the week was four lectures by President John R. Mumaw on "The Resurrected Life," taken from his Conrad Grebel series. Classes included "The Biblical Meaning of Ordination, of the Ministry, of Overseership, and of Preaching," and discussions on the minister's calling and work. Workshops dealt with "Recruiting Tomorrow's Ministers." Bible lands, the story of the Dead Sea Scrolls, and the Augsburgers' crusade in Salt Lake City were featured in slide lectures and films following the evening lectures.

Service Emphasis Week

Personnel representatives from the mission boards at Salunga and Elkhardt, the MCC, and the Conservative Conference presented Christian service opportunities

to students during Service Emphasis Week, Jan. 13-17. They interviewed 114 students concerning openings in Voluntary Service, Pax, and I-W.

Public Lectures

Economist R. Pierce Lumpkin of Richmond lectured on "The Crisis in the American Economy" Friday evening, Jan. 24. He dealt with the balance of payments, automation, and other current economic problems. Dr. Lumpkin is professor of economics at Richmond Professional Institute, economic consultant of several banks and investment firms, and author of several publications on economics. His lecture was the fourth in this year's series on "America in Crisis."

John Howard Griffin, author of *Black Like Me*, will speak on "The Crisis in American Race Relations" on March 6.

Hesston College

Five Hesston College students joined ten other students from Eastern Mennonite College and Goshen College in a Voluntary Service project in St. Louis, Mo., during the Christmas recess. It was interesting for the students to meet a number of Hesston alumni from the other schools. Of the 15 volunteers, nine were students or alumni of Hesston College.

Members from Hesston were: Elaine Blosser, Dixon, Ill.; David Mureidhi, Nairobi, Kenya, East Africa; Sanford Kauffman, Fairview, Mich.; Leona Kropf, Harrisburg, Oreg.; and Nyle Kauffman, Iowa City, Iowa.

As students reported back to the "home team," they generally agreed on one impression: "The Negro families with whom they lived for a week were friendly, hospitable, gracious, poor, crowded, and appreciative."

In their exposure to problems of the inner city, the students were asked to listen to the voice of God. They heard His voice speaking through the crowded condition of the apartments in the housing project where they stayed. They heard Him speak through organizations facing the enormity of the challenge confronting the church.

God spoke to them through the activities of civil rights groups; through the happiness of people faced with economic problems; through the friendliness of the churches; through the work of the Hubert Swartzenubers.

As one of the students listened to a man from the housing project express his dream—a farm of his own for his family—a voice responded within him, "I have been brought up in the world of this man's dream." Great appreciation welled up in

him for his own home and upbringing. "With appreciation comes greater responsibility. What do I do with what I have?" the student asks.

As a result of the VS unit, 15 more people are aware of an area of great need. An opening has been made for a follow-up unit that will move in to help this summer.

This Christmas Gospel Team—Earl Martin, New Holland, Pa.; Vivian Book, Freeport, Ill.; Emma Jean Hilty, Apple Creek, Ohio; Ruth Anne Graber, Mt. Pleasant, Iowa; Don Brubacher, Lititz, Pa.; Larry Bardell, Freeport, Ill.—with their sponsors, Mr. and Mrs. James Miller, responded wholeheartedly in the affirmative when asked, "Was it worth it?" They agreed that they gained far more than they missed in giving up Christmas vacation at home.

In reviewing their tour through Kansas, Missouri, Arkansas, and Oklahoma, they remembered that there were times when they had to count their spiritual blessings. They recognized that in order to give, they had to receive; and in order to become a unified team, they had to share and fellowship with God.

Members told how Christ became real to them as a person. Their theme, "Christmas Christness," came alive to them. God does not need a building or a beautiful sanctuary to inspire worship and praise. He needs only open hearts.

One member especially expressed his appreciation for new friends. "Living the Christian life as we get together in homes often means more than talking about it."

As they returned, they brought with them the challenge of returning to some of the communities visited, as Bible school teachers and ministers. "This is an experience you can have," they told the students. They volunteered to serve as contacts for students wishing to serve in these areas.

OUR READERS SAY

(Continued from page 116)

proposed Mennonite views pertaining to our expression on simple life. I will let these two reasons suffice for now because the reason for writing is this—to follow your request or challenge for opinion.

The two items "For Discussion" in the Oct. 15, 1963, edition caught my attention. Here is a brief response to these articles.

Mrs. Brubaker's statement, "funerals should be a time when we pay our respects and not for spectators to see how the family is 'taking it,'" is a very important and timely thought to us Christians today. This also holds true to Eugene Souder's statement, "Yes, let's have funerals without fins, but let's not wait until we're dead to cut the fins—let's do some pruning now!" ("A Plea for 'Living Without Fins.'")

It is my deep desire that we Christians would be able to live more Christlike, and this in every aspect of our daily life. The reference made to "dress" is very definitely one of these important aspects in which we should continue our striving for simplicity and less costly dress than it has a tendency to be today. This is not a Mennonite principle but a Biblical one. There are many Christians around us who are not affiliated with the Mennonite Church and yet seem to put us Mennonites to an uneasy position as we are dressed more unnecessarily expensive.—Victor Loewen, Leopoldville, Rep. du Congo.



The Confession of a Southerner

By JAMES AND RACHEL METZLER

Dear God . . .

We confessed that you created all men to be equal. We believed that Christ died for all men. We professed that there is but one church. And we claimed to accept as our brothers and sisters all who belong to your family.

And Father . . .

You knew how it was in the South. We could not win men for Christ if we offended them on this touchy matter. We felt forced to comply with the pressures of society a bit. Still we hoped the new believers would forsake their sinful attitudes after being taught about your redeeming love. We could hardly expect them to change such ingrained prejudice overnight.

For Lord . . .

We did ask them to separate in what we considered to be the most important areas of life. They were instructed not to pattern their standards and conduct after the society around them. We even shared our firm belief that we dare not join the military forces because we love all men alike. You see, we were not trying to make it easy for the new members when we dodged this other issue. We were merely following the example set for us by our Northern congregations (for how many of them have "mixed" membership?).

Yet Father . . .

Admittedly we were troubled at times about some inconsistencies. Having a separate congregation in our midst did detract somehow from the meaning of the church. Moreover, we prayed that someone would show the South that your way of love does work. Sometimes our hearts were burdened (or angered) by the injustices we observed. Nor did it seem right to always fall in line at the "White Only" signs.

But God . . .

What could we do—peaceful grasshoppers among irrational giants? We were there to build churches, not to watch them be destroyed. To be tagged "crusaders," "fanatics," and worse would ruin our witness. When only trying to do a little mission work, why should we get involved in such a big issue? The "foreign" missionaries might courageously oppose such evil practices, but who expects martyrs in America? We worked along with the situation the best we could. By giving a "silent" testi-

mony we tried to feel we were not partners with it.

O Lord . . .

That was yesteryear. The riots have come. Lives have been given for "the cause." The courts and troops are acting while the church looks on hesitatingly. By trying to keep "the peace" and maintain "the separation," we lost the opportunity to show your peace and separation. We are still objectors, but the world will wonder how conscientious. We remain nonconformed, but our communities now know it applies only to certain areas. You brought us to the South for such a time as this—and we failed you.

And now Merciful One . . .

Forgive us (and our church both North and South), we pray, because Christ loves not as we have loved. Amen.

—Reprinted from the
Missionary Messenger.

French C.O. Jailed

Pierre Sommermeyer, who has been worshipping at a Mennonite church in the suburbs of Paris, France, is in jail as a conscientious objector. This is the first time in the history of North American Mennonite work in France that anyone associated with their churches has been imprisoned for refusing to bear arms.—*MCC News Service*, Dec. 3, 1963.

French Give Legal Status to C.O.'s

The French National Assembly has at last passed a bill giving conscientious objectors legal status. Various church groups and individuals have long pressed for such legislation. Although the general feeling is that the legislation does not go as far as wished in granting rights, it is generally considered better than nothing.

As passed, the bill incorporates some of the harsher amendments it had been hoped would be deleted, notably the one requiring conscientious objectors to do a period of civilian service twice as long as members of the armed forces.

However, the amendment which would have deprived conscientious objectors of the right to postpone their service until after they have finished at university, was cut in the final version.

At present there are some 100 conscientious objectors serving prison sentences, because of their refusal to do military service, the majority of them for religious reasons.—*MCC News Service*, Dec. 31, 1963.

The Churches of Hatfield Speak on Race Relations

By JOHN E. LAPP

In the late summer of 1963 a Negro family moved into Folcroft, an all white suburb of Philadelphia. There was a shameful outbreak of violence which occurred so near to the city of "brotherly love" that it moved Christians in the community to hang their heads with shame. This Negro family, who are very respectable people, suffered the breaking of windows in their new house, and so much violence that the young father needed to be hospitalized for a number of months due to a nervous breakdown which resulted.

Hatfield is a small town of a population of two thousand, located twenty-five miles north of Philadelphia. This town and surrounding countryside is an all white community (only one Negro family live in this town) composed of mostly middle-class people. Following the incident at Folcroft the pastor of the Reformed Church in Hatfield developed a strong conviction that an incident of this kind should not happen in this community. He spoke to the pastor of a neighboring church and was encouraged to prepare a statement for acceptance by the churches or their governing body in the town and surrounding area. Pastor John Light prepared a very well written statement which was looked at by the ministers of the other churches in the vicinity and, after a few minor changes were made, this was presented to the governing bodies of these churches.

The Plains Mennonite Church was established in 1765 and is the oldest church in Hatfield Township. The pastor of the Plains Church was invited to look at this statement. His first reaction was that one paragraph might not be acceptable to our people as nonresistant Christians. The other ministers were immediately ready to eliminate this paragraph. The statement was presented to the church council of the Plains Church, and it was agreed that this should be presented to the entire congregation for their reaction. This statement was duplicated and put inside of the church bulletin on Sunday morning, Dec. 1, for the membership to look at, study, and discuss. The next Sunday morning, Dec. 8, at the regular worship service, the congregation was asked to express themselves as to whether they would support this statement.

(Continued on page 131)

The Metzlers are missionaries in Vietnam under the Eastern Mennonite Board of Missions and Charities. Their home congregations are in Alabama and Virginia, respectively.



Giving Guides for Christian Stewards

By John H. Rudy

There are many good ways to contribute to the work of the Lord. Our laws provide a variety of methods to stretch gift dollars and make them do more good. The Christian steward will want to know how he can give the most efficiently. Less for taxes, more for the Lord.

Taxes reduce the cost of your gifts to the church. The actual cost may be much less than you realize. In the lowest income tax bracket, the cost of each dollar given is 80 cents. The higher your income, the lower your cost. In addition, there may eventually be substantial savings in estate tax, inheritance tax, and administration expense, since lifetime gifts remove assets from your estate.

Give out of a heart of gratitude and love to God, for all that He has done for you in Christ. But try to do it economically. Try to get maximum mileage from what you have to give. Consider the tax implications. The concerned steward may find some helpful guidance among the giving methods described below.

1. Donate Property Rather Than Cash. Don't stop giving cash. Give all you can. Cash is the most common gift. But there are some excellent ways to expand your giving program by transferring property to church agencies. You can transfer real estate, stocks, bonds, and farm products. The amount of the gift is based on the fair market value of the property on the date of transfer. Significant tax savings are often possible. Property gifts may offer you a whole new array of giving opportunities.

2. Give Property That Has Increased in Value. There's a better way than selling property, paying the capital gains tax, and giving what's left. For example, a piece of property you own may be worth \$5,000, based on the present fair market value. Let's assume your cost is \$3,000. Here's what you can do: You can give the property to a church agency, which entitles you to an income tax deduction for the present value of \$5,000, as long as this amount is within your 30 per cent charitable deduction limit. What's more, you pay no tax on the gain of \$2,000, and the church agency is exempt from the tax, too. Property holders in rising markets may be able to uncover new opportunities to give, and at the same time save taxes. (Property which has decreased in value should be handled in a different manner. Here it is better to sell the property, take an income tax deduction

for the loss, and give the proceeds to the church agency.)

3. Sell Property at a Bargain Price. Let's say that a piece of property cost you \$5,000. Its market value is now \$8,000. You may be able to arrange a "bargain sale" to a church agency, say for your cost of \$5,000. You get back your original investment and you pay no income tax on your gain of \$3,000, and neither does the church agency. Also, you may deduct the \$3,000 on your income tax return, providing this gift is within your 30 per cent limit. Any sale for an amount less than the market value is considered a "bargain sale." You pay no income tax on the unrealized profit, and you get an income tax deduction.

Thought for the Week

Obedience is the atmosphere of heaven, the instinct of the regenerated heart.—D.

4. Give Property but Reserve Its Present Use. This is like keeping property while you give it away. It works like this: You transfer your house, farm, or securities to a church agency. However, you reserve the right to use the property and receive the income, perhaps as long as you or your wife live. You get an income tax deduction in the year you transfer the property, based on the "present value" of the gift. And there may eventually be additional savings in estate and inheritance taxes.

5. Do Your Property Giving by Installments. You don't have to transfer title to a piece of land or other real estate all at one time. This might put you over your 30 per cent charitable gift limit. You'd lose some of the income tax benefit and the cost of your gift would be increased. The thing to do is to give fractional ownership interests. Each year transfer part of the property. Give only as much of the property as you can without exceeding the 30 per cent limit. You get the maximum amount of income tax deduction by spreading out your gift over a number of years. To avoid possible complications of dual ownership in the event you should pass away before the property is completely transferred, mention the gift in your will. (Instead of preparing a new deed each year to reflect

the transfer of fractional interests, you may prefer another method: Sell the property to the church agency, take back notes in convenient denominations, and then cancel one or more of the notes each year.)

6. Keep Property and Give the Income. You can accomplish this with a simple, short-term trust. When you transfer income-producing property to a trust for more than two years, with the income going to a church agency, you pay no tax on the income. Upon termination of trust, you get back your principal. However, if you specify that the principal should come back to anyone other than yourself, perhaps some member of your family, you are also entitled to an income tax deduction for the "present value" of the interest going to the church agency. This feature gives you double savings: (1) income which is exempt from tax; (2) an income tax deduction. (Watch the gift tax on the principal coming back to someone else in the family.) Giving income by way of short-term trusts may be especially beneficial during a period of your life when you may be in a high income bracket. And it is also a way to increase your giving beyond the 30 per cent limit.

7. Give the Property and the Income. Here you transfer income-producing property to an irrevocable trust, where the property never reverts back to you. The trust income is paid to a church agency as long as you live. Upon your death, the trust terminates and the property is distributed to your beneficiaries, perhaps to members of your family who would have received the property by your will. You're allowed an income tax deduction in the year you transfer the property to the trust, figured on the payments going to the church agency. Furthermore, the annual income of the trust is not taxed. And finally, you have removed property from your estate which may have eventually been subject to estate tax, inheritance tax, and administration costs. The "present value" of the trust property which ultimately goes to your family is considered a gift and may be subject to gift taxes, but careful planning can minimize and even eliminate these taxes.

8. Consider Farm Products and Gifts of Inventory. The opportunities here are almost unlimited. If you're a farmer, you may have corn, wheat, or livestock to give. If you're a manufacturer, it may be finished goods. If you're a storekeeper, you may want to donate merchandise of one kind or another. Your gift is valued at the lowest price you would normally realize from the sale of the goods in your usual market. You get an income tax deduction for this amount. You pay no tax on the unrealized profit, and neither does the church agency. The costs and expenses to produce or acquire the contributed goods are not deductible as business expenses.

(Continued on page 131)

AMAS Conference

By Howard Raid, Secretary-Treasurer

The 1964 AMAS Conference will be held March 5 and 6 on the Goshen College campus, Goshen, Ind. This is a major change in location in order that the various Mennonite Mutual Aid officers might be able to see one of the centers of Mennonite Mutual Aid activity. It is hoped that in future years the conference will be moved to other centers of Mutual Aid programs.

The principal speakers will be as follows: Rev. O'Ray Graber, Buhler, Kans., who will present a series of four addresses on "The Imperative of Mutual Aid"; A. J. Metzler, executive secretary of the Mennonite Church, who will present an address on "Is Mutual Aid an Imperative Today?" and J. Lawrence Burkholder, of Harvard Divinity School, who will present an address on "Mennonite Mutual Aid Programs and the Future."

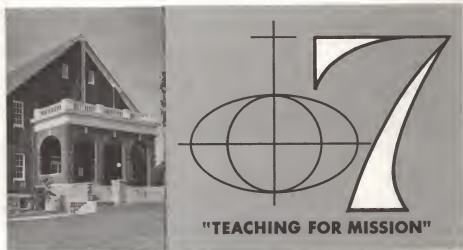
A fellowship banquet will be enjoyed Thursday evening in the parlors of the Goshen College Church. A report and a panel of the survey of Mennonite Mutual Aid organizations throughout the United States and Canada will be conducted Thursday afternoon by secretary-treasurer of AMAS, Howard Raid. There will be three workshops, one including a tour and discussion of management practices and application of the Mennonite Mutual Aid, Inc., of Goshen, conducted by Harry Wenger, Wellman, Iowa. Wayne Clemens, Akron, Pa., will conduct a workshop on "New Developments in Package Policies." Richard Yordy will conduct another workshop on "The Role of Mutual Aid in the Total Program of the Mennonite Church." These workshops will be under the direction of A. A. Schroeter, Reedley, Calif.

Various other meetings will be held in conjunction with the conference. All the Mutual Aid people are invited to attend the annual stockholders' meeting of Mennonite Indemnity, Inc., a reinsurance corporation established under the auspices of the Association of Mennonite Aid Societies. Various other Mutual Aid groups will have a meeting. The Mutual Aid Services, Inc., of the Mennonite General Conference, will meet on Wednesday prior to the conference.

Any member of any Mennonite Mutual Aid organization and anyone interested in Mutual Aid work is cordially invited to attend this conference. Both lay people and pastors are most welcome. It is hoped that a number of young people might be able to attend to gain some insights into the Mennonite Mutual Aid programs.

The young man who works his way through college is very likely to be able to work his way through life.

Plan Now to Attend



Seventh Mennonite Church-Wide SUNDAY SCHOOL CONVENTION

August 6-9, 1964

EASTERN MENNONITE COLLEGE
Harrisonburg, Virginia

Numerous preparations for Pope Paul's visit, Jan. 4-6, 1964, were made in Israel. The road to the top of Mount Zion in Jerusalem was widened and paved. The Ministerial Committee, headed by Prime Minister Levi Eshkol, budgeted an allocation of \$250,000 for various improvement projects. Most of this sum was used in the town of Nazareth, where major work included the construction of a large open-air square with a capacity of 50,000 persons and parking facilities for 4,000 vehicles. Nazareth's main street was renamed Pope Paul VI Street, according to a decision of the Nazareth Municipality. All residents of Nazareth — and especially the women — were asked to bring out their carpets and cover

the streets through which the pope passed. Arrangements were made for full local radio coverage. Most of the broadcasts originated in the Haifa studios of Kol Israel, the National Broadcasting Service.

The friend who loves us teaches us true affection. The person who dislikes us teaches us self-examination. The person who ignores us teaches us self-dependence. But the unseen Friend causes all these things to work out for good in the lives of His children.

—Evangelical Mennonite Church Bulletin.

Our venture attracted a certain amount of curiosity, friendly and critical.

Experiment in Evangelism

By John L. Rurh

As the time approached for our family to think of a location of service after five years at a New England university, I felt drawn back to Franconia, where the Lord had called me to the ministry in a small city mission twelve years earlier. Yet the conviction had been growing on us that the techniques of evangelism which the Mennonites had borrowed during their "Great Awakening" of 1880-1900 did not seem natural or effective to us, and that we should pretty much have to "play a role" if we were to fall back into them.

Because our mission station at Conshohocken had not made the kind of progress which pointed toward an indigenous establishment, our faithful group of "workers" was willing to consider a change of strategy. They enabled our family to make a down payment on a home a few miles outside of Conshohocken, rather close to Eastern Baptist College, at which I was about to begin teaching. In return, the church was invited to use our home as its base of operations.

As we outlined our plans in our local conference paper, we felt we might now more confidently approach adults rather than children, and that we need not hesitate for fear we were insulting our urban and suburban friends by inviting them to a "house of worship" a good deal less attractive than our own homes. We decided to name our group the "King of Prussia Mennonite Fellowship."

We found that our venture attracted a certain amount of curiosity, friendly and critical, from our friends throughout the church. They may well ask us, now that a little more than a year has elapsed, what we have learned from our experience.

There are new problems, and old ones remain. Our own family is still the only Mennonite one resident in the community of King of Prussia; so it is rather meaningless to talk of a community witness yet. Our faithful workers are all busy in their jobs and businesses 15 or 20 miles away. We do

have one couple—a medical student in Philadelphia and an elementary school teacher in a school about five miles away—who know urban life firsthand. For the others it is pretty much living in the country and seeking to have a Sunday ministry to suburbia.

We have received no new members by baptism in the past year, and several former members who were kept interested under the more conventional pattern have lost interest. For others "it just doesn't seem like church." We do not seem to attract the rather free-floating mass of Mennonite graduate students in neighboring Philadelphia, nor are other Mennonites who work but do not live in our area affiliated with our group. With a small membership, we have not done very much in financial support of missions or relief beyond our own circle. Finally, with the emphasis on adults, we may at times be guilty of the opposite extreme for our old problem: perpetual children's meeting.

However, there are interesting observations on the positive side. For one thing, our move to a living room has taken something of the strait jacket from discussions in the Sunday school, which is one pattern we have kept. In the old church setting, the discussion was constantly getting on "Mennonite" subjects, no matter if non-Mennonite visitors didn't understand what we were talking about. Coming after the sermon our discussion now seems free to respond to it, or carry on the same line of meditation. Generally, however, we stick close to the planned material.

We usually have some visitors, and almost always they feel free to join the discussion. We have certainly had a far higher percentage of non-Mennonite visitors from our own economic level than before, when we seemed to discriminate almost completely in favor of the economically distressed.

Outside the services themselves, I have found a number of contacts through speaking in local high schools and to professional

groups. There is generally an attitude of mixed curiosity and surprise that Mennonites have begun to take an aggressive tack in evangelism. I brought down the house in one school, when I said to a girl who asked whether Mennonites tried to win others to their fellowship, "Watch out!"

Financially our small group now pays its own way; no longer must our long-suffering mission board pick up much of the tab for heat, water, and electricity. We made some adaptations in the basement of our home for Sunday-school purposes, and paid for them out of our own offerings. Somehow this makes us feel more responsible, more like a church.

About once a month our group stays together during the morning worship service for a potluck meal and a discussion, sometimes with a visiting speaker. We called one of these all-day affairs a "retreat," and held it at the farm of one of our members.

Three persons have become interested in our fellowship during the past year. One couple—an engineer and a nurse—had had only dissatisfying experiences with religion. The man especially had very seldom been in church. When we moved into our new "home," they began to come to our meetings occasionally; they had been rather nervous about going into a church, since they had been disappointed and repelled too often. Gradually they took more interest, and began to consider seriously joining our fellowship.

The message of Christ began to sound meaningful to them, and they felt an acceptance in our group that went beyond an abstract interest in having their names on our rolls. To watch the work of grace in their lives, as old attitudes began to change, and as they "talked back" to us, telling us what they could understand and what they couldn't, was an experience that taught us a great deal about methods of evangelism.

Two factors in particular seemed important: (1) We had made our first contacts with this couple "normally," i.e., not in the line of evangelism as such. When one of our members had met them and developed a social relationship with them, they were made ready to go a little farther. But to see a "minister" coming to their door actually scared them. (2) Their testimony was that our refusal to force them along the path of salvation was an uncanny form of pressure which they found it extremely hard to withstand. We told them that this was evidence that the Holy Spirit was striving with them, and that we feared to disrupt His work with our own tactics, eager as we were for their decision.

It seemed to us that, given serious candidates for the kingdom of heaven, much of the stereotyped evangelistic behavior of the church becomes irrelevant. The point is that we must get through to serious people, people whom God has brought to a point

where they are "not far from the kingdom." Recently a young man who was converted last summer in a Baptist revival meeting, and who became interested, on his own, in a life of discipleship, "discovered" that there are Christians who believe in an all-round life of love, even to the extent of loving their enemies. He has been attending our fellowship whenever he does not go home from his nearby college for the weekend.

But by far the most interesting development growing out of our changed strategy has been a week-night Bible discussion group. It began as a means of helping the couple mentioned above to get some idea as to what was in the Bible, and to learn this knowledge in the context of Christian fellowship. In these rather informal meetings occurred some of the most natural and open confrontations of people with the Gospel that I have ever seen. We were able to bring the call of Christ to about one dozen young married people who are not Christians, throughout the past year, while sitting in a circle in these meetings.

Friends invited friends. I kept asking myself, during the discussions, why all our evangelism could not be so successful in reaching people. Here we were talking to people who would never come into our churches, and whose homes, though almost next door to Mennonite ones, were bypassed Sunday after Sunday by cars full of Mennonites on their way to missions 10 or 20 miles distant.

For we had followed our opportunities, and gone into homes wherever we had a chance to involve non-Christians, rather than defining our activity to a certain town's boundaries. By following the "game," rather than trying to lure the

"game" into an area or a building, we had managed to snare their attention. Time after time I was reminded of the early Christians meeting in an upper room, or of the little Bible study groups of early Anabaptists. I had always believed our message would interest people on our own economic level; now we were seeing confirmation of this.

We have heard criticisms of our work by members of the older established churches; the tenor of the criticism seems to be that we appear to be something of a fly-by-night group, which does too much "fraternizing" with non-Christians. There is a grain of truth in these criticisms; but they contain the mark of the very defensive posture and fear of the "world" which has confused so much of our mission endeavor. We accept such criticism, but point out the embarrassment of many who make it: Mennonite missions which are attended, year after year, by a congregation of mostly Mennonites. On the other hand, where traditional means are reaching people and bringing them into the kingdom, we believe God is showing His power. For neighboring Mennonite missions where our brethren are earnestly working to spread the Gospel, we have only feelings of respect and sympathy.

This is the Lord's work, in the truest sense, not ours. The Spirit is less predictable than man's habits, and as we follow His leading we may seem capricious to others whose behavior remains conditioned by long years of tradition. But we wish to remain rooted in the larger body of believers, through whom the word of Christ came to us, as well as His call to witness. It is no wish for novelty that drives us, but a desire to get through to our neighbors with the good news. What else justifies the existence of a church?

with His redemptive mission. The Word must be taken seriously and the love of God shed abroad in our hearts to motivate us to share the living Christ.

Our Resources

Our churches have been established in this district for a divine purpose. Below are both the number of churches and the membership in each state of our district:

| Churches | | Membership | |
|------------|---|------------|--|
| California | 6 | 306 | |
| New Mexico | 1 | 32 | |
| Arizona | 4 | 208 | |

The total membership in 1962 was 546. When we compare 546 members with the complete district population of 17,970,388, we feel with Andrew when he brought the little lad with five loaves and two fishes to Jesus to feed the 5,000: "What are they among so many" (John 6:9)?

Jesus performed a miracle that is still amazing today. It is not the large amount or great numbers that can fulfill His mission. It is a willingness to give what we have.

Our Strategy in Sharing Christ

Our district board is aware of its mission. With its reorganization, we are aware that the word of the Lord to Zerubbabel is no less pertinent today. We are sure that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6) that God's work goes forward. As we realize this, we must not only look at our essential faith and inner life, but also for a practical working method of reaching out in missions.

The basic strategy of the New Testament is clearly and simply given by Christ: "Preach the gospel to every creature" and "Ye shall be witnesses unto me."

Our district mission board has been considering the following possible areas for expanding our witness.

Fresno is a growing city where opportunities seem to present themselves. Our president is meeting with the Fresno group to explore further the possibilities.

Los Angeles Mennonite Fellowship had its beginning in the work begun by Joseph Toledo. Leo Egli has been responsible, along with a number from the Upland congregation. At present the group meets in a storefront building near Venice and West-morland.

Bro. Egli and others affiliated there feel that more definite and permanent leadership is needed, along with financial assistance. A request was made to the Upland congregation to assume this responsibility. In turn the church council of the Upland congregation presented the request to our district board. Our board appointed several to study the situation. Since this study, the possibility of establishing a Voluntary Service unit to strengthen this inner-city witness is being considered. This work of

Strategy in the Southwest for Sharing Christ

South Pacific Churches Share

By LeRoy Bechler

The West continues to be a growing frontier in our nation today. Our district covers 394,268 square miles, with a total population of 17,970,388 persons.

| | Square Miles | Population |
|------------|--------------|------------|
| California | 158,693 | 15,717,204 |
| New Mexico | 121,666 | 951,023 |
| Arizona | 113,909 | 1,302,161 |

It has been estimated that people have been moving into the city of Los Angeles at the rate of 400 per day over a 13-year period. Our entire district has been affected by the population explosion and the mobility of people today.

The needs have not changed from those of Jesus' day when He told His disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

The church is the authorized agency of God for bringing the Gospel of His salvation to mankind. "Go therefore and make disciples."

Behind this are the stark realities of sin and death and eternal perdition as revealed in the Word of God. To believe and to identify with Jesus Christ is to be identified

fers an opportunity of a vital witness in this area.

Santa Barbara has been the home of Dr. Harold Miller and his family for some time now. An instructor at Westmont College in Santa Barbara, his concern for a witness in this city has been a steady and growing one.

He says, "For the past year the few Mennonites in the Santa Barbara area have been meeting weekly for Bible study and prayer. Occasionally we have been joined by other Christian friends. With the arrival of Dr. and Mrs. David Miller, and the expected addition of several young people in a VS unit, we are hopeful of making some impact on the unchurched business and professional people in the area. We solicit your prayers as we attempt to establish a Gospel witness in Santa Barbara."

The International Students' Ministry has great potential. To our district alone over 10,000 students from foreign countries come to spend from one to five years in study in our schools and universities. This is a vital opportunity for our churches to share the living Christ with them. To meet this challenge, Dr. George Brenneman from Albuquerque has been appointed by our district board to give direction in increasing our congregational witness to these students.

Surprise, Ariz., has been the base for several years of a General Mission Board Voluntary Service witness. This witness may possibly become more permanent by estab-

lishing a new church here. This is as it should be in service with a purpose. In co-operation with Voluntary Service, our district board will seek to assist in this transition.

The complete repayment of our loan is our immediate goal. Several years ago when a sister congregation of the Calvary congregation, the Faith Community Church, was established at Downey, Calif., Mennonite Church Buildings granted a loan of \$8,000. This amount was given to the Faith Community congregation. Our district mission board assumed responsibility to repay the loan. Nearly half this amount has been repaid, leaving a balance due of \$4,800. Within this year we hope this can be repaid.

God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4).



Saul tried to be a "buddy" with God. It is always the man who is really far from God who thinks he can use this approach to the Almighty. The closer to God a man is, the more he is aware of God being the Almighty. Everlasting, Creator, Sustainer of the entire universe. There is no flippancy or easy intimacy with God for the man close to God. Instead, there is a sense of God's greatness and man's unworthiness.

William P. Barker in *Kings in Shirtsleeves*. (Fleming H. Revell Co.)

Mennonite Hour Listener Survey Now in Progress

"The Mennonite Hour," in order to do an effective job, must periodically evaluate its station releases. Help "The Mennonite Hour" decide on which stations the program should be continued.

Will you please answer the four questions in the coupon below?

As a token of appreciation for your sending this information, "The Mennonite Hour" is sending to each listener giving the

station call letters or city over which he hears the broadcast, a copy of "One Way for Modern Man." This book is an 80-page paperback, pictorial edition of Phillips' translation of the Gospel of John. Dramatically illustrated with 20 full-page photographs, it is intended to apply the Gospel to modern life. This is a special "Mennonite Hour" edition recently published by the American Bible Society.

The Mennonite Hour, Harrisonburg, Va., or Kitchener, Ont., Canada

Brethren:

Send me a copy of "One Way for Modern Man." I have answered the four questions below:

1. On what stations do you hear The Mennonite Hour or The Way to Life? First choice _____ Second choice _____

2. Do you listen:

- _____ Regularly
_____ Once or twice a month
_____ Occasionally
_____ Never

3. Name stations in your area that you feel The Mennonite Hour should be on. Please tell why. _____

4. Has The Mennonite Hour or The Way to Life been an aid to you in any of these areas?

- _____ Conversion
_____ Recommitment
_____ Christian nurture

Name _____

Address _____

Missions Today

Survival or Service?

By J. D. GRABER

"Biologists say that any form of life solely occupied with its survival devices is doomed to become extinct." So speaks Dr. P. R. Lindholm, the well-known exponent of stewardship promotion in Southern Asia. The three-self movement, promoted by the communist government of China, is valid only when all three of the "selfs" are operative, i.e., self-propagation as well as self-government and self-support. Of course these three self-concepts were pirated by the communist government of China from the church itself, for these have for many years been the ideal, even if elusive, goals of the church in all lands.

Self-support is a tremendous achievement for erstwhile mission churches, i.e., for churches brought into being by foreign money and paternalism during the colonial period. But the pitfall lies in the fact that self-support is not enough. When full self-support has been achieved, the score is still zero in the church's rating as a New Testament church.

Compassion for men in need is always a characteristic of a Christ-centered church. Our Lord saw the multitudes as sheep without a shepherd and the Word says He had compassion on them. Any church, any body of believers, concerned only, or shall we say mainly, with providing for itself is, to use again Dr. Lindholm's words, "sick unto death," for it represents preoccupation with survival rather than with service.

Our own church programs are growing more and more self-serving. We are giving more, much more, than formerly. This is good, but the really pertinent question still is, "What are we giving for?" Giving has value in itself, perhaps, but stewardship comes into its full fruit when giving is for others, for outreach, for service, for the spread of the Gospel.

Institutionalism grows on us inexorably. We become better and more fully organized. More and more of our manpower is used up in organizational and in institutional positions. All this is supposed to represent program. It strengthens the base of operations; it conserves our heritage; the church does a better job, etc. All this is true and all this is good. But the pertinent question remains unanswered:

To what end all this strengthening of home base? If we have conserved ourselves and have made our church a good church, we still have not done more than a person who keeps his body healthy but does no work.

MISSION NEWS

Seventeen Enter Service

Volunteers from seven states attended the Jan. 21-31 VS orientation school held at the Mennonite Board of Missions and Charities, Elkhart, Ind., and received assignments to various units.

Five will give nursing services. Doris Burkholder, White Cloud, Mich., will serve as a nurse aide at the Parkview Hospital, Pueblo, Colo., for a year. Beverly Delagrang, Grabbill, Ind., will give a year's service as a nurse aide at Good Samaritan Hospital, Portland, Ore.

Going to Mennonite Home for the Aging, Rittman, Ohio, is Verna J. Byler, Belleville, Pa. She will give a year's service as a licensed practical nurse. Treva Martin, Wakarusa, Ind., will serve a year as a nurse aide at the Presbyterian Hospital, Albuquerque, N. Mex., and Mary Ann Kanagy, West Liberty, Ohio, will serve as a secretary at the hospital for a year. Janet Yoder, Parnell, Iowa, will serve as a nurse aide at Mennonite Hospital, La Junta, Colo.

Two married couples will serve as welfare workers and mission assistants. John and Janet Goshow, Franconia, Pa., go to Camp Rehoboth, St. Anne, Ill., as maintenance, welfare, and mission workers. John and Joyce Wenger, Allemands, La., are assigned as mission assistants at Gospel League, Chicago, Ill. They will also serve two years.

Going to Anzac, Alta., as houseparents are Abram and Ruth Rittenhouse, Lansdale, Pa. They will be "parents" to Indian children at the school dormitory there for two years.

Two will give institutional assistance. Janet Headings, Amlin, Ohio, goes to Kansas City Children's Home, Kansas City, Kans., for a year as kitchen helper. Ervin



VS-ers at January Elkhart orientation school: (l. to r., seated) Joyce and John Wenger, Allemands, La.; Treva Martin, Wakarusa, Ind.; Mary Ann Kanagy, West Liberty, Ohio; Doris Burkholder, White Cloud, Mich.; (standing, second row) Verna Byler, Belleville, Pa.; Myron Weaver, Millersburg, Ohio; Ervin Bitkofer, Salem, Ore.; Janet Headings, Amlin, Ohio; Janet Yoder, Parnell, Iowa; Beverly Delagrang, Grabbill, Ind.; (back row) Ruth and Abram Rittenhouse, Lansdale, Pa.; Carl Ropp, Millersburg, Ind.; Ronald Stutzman, Kent, Ohio; John and Janet Goshow, Hatfield, Pa.

Bitkofer, Salem, Ore., will serve two years as a maintenance man at Sunshine Children's Home, Maumee, Ohio.

Carl Ropp, Millersburg, Ind., will serve as club worker at the Stanfield, Ariz., VS unit for two years. Myron Clair Weaver, Millersburg, Ohio, will be a counselor at Frontier Boys Camp, Divide, Colo., for two years.

Ronald Stutzman, Kent, Ohio, discontinued his interest in voluntary service while in orientation school and is anticipating serving in I-W at Dayton, Ohio.

Grasse to Nigeria

Meryl Grasse, M.D., Calico Rock, Ark., will leave with his wife and five children on March 27 for Abiriba, Nigeria, for a two-year term of medical missionary service under the Mennonite Board of Missions and Charities.

Dr. Grasse will serve at the Abiriba Joint Hospital in Nigeria and also in the rural health program that his cousin, Dr. John Grasse, had previously supervised there. Dr. John Grasse, who recently returned with his family from Nigeria for an extended furlough, is continuing the medical services at the clinic of Calico Rock which Dr. Meryl Grasse had established.

School Opens in Honduras

The school for missionary children in Tegucigalpa, Honduras, opened on Jan. 14—without textbooks. Teacher Rachel Mohler wrote that the first shipment of books came the following day, with the remaining shipments hopefully expected. Ten pupils are enrolled: four in first grade, two each in second and third, one in fifth, and one in seventh.

Missionaries Safe

Mahlon Hess, Eastern Board missionary in Dar es Salaam, Tanganyika, assured the Salunga office by cable that the missionaries had been in no danger during the recent tensions there. He reported that the city was quiet and back to normal.

Missionaries Reappointed

The following persons were reappointed by the Eastern Mission Board on Jan. 21 for service in Tanganyika: J. Lester and Lois Eshleman, R. 4, Hagerstown, Md., for 28-month term of missionary medical service, leaving March, 1964; and Laura Kurtz, R. 2, Elverson, Pa., for missionary education service, leaving late February or March, 1964.

Eye Surgeon Visits Jamama

Dr. J. Harold Housman, Shirati, Tanganyika, visited the Jamama Hospital in January, 1964. In one week he performed 23 eye operations, 20 of which were removal of cataracts. The story of these people who were blind and now can see spread throughout the area and made a deep impression on the people. The director gen-

Your Treasurer Reports

The program and budget year of the General Mission Board ends on March 31. Many financial needs of the mission program have been met by funds received during the year for special projects and specific fields. However, the major costs are met from undesignated gifts from congregations and individuals which are applied where expenditures have occurred and are needed.

During February and March contributions will be urgently needed if we are to realize adequate funds for this year's program. Major areas of need include overseas missions, home missions, literature funds, and broadcasting. May we encourage your special support during these months. Should information be desired about special projects within the program for which special funds or group contributions might be designated, the General Mission Board office will gladly send a list of such projects. Write to Box 316, Elkhart, Ind.

—H. Ernest Bennett.

eral of health from the government office was in Jamama to observe this event.

Dr. Housman's postoperative patients had a meeting with him to express their appreciation of his services before he returned to Tanganyika.

Medical Convention to Meet

The executive committee of the Mennonite Medical Association met on Jan. 19 at Goshen, Ind., to plan for the 1964 annual MMA convention. According to Dr. Kenneth Heatwole, president of MMA, this year's convention will be held at Spruce Lake Retreat, Canadensis, Pa., June 26-28.

Special speaker for the three-day retreat will be Granger Westberg, well-known authority in the field of religion and health. Dr. Westberg is an ordained minister who has had a significant career teaching in the nursing school of Augustana Hospital in Chicago and, more recently, as associate professor of religion and health at the University of Chicago Medical and Divinity Schools. In addition, Westberg has traveled and spoken widely and has authored several books, including *Minister and Doctor Meet*, *Mixed Marriage*, *Good Grief*, and *Nurse, Pastor, and Patient*.

Mennonite doctors, dentists, and medical students are urged to plan to attend this three-day conclave.

Sommermeier Released

Pierre Sommermeier was released from prison in Paris, France, where he was being detained because of his conscientious objection. Following his release he attended church there for the first time in years.

He has a 30-day leave during which time the newly established governmental com-

mission is to set up a program for the conscientious objectors. Since most of the Jehovah's Witnesses refuse to accept conscientious objector status, it will be only a minority of the actual men now in prison who will be using this new arrangement.

Headmistress Transferred

Rhoda Wenger, headmistress of Morembé Girls' School, near Musoma, Tanganyika, has been seconded temporarily to Ashira Secondary School located near Moshi in Tanganyika. She will thus gain experience in anticipation of the time when the Tanganyika Mennonite Church will participate in girls' secondary education.

At present there is only one girls' secondary school in the Lake Victoria area which has a population of over two million people. And that one is a government school.

Ashira is a predominantly Lutheran school located on the slopes of Kilimanjaro. Grace Gehman replaces Rhoda Wenger as headmistress of Morembé Girls' School.

Africa Official Donates Dormitory

Chief Emole, finance minister of East Nigeria, and his wife donated a school dormitory costing approximately \$5,600 to the Abiriba community. Abiriba is where four General Mission Board missionaries are presently engaged in medical work at the Abiriba Joint Hospital.

In his comments about the dormitory Chief Emole said, "I conceived the idea of building a dormitory for the Abiriba community in one of their community secondary schools early last year. If the truth must be told, however, the credit for the actual building of this dormitory must go to my dear wife."

"It was Mrs. Emole who did all the preliminary arrangements and signed the building agreement with our contractors on the 30th of July, 1963, when I was not in the country."

"In Mrs. Emole I have always found inspiration, understanding, efficiency, and true helpfulness. I am always grateful to the Almighty God who in His good grace has joined us together."

In his dedication address he complimented the local people when he said, "The town and people of Abiriba have a high and enviable reputation for their great development works through communal effort. The Akahaba-Abiriba Joint Hospital, the fine church, post office, town hall, your Clan Head's Palace, and the Enuda College and this girls' secondary school are outstanding examples of what can be achieved by a united people under the guidance of wise and farsighted leaders."

New Releases for Vietnam

Word was recently received from James Stauffer, director of the radio office in Vietnam, that *The Way to Life* is now released each Sunday on the government station in Saigon. Since January, 1961, a single broadcast had been released only once a month.

Pray that the new coverage will reach many English-speaking people in that area, including the many servicemen stationed there.

The Way to Life is heard each Sunday evening at 9:35 at 838 kc. and on short wave at 7265 kc. (41 meters).

Open House at Landis Homes

Open house for Landis Homes, the new retirement home for older people located between Oregon and Neffville, Pa., and sponsored by the Eastern Mennonite Board of Missions, was held on Feb. 1. Approximately 2,000 people attended.

With People in Service

Four General Mission Board missionary families are planning furloughs. Eugene and Louella Blosser, Hokkaido, Japan, plan to arrive early in June in San Francisco,

Your Overseas Missionaries of the Week

The Clifford Amstutz Family



The Clifford Amstutz family arrived in Nigeria in April, 1962. Clifford is an Overseas Mission Associate teaching at Magregor College. He serves under the Mennonite Board of Missions and Charities.

Clifford's specialty is agriculture. He attended Goshen College, graduated from Ohio State University, received his master's degree from Colorado State University, and has taken additional graduate work at the University of Wichita. He has taught agriculture at Southeast Local High School, New Milford, Ohio, at Smithville (Ohio) High School, and at Hesston and Bethel colleges. He has served two terms of summer VS-at Mennonite Children's Home, Kansas City, and at a work camp at Kiel, Germany. He has been active in church since youth; he has been MYF treasurer, Sunday-school teacher and superintendent, and participated in church choruses and men's fellowships.

His wife, Lois, graduated from Goshen College. She taught in elementary school at Beloit and Wooster, Ohio, and at Hesston, Kans. She has been in Europe on a student tour. In church activities she has taught Sunday school, summer Bible school, and has been president of the Hesston WMSA.

The Amstutzes have three children—Wendell, 10; Crystal, 8; and Paul, 7.

Calif., for a 3½-month furlough. They will live in the Parnell, Iowa, community during their stay here. Glenn and Lois Musselman, Sao Paulo, Brazil, will return to the U.S. for a three-month furlough on June 3, 1964. They plan to reside in the Goshen, Ind., area. Robert and Lois Witmer, Chateaufort, France, also return early in June, 1964, for a three-month furlough. They plan to spend most of the summer months in the Kitchener, Ont., area. Allen and Irene Martin, Brasilia, Brazil, will return to the U.S. for a six-month furlough on Nov. 1, 1964. Bro. Martin will attend Goshen College during their stay.

Lucinda (Mrs. Ephraim) Snider, Preston, Ont., grandmother of James Snider, missionary to Ghana, died on Jan. 26. The funeral was held at the Strasburg Mennonite Church on Jan. 29.

Jacob Flisher, missionary to Madhya Pradesh, India, was stricken with infectious hepatitis on Jan. 19. He has been bedfast for several weeks. Pray for his recovery.

Joseph Beck, R. 2, Archbold, Ohio, father of Carl Beck, missionary to Japan, died on Jan. 30. The funeral was held at the Clinton Mennonite Church, Archbold, at 2:00 p.m. on Feb. 3.

John and Ruth Mosemann will return from their Latin America administrative trip following the annual Puerto Rico Mennonite Conference to be held March 14, 15. Currently they are visiting churches and missionaries of the Sao Paulo state in Brazil.

Dr. Dorcas Stoltzfus, Eastern Board missionary doctor at Shirati Hospital, Tanganyika, since October, 1961, transferred to Jamama Hospital, Somalia, on Jan. 27 to replace Dr. Ivan Leaman, who will be going on furlough in March.

Harold and Sandra Shantz, General Mission Board overseas VS-ers serving at the Landour Community Hospital in India, plan to return home on May 5, 1964. They both plan to attend Goshen College next fall.

Alfredo Trinck, Campinas, Brazil, has consented to be director of the school (in planning) at Araguacema, where the General Mission Board has established a witness. Bro. Trinck worked for the Singer Company for several years. More recently, he was a teacher of the Portuguese Language School for missionaries in Campinas.

Toshiko Shinohara, Obihiro, Japan, a student at Goshen College in 1962-63, became the bride of Mr. Aratani, assistant to a professor of architecture at the Hokkaido University, on Jan. 6, 1964. Toshiko joined the fellowship of Christians at Obihiro in 1955.

Lena Graber, missionary nurse at the United Mission Hospital, Nepal, is spending ten days, Feb. 15-24, at the Dharmatari Christian Hospital, India, with two of her nursing students. These students work at

Dhamtari to gain wider practical experience, especially in midwifery.

In April, 1964, missionaries Marvin and Mary Miller, who are engaged in a six-month language study in Tokyo, will go to Kushiro to teach English in the public schools and help strengthen the evangelistic witness of the church throughout the city.

Mrs. Ralph Buckwalter, missionary in Hombetsu, Japan, is teaching English to a number of junior high girls, a music teacher, and the younger children of several mothers attending the local church there. This teaching project will bring income to help build the chapel which the Hombetsu church hopes to construct within the next year or two.

Mervin Zook, assistant secretary for information services at the General Mission Board, Elkhart, for the past year, joined the college relations staff at Goshen College on Feb. 1. Bro. Zook carried the major detailed responsibility for Gospel Herald missions pages and General Mission Board editorial and printing concerns during this past year and two previous years. Richard Benner will pick up some of Bro. Zook's former work, in co-operation with Boyd Nelson.

New Broadcasts for U.S. and Mexico

Heart to Heart's daily five-minute broadcast is now heard on the following: KBCN, Caldwell, Idaho (94.1), at 2:30 p.m.; WVOC, Battle Creek, Mich. (1500), at 10:35 a.m.; and KGMV, Missoula, Mont. (1450), at 10:30 a.m.

The Mennonite Hour is now heard on WLBH, Mattoon, Ill. (1170), each Sunday at 1:00 p.m. The program is supported by the Sunnyslope Conservative Mennonite Church.

The Way to Life is going on WMRP, Flint, Mich. (1570).

Luz y Verdad is now on XEHH, Obregon, Mex. (1460), in place of XEOX. The Pacific Coast Mennonite Mission Board is supporting this release, heard every Sunday at 9:30 a.m.

India Broadcast Reports Mail Increase

A 600 per cent increase in mail came to the India office in December, 1963. The average monthly broadcast mail to India is normally 45 pieces, but in December the figure was 283. This was largely the result of a *Way to Life* calendar offer made on the broadcast. *The Way to Life* is beamed to India from a high-powered short-wave missionary station in the Philippines.

A 300 per cent increase in mail was reported from Malakala during December—854 letters compared with the average monthly of 260.

The 20 offices processing mail for Mennonite Broadcasts, Inc., together handled a total of 9,204 pieces of mail in December,

Spot Broadcasts Successful

For many years Mennonite Broadcasts has been concerned that it reach more listeners who have little interest in spiritual matters.

This led to experimenting with short spot broadcasts designed to be released throughout the week.

Much time was spent in preparing two different types of broadcasts—a series of one-minute "sermonette" spots written by Stanley Shenk of Souderton, Pa., and the other, 30-second spots, more promotional in nature.

Then two test cities were chosen—Terre Haute, Ind., for the 30-second spots, and Williamsport, Pa., to test the one-minute sermonettes. Research from the Williamsport project is now being evaluated.

The results of the research from the Terre Haute spots have just been released. The figures have been most encouraging. They showed that nearly one out of every two men, ages 18-40, in that city remembered the radio spots.

According to the researchers, Walter Gerson & Associates, Washington, D.C., this recall rate (47.7% among those interviewed) "is one of the highest we have seen. The only higher recall figure of this type that we know of came from heavy radio and TV use over a period of one year by an automobile dealer group."

Radio spots in Terre Haute sponsored

by Mennonite Broadcasts, Inc., began Sept. 8, 1963. A total of 110 half-minute spots were broadcast each week over a nine-week period of three radio stations in Terre Haute. Research among listeners was conducted prior to the beginning date and then immediately following the nine-week period.

In several months interviews will again be made to learn how well listeners will retain the message.

The main truth presented in the spots was this one-sentence summary of the Gospel—"when a man accepts Christ as sin-forgiver and leader, he gets a whole new outlook on life."

Henry Weaver, Jr., Goshen, Ind., chairman of the minute broadcast committee, says this is only half of the report since the Williamsport research is only now being tabulated. It is hoped that this research will give information to help make more effective the use of radio in reaching people with the message of Christ. This new approach to broadcasting is already receiving widespread interest as indicated by articles in various national magazines.

The underlying reason for looking into new ways of sharing the Gospel can be said by the Apostle Paul, "Belief, you see, can only come from hearing. . . . And how can they hear unless someone proclaims him" (Rom. 10:17, Phillips)?

TERRE HAUTE, INDIANA POST RESEARCH CONTRASTED WITH PRIOR RESEARCH

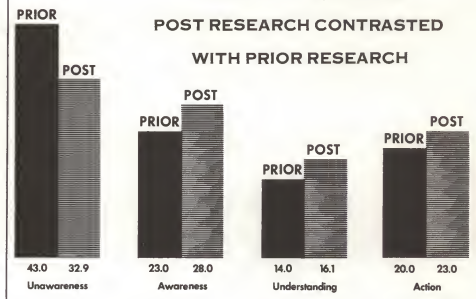


Chart shows prior and post research in Terre Haute. The men of that city were divided into four groups on the basis of research relating to the truth, "when a man accepts Christ as sin-forgiver and leader, he gets a whole new outlook on life." The "unaware" category was comprised of those who knew nothing of this truth. Others were merely "aware" of this truth. Some understood the truth but failed to act on this knowledge. The "action" group represented the men who knew the truth and by their church activities indicated they were "doers of the word." Studies show significant changes among Terre Haute men, ages 18-40, resulting from the use of spots. The "unawareness" classification dropped 10.1 percentage points. All other classifications gained.

a 50 per cent increase over the monthly average for the past nine months. Of these

9,204 letters, approximately 3,000 wrote for the first time.

Deputation Schedule

Tuesday, Feb. 18, to Sunday, March 1, 1964

Indiana

Peter Dyck
Elkhart (Prairie St.), Tues., Feb. 18, p.m.
Goshen (Goshen College), Wed., Feb. 19, p.m.
Paul Erb
Goshen (Waterford), Wed., Feb. 19, p.m.
Paul M. Gingrich
Goshen (Goshen College School for Ministers), Feb. 17-21.
Wilbur Hostetler
Goshen (Clinton Brick), Sun., Feb. 23, p.m.
Roy Kreider
Goshen (Salem), Sun., Feb. 23, p.m.
S. Paul Miller
Goshen (Clinton Frame), Sun., March 1, a.m., p.m.

Iowa

Paul Erb
Kalona, Sun., March 1, p.m.
Parnell (West Union), Sun., March 1, a.m.

Ontario

Carson Moyer
Baden, Sun., March 1, a.m.
Waterloo (Erb St.), Sun., Feb. 23, a.m.

Pennsylvania

Lawrence Brunk
Blooming Glen, Sun., March 1, 10:30 a.m.
Deep Run, Sun., March 1, 9:00 a.m.
Easton, Fri., Feb. 28, p.m.
Forksview (Estella), Thurs., Feb. 27, p.m.
Morris, Wed., Feb. 26, p.m.

Peter Dyck
Akron, Fri., Feb. 21, p.m.
Kinsdale (Christopher Dock School), Sat., Feb. 22, p.m.

Paul Erb
Corry (Beaverdam), Sun., Feb. 23, a.m.
J. Lester Eshleman
Atglen (Maple Grove), Sun., March 1, p.m.
Elizabethtown (Goods), Sun., Feb. 23, a.m.
Oregon (Lancaster Valley), Wed., Feb. 19, p.m.
Paradise (Mt. Pleasant), Sun., March 1, a.m.
Paul M. Gingrich
Harrison Valley (Northern Tier Children's Home), Feb. 29 to March 1.
Lancaster (S. Christian St.), Sun., Feb. 23, p.m.
New Holland, Sun., Feb. 23, a.m.

Robert G. Keener
East Earl (Wenoverland), Sat., Feb. 22, p.m.
Lancaster (Sunnyside), Sun., March 1, p.m.
Temple (Alsace Manor), Sun., Feb. 23, p.m.

Virginia

Lawrence Brunk
Harrisonburg (Eastern Mennonite College), Feb. 20-23.
S. Paul Miller
Harrisonburg (Eastern Mennonite College), Feb. 20-23.
S. Allen Shirk
Rileyville (Big Spring), Sun., March 1, p.m.

1963 was \$288.04. This is a significant increase over 1962 which totaled \$269.29. The congregation has 56 members, and total giving for 1963 was \$10,169.56, for all causes of the church.

Annual ministers' meeting of Lancaster Conference was held Feb. 18, 19, at the Landis Valley Church, near Lancaster, Pa.

Annual Christian Life meeting, Columbia Mennonite Church, Columbia, Pa., was held Feb. 16. J. Frank Zeager, Middleton, Pa., and Jesse Neuschwander, Lititz, Pa., were speakers.

New members: seven by baptism at Lost Creek, Hicksville, Ohio; one by baptism at First Mennonite, Nampa, Idaho; one by baptism at Centereach, Long Island, N.Y.; three by baptism at Bart, Pa.; two by baptism at Rock, Elverson, Pa.; four by baptism at Sunnyslope, Phoenix, Ariz.; six by baptism at Blooming Glen, Pa.

While the Lawrence Brunk family, who recently returned from Argentina, were shopping, Feb. 7, the A. J. Metzler cottage at Laurelville Camp, in which the Brunks were living, burned to the ground with all their belongings.

Evangelistic Meetings

Omar Martin, Chambersburg, Pa., at Hess, Lititz, Pa., Feb. 22 to March 1. H. Howard Witmer, Manheim, Pa., at Mt. Joy, Pa., Feb. 16-23. Don Augsburg, Harrisonburg, Va., at Souderton, Pa., Feb. 16-23. John M. Lederach, Hubbard, Ore., at Upland, Calif., Feb. 24 to March 4. Samuel Janzen, Glenwood Springs, Colo., at Shallow Water, Kans., Feb. 16-23.

Andrew Jantzi, Sarasota, Fla., at Lysinde, Lyndhurst, Va., March 1-15. Richard Martin, Elida, Ohio, at Sandy Hill, Sadsburyville, Pa., April 10-16. Alvin Kanagy, Wymer, W. Va., at Rock, Elverson, Pa., April 26 to May 3. George Brunk, Harrisonburg, Va., at Sweet Home, Ore., Feb. 16-23.

Charles S. Gogel, Phoenixville, Pa., at West Union, Rexville, N.Y., March 22-29. Levi Hurst, Lancaster, Pa., at Mashulaville, Miss., Feb. 2-8, and at Nanhi Wava Indian Mission, Feb. 9-15. Howard J. Zehr, Elkhart, Ind., at Arthur, Ill., Feb. 23 to March 1.

Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.

Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2. Allegheny Conference, Blough Church, Hollisport, Pa., July 31, Aug. 1. Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964. Sunday School Convention, Harrisonburg, Va., Aug. 6-8, 1964.

Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor; Aug. 8-11. Iowa-Nebraska Church and Workers' Conference, Riverside Park, Millford, Nebr., East Fairview Church, sponsor, Aug. 18-21. Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22. Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.

Stewardship Institutes: Elizabethtown District, Lancaster Conference, Feb. 24-25.

Franconia, Christopher Dock School, March 10-13. Ontario, Markham, March 31 to April 2. Western Ontario (place undecided), April 15-17. Allegheny, Laurelville Mennonite Camp, April 28 to May 1.

Church Camps

Little Eden Camp

Little Eden Campground Association is completing plans for an exciting camp program for Little Eden Camp next summer. John Zook has been appointed camp manager and his wife, Rosemary, will serve as camp matron and camp nurse. They are dedicating themselves and their staff to your comfort and pleasure for a Christian vacation in a setting and a program where your life and Christian experience will be enriched.

The tennis court has been enlarged and blacktopped, and the space between and around the shuffleboard courts has also been blacktopped. This should add greatly to the interest and pleasure of shuffleboard and tennis players.

Gas heat has been added to three additional cabins which will add greatly to the comfort of families with small children on cool or damp evenings.

Ex-campers will be glad to know that Leland Wyse is returning for his third year as lifeguard. In addition to swimming lessons he will try to make sailors out of many campers. The privilege of sailing before, Little Eden Camp has two sailboats for the pleasure of the campers.

Little Eden Camp will open the camping season June 29 with Boys' and Girls' Camp directed by Ellis Croy. Junior High Camp is scheduled for July 1-10, and will be followed by MYF Camp. The family camping schedule will begin July 25 with Home Builders' Week, Christian Business and Professional Week, Christian Fellowship and Family Week, Farmers' Week, and Rest, Relaxation, and Meditation Week make up the balance of the schedule for family camping.

Reservations are now being accepted and information about rates, programs, and reservations is available upon request to Olen L. Britsch, Secretary, Little Eden Camp, Archbold, Ohio.

Calendar

Conservative Conference annual Ministers' Fellowship, Myerstown, Ohio, Feb. 19-25.

Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.

Eastern Mennonite Board of Missions and Charities annual meeting, Mellinger's, Lancaster, Pa., March 10-12.

Western Ontario (place undecided), April 14-16.

Illinois Mission Board annual meeting, Waldo Mennonite Church, Flomington, Ill., April 17, 18.

Mennonite Publication Board annual meeting, Scott-dale, Pa., March 20, 21, 1964.

Pacific Coast Conference, Oregon (place undecided), June 24.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Albert-Saskatchewan Conference and associated meetings, Tolfield, Alta., July 2-5.

Field Notes _____ CONTINUED

Ray Horst, Elkhart, Ind., spoke to the Duchess, Alta., congregation Jan. 19, explaining the possibility and challenge of the VS program.

Change of address: Elizabeth Showalter to 609 University Ave., Apt. 4, Syracuse 10, N.Y.

The Alpha Mennonite Church, Alpha, Minn., has been on Planned Giving for three years. Total per member giving for

Prayer Requests

(Requests for this column must be signed)

Pray for the annual Women's Retreat in Bihar, India, March 8-14. The local groups are to study the subject of the "Holy Spirit" and share these blessings with each other. Mrs. Sahu of Orissa will speak on the work of the Bible Society.

Pray for the Christian Lay Leadership Institute at Chandwa, Bihar, India, Jan. 13 to March 28. Pray for the eight families that are enrolled in this eleven-week institute, that each family may return to its home and village a more effective unit of witness for Christ.

Pray for Jacob Flisher, missionary to Madhya Pradesh, India, who is ill with infectious hepatitis.

CHRISTIAN STEWARDS

(Continued from page 122)

9. Give a Life Insurance Policy. You may have taken out a policy when you were younger, at a time when your family was more dependent upon you. Now you are older and there is less need for the policy. Why not assign the policy to a church agency? In the year you make the gift, you are permitted an income tax deduction equal to the cash surrender value of the policy plus any prepaid premiums, providing this amount does not exceed your 30 per cent limit. You receive additional income tax deductions if you continue to pay the annual premiums.

10. Give and Receive an Income for Life. You feel you can't afford to give very much. You'd like to, but you need the income from your money to live on. Your best way to invest in the work of the Lord may be through Gift Annuities. Here is a way for you to be generous and in return receive a guaranteed income as long as you live, or as long as both you and your wife live. You're relieved of investment concerns. You receive an income tax deduction in the year you enter into an annuity agreement, and the annuity payments are largely exempt from taxes. After your death, the amount remaining under the agreement is used by the church agency as needed.

11. Loan Now and Deduct Later. Maybe there's an urgent need for money now. Perhaps it's a building program. You could make a substantial amount of cash or property available now, but the gift would exceed your 30 per cent income tax limit. There's a solution. You can loan the amount to the church agency. Then, year by year, you cancel part of the debt, each year staying within the 30 per cent limit. Ask the agency for a note or other evidence of the obligation.

12. Use Your Christian Will to Make Contributions. You may be among those

who are quite limited in their ability to give to the Lord during their lifetimes. You'd like to give more. But you can't. If this is your position, you will want to consider the giving opportunities through your Christian will. Our laws give you the privilege of specifying how you want your possessions distributed after you're no longer here. After you have provided for your family needs, you should consider the urgent needs of the church. With your will you can extend your Christian giving. Everything you bequeath to church agencies is exempt from "death taxes." There's no limit such as there is in income taxes. Every Christian adult needs a Christian will. Your Christian stewardship isn't complete without one.

13. Set Up a Charitable Remainder Trust. Here you can use your Christian will to benefit both your family and your church. You can specify in your will that upon your death certain income-producing property be placed in trust. Your beneficiaries receive the trust income as long as they live. Upon their deaths, the trust property is paid to designated church agencies. Your estate is permitted a charitable contribution for estate tax purposes, based on the value of the "remainder interest" going to the church agencies.

14. Have a Giving Program Within the Family. Aside from your gifts to the church, there may be legitimate needs among your children. The best time to offer financial help may be right now, long before you pass away and your will takes effect. Our tax laws allow you to give up to \$5,000 per year to as many persons as you wish, and you owe no gift tax. This "annual exclusion" becomes \$6,000 per year per person when both husband and wife agree to the gift. You can see that a considerable amount of money can be given away tax-free by spreading out your gifts over a number of years. Tax-free giving within the family is possible beyond these annual limits by employing your once-and-done "lifetime exemption" of \$30,000; this becomes \$60,000 when husband and wife make the gift together. In some cases it may be advisable to incur gift taxes in order to save much larger amounts in estate taxes and administration costs.

15. Use the Services of the Mennonite Foundation. You can obtain counsel for planning your estate and meeting your giving objectives more effectively by contacting the Mennonite Foundation, a subsidiary of Mennonite Mutual Aid. The Foundation, a church-wide service organization, is equipped to give guidance in making a Christian will, transferring property, establishing trusts, and employing other Christian estate planning tools. The technicalities of estate planning are offered within the context of the Biblical principles of Christian stewardship. The Foundation is equally interested in all institutional

needs of the Mennonite Church and is unbiased in its counsel. It is set up to serve as a depository, holding charitable gifts for future disbursement. For example, you may come to the end of a tax year and find that you haven't given as much as you'd like. Off hand, you don't know where you want it to go. You can send it to the Foundation before year end, take your income tax deduction, and specify its distribution at some later date. Year by year you can build up a deposit of tax-free funds for some future need, such as a building program. Requests to the Foundation give you assurance that the Foundation trustees will distribute your assets among church agencies where they are needed most at the time your will takes effect. If the technicalities and tax implications of charitable giving seem complex and bewildering to you, why not let the brethren at the Mennonite Foundation try to help you?

Let your giving be a generous response to God's extravagant love toward you. And let it be an expression of your commitment to Jesus Christ. But let the tax laws reduce the "cost" of your giving. Use tax savings to increase the size of your gifts. How you give may determine how much you have to give. The giving methods described above may help you save more so that you can give more. Give efficiently!

The Mennonite Foundation, Inc., 111 Marilyn Ave., Goshen, Ind.

RACE RELATIONS

(Continued from page 121)

The congregation expressed themselves unanimously by rising vote as willing to accept and support this statement. The statement follows:

"We acknowledge God the Creator of all races of men. We have accepted as Lord and Saviour His Son Jesus Christ, and have set His Gospel of love as the high standard by which to live our daily lives. All men are created equal by Almighty God. They are surely worthy of equal treatment at the hands of their fellow men.

"The race problem involves all of us. We cannot dodge our responsibility by decrying conditions in the deep South, in the big cities, while smugly pronouncing, 'We don't have the problem in the Hatfield area.' White men once enslaved black men, and as long as Negroes or those of any other race are denied equal rights, it must be a cause of concern to every citizen of the United States. It is a national moral issue; the eyes of the world—particularly those of 'new' Christians in the new nations of Africa and Asia—are on us. We are involved in this issue whether we think so or not. 'Injustice anywhere is a threat to justice everywhere.'

"We hold no brief for violence of any kind. We recognize that there ultimately can be no moral compromise in race relations. We cannot take sides with those who demand preferred treatment for either Negroes or whites simply because of the color of their skins. True

integration will come only when men learn to love and accept one another without noticing color at all.

"As witnesses to Christ and as the governing bodies of the respective churches of Hatfield:

"1. We declare the undersigned churches as places of worship where every person is welcome, without regard to race or color or other distinction.

"2. We urge the citizens of this community to come to an inward, personal decision for complete racial justice and freedom now before it becomes a local, and possibly an emotional, issue.

"3. We call upon every person to be motivated by love, not by the baser emotions of fear and selfishness.

"4. While better legislation in this field may be necessary, and while there is certainly a need for stricter enforcement of laws already in existence, the final solution is not to be found in laws, but in the hearts of men. We therefore challenge every person simply to accept, with heart and with head, every other person as a child of God, made in His image, and as an equal in every respect."

CONFERENCE PLANS

(Continued from page 119)

India, and the Far East, as well as from several North American groups not now associated with the World Conference.

Considerable time was spent in sharing the vision of the members for the continuing work of the World Conference. The tours following the Kitchener conference and the 1963 North American ministers' conference in Chicago were cited as examples of service the World Conference has undertaken to bring Mennonites to a better understanding of each other and of their mission together. It was agreed that the Council members be alert to ways in which they and the World Conference organization can serve in these and other ministries on regional-national and international levels.

The financial aspects of the World Conference were also discussed. C. J. Dyck reported the sale of nearly 1,600 copies of *The Lordship of Christ*. It was agreed that Council members would encourage their groups to secure copies for church libraries in order to promote the idea and vision of the Conference. The annual assessment of the conferences for the work of the World Conference was raised from seven tenths of one cent to one cent per baptized member, to cover administrative costs, travel subsidies to brethren from South America and other younger churches, and to prevent a deficit in the treasury. It remained clear that all World Conference work continues to be done on a gratis basis, and that the

member groups pay the travel costs of their own representatives.

Among the other items on the agenda was one giving tentative agreement to a Conference theme for 1967, subject to later affirmation. The consensus of the Council centered on "The Witness of the Holy Spirit," though six other themes were considered. It became clear to the Council members at Bienenberg that the same Spirit was at work among them in their deliberations even as He had been in Kitchener, 1962. The promise of His continuing presence gave joy and courage to the members as they faced the great opportunities which the World Conference holds for the Mennonite brotherhood around the world.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Clayton J. and Doris (Beachy), Pigeon, Mich., second child, first daughter, Julie Ann, Jan. 21, 1964.

Arnold, Earl and Esther (Boppe), Lyndhurst, Va., first child, Ricky Dee, Nov. 9, 1963.

Birky, Ezra and Marjorie (Lais), Kalispell, Mont., fourth child, second daughter, Susan Ruth, born March 23, 1963; received for adoption, Jan. 18, 1964. (All children by adoption.)

Birky, Larry and Karen (Schultz), Normal, Ill., first child, David Alan, Aug. 11, 1963.

Bradfield, John and Marley Ann (Thompson), Lyndhurst, Va., second child, first son, Donnie Ray, Dec. 19, 1963.

Buckwalter, Robert and Faith (Steffy), Wells-ville, N.Y., eleventh living child, sixth daughter, Carole Louise, Dec. 20, 1963.

Burkholder, Carl G. and Dorothy (Shenk), Leola, Pa., fourth son, Philip Lee, Jan. 8, 1964. Clemens, Abram P. and Naomi (Yoder), Dover, N.J., fourth child, second son, Douglas Abram, Nov. 15, 1963.

Curto, Fred and Judith (Brydge), Lyndhurst, Va., first child, Jeffrey Scott, Dec. 16, 1963.

Dixon, Johnny and Linda (Skillcorn), Indianapolis, Ind., second daughter, Jessica Lee, Dec. 13, 1963.

Eby, Claire and Rosella (Kauffman), Drake, Sask., fifth child, second son, Kevin Leroy, Nov. 13, 1963.

Eichelberger, Clayton and Laura Mae (Yoder), Kouts, Ind., second son, Lyle Jay, Dec. 14, 1963.

Fry, John R. and Charlene (Miller), Elizabethtown, Pa., first child, Sylvia Marie, Jan. 4, 1964.

Geiser, Wilson and Velma (Thomas), Dalton, Ohio, second daughter, Lucille Mae, Jan. 17, 1964.

Good, Roy F. and Kathryn (Lehman), Harrisonburg, Va., third daughter, Sherry Louise, Jan. 6, 1964.

Groff, John and Ruth (Warfel), Washington Boro, Pa., first child, Garry Eugene, Dec. 29, 1963.

Hadland, Charles and Norrairie (Gingerich), Baden, Ont., second child, first daughter, Elizabeth Coleen, born Nov. 8, 1963; received for adoption, Dec. 16, 1963.

Hindal, Dennis and Pauline (Witmer), Sheldon, Wis., first child, Nathanael Eugene, Dec. 23, 1963.

Hochstetler, Russell J. and Catherine (Schlenger), New Carlisle, Ind., second son, Jerald Alan, Jan. 27, 1964.

Hodel, Paul and Barbara (Amstutz), APCM BP 117, Luluabourg via Leopoldville, Rep. du

Congo, Africa, first child, Martin Peter, Jan. 8, 1964.

Jantz, Robert and Ruth Ann (Swope), Darien Center, N.Y., first child, a daughter, Monica Lee, Nov. 15, 1963.

King, Nathan and Melba Ann (Beiler), Lincoln University, Pa., second child, first son, Kyle Douglas, Dec. 23, 1963.

Lehman, Emmett Ray and Eunice (Hurst), Park View, Harrisonburg, Va., third child, first son, Emmett Ray, Jr., Nov. 15, 1963.

Lehman, Nathan and Anna Katherine (Baer), Harrisonburg, Va., third child, first daughter, Natalie Kay, Sept. 11, 1963.

Martin, G. Earl and Arlene (Good), Terre Hill, Pa., fifth child, third son, Loren Lane, Nov. 23, 1963.

Martin, Ivan S. and Esther (Martin), Lebanon, Pa., eighth child, seventh son, Merle, Dec. 12, 1963.

Martin, Titus M. and Laura (Troyer), Union City, Pa., first child, Lisa Joy, Nov. 7, 1963.

Mast, Fred H. and Edna Mae (Troyer), Kokomo, Ind., second child, first daughter, Tracie Renee, Oct. 28, 1963.

Miller, Fred and Cleora (Hersberger), Kansas City, Mo., first child, Dalton Ray, Dec. 3, 1963.

Miller, Glenn and Katie (Miller), Hutchinson, Kans., fifth child, second daughter, Pamela June, Nov. 24, 1963.

Miller, Joseph W. and Vera (Rissler), Catlett, Va., second daughter, Priscilla Ann, Jan. 23, 1964.

Miller, Lester Roy and Mary (Stidham), Houston, Del., second child, first son, Russell Jay, Dec. 21, 1963.

Miller, Raymond and Clara Mae (Miller), Hutchinson, Kans., third daughter, Doreen Sue, Dec. 13, 1963.

Miller, Vernon Jay and Lena (Shetler), Partridge, Kans., first child, JoAnn Beth, Jan. 17, 1964.

Miller, Wayne and Millie (Anderson), Elkhart, Ind., fifth child, third daughter, Christine, Jan. 8, 1964.

Moyer, Carson M. and Ellen (Martin), Waterloo, Ont., third child, first daughter, Susan Elaine, Jan. 21, 1964.

Nunenmacher, Roland and Violet (Blackett), Freeport, Ill., sixth child, fifth son, Stephen Paul, Jan. 11, 1964.

Ramer, Jonas and Norma (Gingerich), Baden, Ont., sixth child, fourth daughter, Miriam Elizabeth, Dec. 6, 1963.

Schlabach, Isaac and Linda (Yoder), Phoenix, Ariz., second son, Stephen, Dec. 21, 1963.

Shirk, Enos H. and Erma Jeanne (Melling), Chester, Pa., third child, second daughter, Jeanne Louise, Jan. 8, 1964.

Slabach, Monroe C. and Orpha (Hilty), Co-shocton, Ohio, sixth child, fourth living son, John Conrad, Jan. 12, 1964.

Swartley, Lawrence A. and Ruth (Moyer), Doylestown, Pa., fourth child, third son, Michael Kent, Dec. 5, 1963.

Swartzendruber, Verlin and Lois (Borntrager), Kansas City, Mo., first child, Crystal Joy, Dec. 12, 1963.

Townsend, Wendell and Betty (Opel), Ma-sontown, Pa., second child, first son, Wendell Neil, Sept. 13, 1963.

Troyer, A. Wayne and Leona (Keim), Sugar-creek, Ohio, second son, Timothy Lyle, Dec. 18, 1963.

Troyer, Lloyd and Katie (Miller), Mio, Mich., third child, second daughter, Lorna Jane, Jan. 15, 1964.

Ulrich, Vilas and Rosie (Egisti), Goshen, Ind., first child, Lonnie Richard, Jan. 19, 1964.

Wenger, Robert B. and Lena (Miller), McKeesport, Pa., second child, first daughter, Margaret Louise, Dec. 14, 1963.

Yoder, Gordon W. and Thelma (Swartley), Doylestown, Pa., first child, Julie Renee, Jan. 10, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Barg-Burkholder—Philip Barg, Chilliwack, B. C., and Ada E. Burkholder, Eaglesham, Ala., by C. J. Ramer at the Eaglesham United Church, Dec. 27, 1963.

Bell-Shambaugh—Allison Fauffman Bell, Union City, Pa., and Constance Sue Shambaugh, Sparta, Pa., both of the Britton Run cong., by Daniel A. Johns at the Mission Alliance Church, Oct. 12, 1963.

Bonaparte-Colilton—Eugene Bonaparte, St. Augustine Presbyterian Church, and Barbara Colilton, Bronx, N.Y., Mennonite House of Friendship cong., by Elder Hawkins at St. Augustine Presbyterian, Jan. 12, 1964.

Briskey-Good—William Briskey, Johnstown (Pa.) cong., and Edna S. Good, Seventh Avenue cong., New York City, by Paul G. Landis at the Landis home, Landville, Pa., Jan. 11, 1964.

Heatwole-Shawalter—Mark Heatwole, Harrisonburg, Va., Weavers cong., and Ellen Shawalter, Broadway, Va., Trissels cong., by Norman Kulp at Trissels, Dec. 21, 1963.

Kutyp-Miller—Reuben Kulp, New Paris, Ind., and Pauline Miller, Wakarusa, Ind., both of the Yellow Creek cong., by William Ramer at his home, Jan. 5, 1964.

Martin-Weaver—Leonard Le Martin, East Earl, Pa., Lichty cong., and Rosene Weaver, Ephrata, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, Dec. 28, 1963.

Metzler-Frost—Robert E. Metzler and Sandra W. Frost, both of the Straight Mountain Mennonite Church, Springville, Ala., by Paul L. Dagen at the church, Dec. 24, 1963.

Miller-Jarvis—Nelson Miller, Amboy, Ind., Santa Fe cong., and Charlene Jarvis, Kokomo, Ind., by Kenneth Stevanus at the home of the groom, Jan. 18, 1964.

Nissley-Miller—Robert Nissley, Morgantown, Pa., Zion cong., and Janet Miller, Holland, Ohio, Springfield Chapel cong., by Mahlon D. Miller at Tedrow, Archbold, Ohio, Jan. 25, 1964.

Nusbaum-Gerber—Richard Nusbaum and Judith Gerber, both of Dalton, Ohio, Kidron cong., by Bill Detweiler at the church, Jan. 25, 1964.

Reschly-Lengacher—Edward Lee Reschly, Wayland, Iowa, and Doris Mae Lengacher, Leo, Ind., Cuba cong., by John Yoder at Cuba, Jan. 18, 1964.

Rocke-Shelley—Ronald Rocke, Tiskilwa, Ill., Willow Springs cong., and Louann Shelley, Freeport (Ill.) cong., by Paul C. Sieber at the First Baptist Church, Dec. 22, 1963.

Rodriguez-Heyerly—Cris Rodriguez, Puerto Rico, and Constance Heyerly, Shedd, Oreg., by Louis Landis at the Shedd Methodist Church, Dec. 8, 1963.

Shenk-Russell—Dan Shenk, Portland, Oreg., Central cong., Elida, Ohio, and Kathy Russell, Portland (Oreg.) cong., by John Lederach at Zion, Jan. 3, 1964.

Unruh-Yutz—Keith Richard Unruh, Heston (Kans.) cong., and Viola Fern Yutz, Haven, Kans., Bomter cong., by Edward Yutz, father of the bride, at the Yoder Church, Dec. 27, 1963.

Witmer-Lehman—Robert M. Witmer, Shippenburg, Pa., Rowe cong., and Sharon Jane Lehman, Chambersburg, Pa., Rock Hill cong., by John E. Martin at Rock Hill, Jan. 11, 1964.

Wolgemuth-Bombberger—Daniel F. Wolgemuth, Mt. Joy, Pa., Crossroads Brethren in Christ cong., and Violet E. Bombberger, Mt.

Joy (Pa.) cong., by John H. Kraybill at St. Paul's Chapel, N.Y.C., Jan. 4, 1964.

Zehr-Widrick—Gerald Zehr and Marjorie Widrick, both of the Lowville-Croghan cong., Lowville, N.Y., by Elias M. Zehr at Lowville, Sept. 7, 1963.

Anniversaries

Byler—Jesse Byler and Agnes Gunden were married Dec. 18, 1913, at Pigeon, Mich. They farmed near Pigeon until his retirement in 1960. Open house was held for them on Dec. 29, 1963, at the local Christian day school. They have one son and eight daughters: Raymond, Blountstown, Fla.; Ruth, Knoxville, Tenn.; Naomi—Mrs. Joe Swartz, Rexton, Mich.; Lois—Mrs. J. Lester Brubaker, Charlottesville, Va.; Anna Mae—Mrs. Raymond Swartz, Mt. Morris, Mich.; Grace—Mrs. David Swartz, Au Gres, Mich.; Daisy—Mrs. Paul T. Yoder, Ethiopia; Alice—Mrs. Eugene Souder, Grottos, Va.; and Arlene—Mrs. Paul Ginge- rich, Pigeon, Mich. There are 40 grandchildren. All the family members were present for the occasion except one son-in-law, five grandchildren, and the Dr. Paul T. Yoder family.

Good—Irvin Good and Lillie Wilkins were married at the Mission House, Lima, Ohio, on Jan. 7, 1914, by the late B. S. Stoltz. They celebrated their golden wedding anniversary on Jan. 12, 1964, at their home near Elida, Ohio, observing the custom of open house from 2:00 to 5:00 p.m. All the children were at home for the occasion: Leroy, Baden, Ont.; Rosella—Mrs. Ben Charles, Scottsdale, Pa.; Otis, Albert, and Alverta—Mrs. Laverne Good, Elida; Nettie—Mrs. Harry Butchin, Jr., and George, Lima, Ohio. The couple are members of the Central Church, Elida.

Kolb—John W. and Anna B. Kolb, Spring City, Pa., observed their sixtieth wedding anniversary at their home, Jan. 14, 1964. They were married at the groom's home by the late Jacob B. Hunsberger. They are members of the Vincent Church. Their four children are: Elmer G., a minister of the Pottstown Church and bishop of the western district of the Franciscan Conference; Florence G.—Mrs. Clinton E. Black, Knoxville, Tenn.; Irvin G. and Norman G., Spring City. They also have 16 grandchildren and 7 great-grandchildren.

Umbel—Mr. and Mrs. Elam H. Umbel, Christiana, Pa., observed their fiftieth anniversary recently. They were married by the late Bishop John S. Mast, and are members of the Maple Grove Church, Argyle, Pa. They have three children: R. Clair, Calvin, and Mary—Mrs. Herman Glick. They have eleven grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht, Mark Calvin, son of Stanley and Althea (Long) Albrecht, was born in Bureau Co., Ill., Jan. 7, 1909; died as the result of a farm accident on Jan. 21, 1964; aged 5 y. 14 d. Surviving are his parents, 2 brothers (Douglas and Paul), 2 sisters (Deborah and Lucinda), and his grandparents (Silas and Emma Albrecht and C. Warren Long). Memorial services were held at the Willow Springs Church, Tiskilwa, Ill., Jan. 24, in charge of John Detweiler and C. Warren Long.

Ash, Alice, daughter of John S. and Susan

(Stevanus) Yoder, was born at Springs, Pa., Sept. 13, 1878; died at the Mercersburg (Pa.) Community Hospital, Jan. 14, 1964; aged 85 y. 4 m. 1 d. On March 27, 1898, she was married to Jonas Ash, who died July 15, 1953. One infant son also preceded her in death. Surviving are 3 daughters (Lura—Mrs. Cleman Folk, Rosella—Mrs. Earl Baker, and Loveta—Mrs. Walter Killius), one son (Clyde), 17 grandchildren, and 37 great-grandchildren. She was a member of the Springs Church, where funeral services were held Jan. 17, in charge of Walter C. Otto and Roy Otto.

Augustine, John, son of Simon and Barbara (Roth) Augustine, was born Aug. 10, 1903, died in his sleep at his home in Sparta, Pa., Dec. 21, 1963; aged 60 y. 4 m. 11 d. On Feb. 26, 1931, he was married to Elia Birky, who survives. Also surviving are 3 children (Eugene and Phyllis—Mrs. Glen Holthouser), his father, and 3 sisters (Mrs. J. A. Troyer, Mrs. W. L. Stoltz, and Mrs. John Saltzman). He was a member of the Britton Run Church. Funeral services were held at Hay's Funeral Home, Sparta, Pa., Dec. 24, in charge of John F. Garber; interment in Rose Hill Cemetery.

Bechtel, Ida, daughter of Henry and Mary (Karicoff) Landes, was born at Mt. Solon, Va., Dec. 20, 1888; died at Sarasota, Fla., Dec. 20, 1963; aged 75 y. 6 m. 9 d. On Sept. 28, 1946, she was married to Francis Bechtel, who survives. Also surviving are 3 stepdaughters (Esther Kauffman, Salome Brenneman, and Adah Ebersol) and 3 sisters (Pearl, Fannie Bell, and Mrs. Pansy Rumsel). She was a member of Weavers Church, Harrisonburg, Va. Funeral services were conducted at the First Baptist Church, Sarasota, Dec. 23, in charge of Wm. McGrath and Otho Shenk. The body was shipped to Harrisonburg, Va., where further services were held at the Lindale Church, Dec. 28, in charge of D. W. Lehman and Moses Slaugh.

Brenneman, Christian S., son of Joseph and Lydia (Steinmann) Brenneman, was born in Wilmot Twp., Ont., Dec. 25, 1898; died suddenly at his home in New Hamburg, Ont., Dec. 27, 1963; aged 65 y. 2 d. On Dec. 31, 1943, he was married to Reta Shantz, who survives. Also surviving are 2 sons and 2 daughters (Ray, Walter, Helen, and Jean—Mrs. Delton Bowman), one brother (Joseph), 2 sisters (Violet—Mrs. Ralph Jantz and Ruth—Mrs. Joseph Giegerich), and 5 grandchildren. Preceding him in death were his first wife (the former Edna Lichty), a daughter, 3 sisters, and one brother. He was a charter member of the Baden Church when the congregation was formed in 1945. Funeral services were held at the Steinman Church, Dec. 30, with David Groh and Urie A. Bender officiating.

Brubaker, William W., son of William W. and Lydia (Martin) Kulp, was born in Lancaster Co., Pa., June 12, 1881; died at Gap, Pa., Dec. 27, 1963; aged 82 y. 6 m. 15 d. She was married to Samuel H. Brubaker, who preceded her in death. Surviving are one son (Samuel W.), 2 stepdaughters (Phoebe P. Busser and Theodora—Mrs. Harold Degler), one grandchild, and one foster sister (Edna Kemery). She was a member of the East Chestnut Street Church, where funeral services were held Dec. 30, in charge of James M. Shank, interment in Millersville Cemetery.

Burkhardt, J. Rohrer, son of Jacob and Amanda (Rohrer) Burkhardt, was born in Lancaster Co., Pa., died at his home, Lancaster, Dec. 10, 1963; aged 69 y. 11 m. 3 d. On Oct. 8, 1914, he was married to Ada M. Hankins, who survives. Also surviving are one adopted daughter (Meta—Mrs. Nathan Bruckhart), one foster daughter (Janice—Mrs. Robert Goben-gieser), and 4 grandchildren. Seven sisters preceded him in death. He was a member of the Hess Church, where funeral services were held Dec. 13, in charge of John S. Hess, Richard

Hess, and Raymond Bucher; interment in Mellinger Mennonite Cemetery.

Cressman, I. Herbert, son of Mary and Jacob Cressman, was born near Waterloo, Ont., Aug. 17, 1886; died at Breslau, Ont., Jan. 23, 1964; aged 77 y. 5 m. 6 d. On Dec. 22, 1909, he was married to Mary Anna Allencamp, who died Oct. 23, 1963. One son also preceded him in death. Surviving are 2 sons (Myrrel and Lloyd), 3 daughters (Mabel, Verna—Mrs. Tilmann Horst, and Eunice—Mrs. Roy Burkhardt), 2 brothers (Jacob and Samuel), 3 sisters (Viola, Mrs. Howard Stevanus, and Mrs. Leslie Witmer), and 10 grandchildren. He was a member of the Cressman Church. Funeral services were held Jan. 26, in charge of Albert Martin; interment in Breslau Cemetery.

Detweiler, Edward Franklin, son of John and Barbara (Plank) Detweiler, was born in Logan Co., Ohio, Oct. 8, 1878; died at his home in Wellman, Iowa, Jan. 9, 1964; aged 85 y. 3 m. 1 d. On Sept. 1, 1901, he was married to Elizabeth Hanning, who died Aug. 22, 1954. Surviving are 4 children (Clarence, William, Mary—Mrs. Earl Fry, and Mabel), one brother (Clarence), 15 grandchildren, and 24 great-grandchildren. He became a member of the West Union Church in his youth. Funeral services were held at the Wellman Church, Jan. 11, in charge of Paul T. Guengerich and Ezra Shenk; burial in West Union Cemetery.

Frey, Anna Rupp, was born in Fulton Co., Ohio, Jan. 12, 1861; died at Detweiler Hospital, Wauseon, Ohio, Jan. 13, 1964; aged 80 y. 1 d. On March 7, 1907, she was married to Aaron D. Frey, who survives. Also surviving are 4 sons (Aurelius, Elias, Jesse, and Dale), 7 daughters (Grace—Mrs. Harold H. Short, Ivah—Mrs. Kenneth Beck, Bertha—Mrs. John Stuckey, Agnes—Mrs. Lloyd Schumaker, Violet—Mrs. Kenneth Aeschliman, Adma—Mrs. Joe Schrock, and Verna—Mrs. Charles Kamp), one brother (Harvey Rupp), 48 grandchildren, and 11 great-grandchildren. She was a member of the Zion Church, Archbold, where funeral services were held Jan. 16, with Ellis Croyle and P. L. Frey in charge; interment in Pettisville Cemetery.

Garber, Mark Leonard, son of Isaac H. and Leona S. (Kinley) Garber, was born near Manclona, Mich., Nov. 6, 1890; died at the Peoria (Ill.) State Hospital, Jan. 12, 1964; aged 73 y. 2 m. 6 d. Surviving are 2 brothers (David and Leander) and 2 sisters (Mary Reinhold and Pearl Garber). He was a member of the Fairview, Mich., Church. Funeral services were held at the Prairie Street Church, Elkhart, Ind., Jan. 15, in charge of Howard J. Zehr.

Good, Abraham, son of Jonas and Elizabeth (Snyder) Good, was born near Baden, Ont., Dec. 19, 1870; died at St. Mary's Hospital, Kitchener, Ont., Dec. 25, 1963; aged 93 y. 6 d. On March 25, 1902, he was married to Barbara Shantz, who survives. Also surviving are 2 daughters (Viola and Olive), 5 sons (Cranston, Oliver, Abram, Eden, and Laverne), 13 grandchildren, and one sister (Mrs. Almata Brubacher). One daughter, 5 brothers, and one grandchild preceded him in death. He was a member of the Geiger Church, New Hamburg, Ont., where he served as deacon for 12 years. Funeral services were conducted at the Geiger Church, Dec. 28, in charge of Lester Bauman and Oslah Horst.

Heishman, John Edgar, son of Ephraim J. and Florence (Ryan) Heishman, was born Aug. 19, 1907; died Jan. 10, 1964; aged 56 y. 4 m. 22 d. He was an invalid most of his life. Surviving are his parents, 2 brothers (Thomas and Rodney), and 2 sisters (Mary and Virginia—Mrs. Jennings Brill). He was a member of the Mennonite Church. Funeral services were held at the Crest Hill Church, Wadsworth, W. Va., in charge of J. Ward Shank and Samuel A. Shank.

Jones, David C., son of Abraham and

Mary (Cox) Jones, was born at Zeiglersville, Pa., Dec. 2, 1890; died at Potstow, Pa., Dec. 22, 1963; aged 73 y. 20 d. On March 14, 1914, he was married to Ella K. Strouse, who died May 11, 1951. One daughter also preceded him in death. Surviving are 8 children (Paul S., Margaret S.—Mrs. Harry Vance, Sarah E.—Mrs. J. Mark Frederick, Esther S.—Mrs. Horace Clemmer, Charles S., Mary Ann, Abram S., and D. Stanley), 31 grandchildren, 2 great-grandchildren, and 5 brothers and sisters (Susan Famous, Charles C., Kathryn C., Abram C., and Mary A. Leatherman). He was a member of the Providence Church, where funeral services were held Dec. 27, in charge of Jacob Landis, Daniel Jones, and Jesse Miller.

Kreider, Katie Stauffer, daughter of Samuel and Maria (Stauffer) Newgard, was born in Lebanon Co., Pa., Nov. 1, 1875; died at the Heller Rest Home, Florin, Pa., Dec. 31, 1963; aged 88 y. 1 m. 30 d. She was married to Anthony H. Kreider, who died in Jan. 1945. Surviving are one son (Harry S.), one grandchild (great-grandson), 2 brothers, and 2 sisters also preceded him in death. She was a member of the Elizabethtown (Pa.) Church. Funeral services were held at the Boyer Funeral Home, Elizabethtown, Jan. 3, in charge of Clarence E. Lutz.

Landis, Levi A., son of Abram M. and Susan (Alderfer) Landis, was born at Harleysville, Pa., June 6, 1895; died at Harleysville, Pa., Nov. 29, 1963; aged 68 y. 5 m. 23 d. On July 7, 1916, he was married to Fannie Nye Clemmer, who survives. Also surviving are 6 children (Levi C., Abram C., Susan—Mrs. Earl Frankendish, Mary—Mrs. Walter Clemmer, Martha—Mrs. Harvey Blank, Jr., and Elizabeth—Mrs. John Musselman), 3 brothers (Samuel A., Abram A., and Linford A.), one sister (Mrs. Henry L. Raut), and 29 grandchildren. One great-grandchild preceded him in death. He was a member of the Salford Church, where funeral services were held Dec. 3, in charge of Willis Miller, Henry Ruth, and Willard Shisler.

Leitner, Samuel N., son of George and Amy (Kinsey) Leitner, was born Dec. 16, 1889; died at Point Pleasant, W. Va., Jan. 5, 1964; aged 74 y. 18 d. On April 19, 1914, he was married to Ella W. who survives. Also surviving are 3 sons (Wilbur, Byron, and Noah), one daughter (Elizabeth—Mrs. Orval Myers), 9 grandchildren, and 4 foster grandchildren. He was a member of the Mennonite Church. Burial in Letart Cemetery.

Luther, Ella H., daughter of Henry and Mary (Miller) Weaver, was born near Johnston, Jan. 1, 1864; aged 91 y. 10 m. 20 d. On Dec. 25, 1892, she was married to Robert M. Luther, who died Feb. 3, 1954. Surviving are 10 children (Robert Bruce, Harold S., Newton N., J. Daniel, A. Theodore, Elizabeth—Mrs. Lloy A. Kniss, Lydia Belle—Mrs. Charles Caldwell, William C., Martin R., and George E.), 34 grandchildren, 10 great-grandchildren, one great-grandchild, and one sister (Mrs. Susan Vell). She was a member of the Weaver Church, where funeral services were held Jan. 4, in charge of Harold E. Thomas; interment in Richland Cemetery.

Morgart, Clark, was born in Bedford Co., Pa., Jan. 10, 1881; died at Johnstown, Pa., Jan. 3, 1964; aged 83 y. 7 d. He was the last of a family of 12 children, and is survived by nieces and nephews. He was a member of the Weaver Church, where funeral services were held Jan. 5, in charge of Harold E. Thomas; interment at Schellsburg, Pa.

Moose, Benjamin Franklin, son of Jacob and Mary (Zook) Moose, was born in Wayne Co., Ohio, Aug. 31, 1880; died in the James E. McInerney Hospital, New Castle, Pa., Dec. 31, 1963; aged 83 y. 4 m. On March 22, 1906, he was married to Margaret King, who died Nov. 1, 1958. Surviving are one daughter (Verna—

Mrs. Roy Kaufman), one son (Paul), 7 grandchildren, 12 great-grandchildren, 3 brothers (Milo C., David J., and Menno A.), and one sister (Fannie—Mrs. Jacob Gerber). One son and one sister preceded him in death. He was a member of the Maple Grove Church. Funeral services were held at the Sharp Funeral Home, New Wilmington, Pa., Jan. 3, in charge of Erie Renno; interment in Maple Grove Cemetery.

Schrock, Mary, daughter of Valentine J. and Fannie Headings, was born at Hutchinson, Kans., June 5, 1898; died at the St. Mary's Hospital, Tucson, Ariz., Jan. 7, 1964; aged 25 y. 7 m. 2 d. She had not been well since she suffered from pneumonia in 1947. In March, 1963, she had major heart surgery, which seemed to be successful until she became ill with the flu soon after Christmas. She entered the hospital on Jan. 5 and passed away two days later of acute congestive heart failure. On Feb. 29, 1960, she was married to B. R. Schrock, who survives. Also surviving are one son (David), one daughter, 2 brothers (Earl and David), 2 sisters (Esther—Mrs. Henry Helmut and Darlene), and one grandfater (David J. Miller). An infant sister preceded her in death.

Shettler, Edward J., son of John and Mary (Kinsinger) Shettler, was born in Johnson Co., Iowa, Feb. 10, 1879; died at the University Hospital, Iowa City, Iowa, Jan. 14, 1964; aged 84 y. 11 m. 4 d. On Nov. 3, 1901, he was married to Mary Troyer, who died Nov. 15, 1953. On Feb. 19, 1919, he was ordained as minister at Crystal Springs, Kans., and served the Crystal Springs, West Union (Parnell, Iowa), and East Union (Kalona, Iowa) congregations. He resided at the Pleasant View Home, Kalona, since it opened in 1958. Surviving are 6 children (Ernest, Earl—Mrs. Dennis Miller, Verda—Mrs. Ed Layman, Milford and Grace—Mrs. Austin Miller), 2 sisters (Mrs. Marie Van Doran and Mrs. Howard Skinner), and one brother (Lewis). One son and 10 brothers and sisters preceded him in death. He was a member of the East Union Church, where funeral services were held Jan. 16, in charge of John J. Miller and A. Lloyd Schwendener.

Slagell, Sam H., son of Nicholas and Mary (Stinman) Slagell, was born in Livingston Co., Ill., Jan. 16, 1886; died at St. Johns, Mich., Jan. 2, 1964; aged 77 y. 11 m. 17 d. On Jan. 25, 1910, he was married to Barbara Zehr, who died July 17, 1946. On April 16, 1950, he was married to Mary Alice Ingold, who survives. Also surviving are 7 children (Earl, Ralph, Ollie, Harold, Dorothy—Mrs. Gene Whitford, Marie—Mrs. Leslie Kindel, and Viola—Mrs. Vernell Bontrager), 25 grandchildren, 5 great-grandchildren, and one brother (Ray). He was a member of the Bethel Church, Ashley, Mich., where funeral services were held Jan. 4, in charge of A. Lehman Longenecker and Roy A. Ingold; interment in Washington Township Cemetery.

Weber, Joseph H., Sr., son of Henry W. and Mary (Haltzman) Weber, was born at Salfordville, Pa., March 1, 1888; died at the Grand View Hospital, Sellersville, Pa., Dec. 1, 1963; aged 75 y. 9 m. On June 18, 1910, he was married to Esther Humberger, who survives. Also surviving are one daughter and 2 sons (Helen H., Russell H., and Joseph H.), one brother (Wilson H.), 12 grandchildren, and 19 great-grandchildren. Three sisters preceded him in death. He was a member of the Salford Church, where funeral services were held Dec. 5, in charge of Willis Miller and Henry Ruth.

Wingard, Nannie, daughter of Eli and Catherine (Beachy) Miller, was born near Grantsville, Md., June 7, 1882; died at the Rittman Home for the Aged, Rittman, Ohio, Nov. 9, 1963; aged 81 y. 5 m. 2 d. On Dec. 24, 1916,

she was married to Hiram Wingard, who died Nov. 3, 1960. Surviving are one daughter (Lois—Mrs. Milo D. Stalter), one stepson (Clarence K. Wingard), 4 grandchildren, 2 great-grandchildren, one brother (Harry), and one sister (Tillie Killius). One grandchild, 2 sisters, and 2 brothers preceded her in death. She had resided with her daughter for 9 years before going to the Home for the Aged 2 years ago. She was a member of the Weaver Church, Johnstown, Pa., where her husband served as pastor for many years. Funeral services were held at Wadsworth, Ohio, Nov. 10, in charge of James Steiner, and at the Weaver Church, Nov. 12, in charge of Harold Thomas; interment in Richland Cemetery.

Wolfer, Henry A., son of Charles F. and Sally (Clow) Wolfer, was born at Aurora, Ore., Nov. 17, 1888; died at his home, Browns-ville, Ore., Dec. 27, 1963; aged 75 y. 1 m. 10 d. On Aug. 4, 1909, he was married to Mary B. Mayberry, who survives. Also surviving are 8 children (Russell A., Melvin L., Sanford E., Bernice—Mrs. Jacob Kauffman, Margaret—Mrs. W. T. Anderson, Ebera—Mrs. Joe Allison, De-lore—Mrs. Earl Baker, Jr., and Rhoda—Mrs. Robert Gardner), 3 brothers (F. N. [Nick], J. H. [Hugh], and G. D. [Dewey]), 2 sisters (Mrs. Lina Hunt and Mrs. Mabel Andrews), 20 grandchildren, and 9 great-grandchildren. In 1923 he was ordained minister at the Hope-ville Church, and in 1927 to the office of bishop, serving in that capacity until ill health caused him to retire. He also served as pastor of the Calvary Mennonite Church, Los Angeles, for one and one-half years, and as co-minister at Sheridan for several years before moving to Brownsville 8 years ago. He served as bishop of the Tangent congregation also. At Brownsville he felt the need of a witness, which resulted in the establishing of a congregation there. Funeral services were conducted at Brownsville, Dec. 30, in charge of E. S. Garber and Lloyd Kropf.

Correction: The obituary of Christner, Noah (Jan. 7 issue) should read, "On April 22, 1915, he was married to Emma Nafziger, who died Jan. 10, 1945."

Book Shelf

Books reviewed may be ordered from the Men- nonite Publishing House, Scottsdale, Pa. 15063.

The Church in the City, by Paul Peachey; Faith and Life Press; 1963; 115 pp.; paper, \$1.95.

The Church in the City is Series Number 2 of the Institute of Mennonite Studies. Dr. Peachey has done a very scholarly work. He has tried honestly to understand the relation of Mennonites to the urban society.

The book is a historical, sociological, and religious study of Christianity and the city, noting particularly the attitude of the church toward the city. Although the Men- nonite problem is dealt with, urbanization is not only a problem to the Mennonite Church, but to Protestantism in general. He traces the various attempts of the church to meet the urban challenge. There are no easy answers proposed, but one is led to face the problem realistically and honestly.

This book will furnish excellent material for study and discussion groups who are in-

terested in discovering the church in the midst of our secular and urban society. Every city pastor should own a copy, as well as members of church boards and other congregational leaders. The book has been long needed. It is packed with informa- tion and stimulating material, concluding with twelve pages of footnotes indicating sources of material which has been incor- porated in the book.—Howard J. Zehr.

Christ's Eternal Invitation, by Robert T. Haynes, Jr.; John Knox; 1963; 63 pp.; cloth, \$2.00.

Good reading for pre-Easter meditation and inspiration. Using scenes and charac- ters around the cross, the author skillfully correlates thoughts that were probably in their minds, with application to today's Christian for renewed commitment. The look of Christ to Peter, the glance of Christ to us, the disciples going to the appointed mountain, and our duty to return to God's directive are illustrations. Each chapter has a Scripture reference, an easily read exposi- tion, and a short prayer.—Edwin J. Stalter.

My Body Broken, by M. A. Hammarberg; Fortress Press; 1963; 138 pp.; paper, \$1.75.

This is fresh, Biblical, evangelical, and doctrinal material for every day in the Lenten season. For each day there is a pithy statement, a passage of Scripture, a prayer, and a page of meditation. Each Sunday is provided with a longer message, or sermon, on the hands, feet, mouth, and face of Jesus, etc. This author is an Au- gustana Lutheran, pastor, and world travel- er. These readings are soul food for private devotions, or family worship. This book in paper cover is economical and can be high- ly recommended.—Nelson E. Kauffman.

Zestful Living for Older Adults, by Roy S. Koch; Herald Press; 1963; 30 pp.; paper, 30¢.

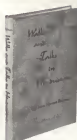
A small booklet designed to advise older adults in the adjustments resulting from retirement. It is full of practical advice from hobbies to health habits. Illustrations are fresh and make the booklet delightful reading. Every pastor should make this booklet available to his older adults.

—Glenn B. Martin.

The Training of Church Choirs, by James R. Snyder; Abingdon Press; 1963; 128 pp.; paper, \$1.50.

The name of James R. Snyder has a great deal of stature in the area of church music; a previous book, *The Hymn and Congrega- tional Singing*, is a classic. This small pub- lication is a bit more restricted in scope, but illustrates the fertile, scholarly, prac- tical style of writing. Snyder is a teacher, a choir director, an organist; he holds the doctor of sacred music degree from Union

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Theological Seminary in New York City; he is vice-president of the Hymn Society of America. This all adds up to the conclusion that Sydnor is qualified to write in the field of music.

This publication deals with the qualifications of a choir director, the selection and techniques of the choir, planning rehearsals, teaching the music, the improvement of choir singing, and the selection of choir music. A worthy bibliography is included at the close of the book. The book is well outlined as evidenced by the use of italics for the list of main ideas and points. A number of helpful diagrams of the human voice and anatomy are presented; also the conducting patterns are given.

Although the author envisions a typical choir program in the Protestant church service where the choir and the organ provide leadership for the congregation, there is an abundant source of worth-while help and guidance for anyone who finds himself in the position of musical leadership in the church, especially the director of a choral group. For this reason, I am glad to recommend this book to the choral directors of the Mennonite Church.

—J. Mark Stauffer.

TITUS L. GROSS
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ITEMS AND COMMENTS

BY THE EDITOR

Buddhist leaders in Thailand banned all "striptease" shows, liquor counters, and gambling tables at fairs held in Buddhist temples as dangerous to the morals of people and as undermining the country's culture.

Such activities have been held at Buddhist fairs in recent years, with some of the proceeds going to the temples. Thailand is a predominantly Buddhist country.

San Francisco's Council of Churches has protested to the Federal Communications Commission against television use of shooting scenes. The council, representing a number of Protestant and Orthodox churches, objected to dramatic scenes in which the television viewer is permitted to look through a gun sight aiming at a person in the film. "It is not primarily the appearance of the rifle itself which concerns us," said Carl G. Howie, council president, "but the idea of letting a viewer look through a telescopic sight and aim mentally at a human target."

The new \$1.2 billion higher education aid bill, which will benefit church-related as well as secular institutions, calls into question the future of church-state separation concerning secondary and elementary education, according to *Christianity Today*.

An editorial in a current issue of the publication cited as "especially significant" the "compromise of church-state separation in allowing church-related colleges to share benefits on the same footing as secular institutions. . . ." Reasons of expediency will penetrate the wall of church-state separation "as Roman Catholic and Protestant colleges receive aid along with the secular institutions," it said.

A three-year project to excavate the ancient Biblical city of Gilead started early in January under the sponsorship of the University Museum of the University of Pennsylvania, it was announced in Philadelphia, Pa. Dr. James B. Pritchard, curator of Biblical archaeology at the museum and professor of religious thought at the university, heads the expedition. He is assisted by a scientific staff of eight persons from the U.S., England, and Jordan, and a work force of 125 laborers from nearby villages.

Roman Catholic bishops in West Germany have urged Catholic girls and young women to serve a year in hospitals, old-age and youth homes, and other church-operated institutions following completion of school and apprenticeship. The appeal was made to broaden interest in the so-called "One Year for the Church" project initiated by the West German hierarchy in 1960 to cope with the acute lack of welfare workers and deaconesses. More than 1,000 Catholic girls have already volunteered. A similar project of the Evangelical Church in Germany (EKID) has been operated since 1956 and has attracted several thousand young people in West Germany.

With the new year Maryland became the last of the 50 states to authorize civil marriages by circuit court clerks. Legislation passed last year by the state legislature replaced a Colonial law which held that only clergymen could perform marriages in Maryland. Supported by Protestant, Roman Catholic, and Jewish leaders, the new law was designed to end the hypocrisy involved when nonbelievers were forced to go through a wedding ceremony performed by a clergyman. It allows divorced persons unable to remarry in a religious ceremony to be united by a designated civil servant for a \$10 fee. The law also was intended to discourage persons professing to be "ministers" from soliciting "wedding business."

Dr. Martin Luther King, Jr., of Atlanta, Ga., noted Baptist Negro minister and in-

tegration leader, was named "Man of the Year" for 1965 by the editors of *Time*, weekly newsmagazine in New York. He is the first Negro to be chosen since *Time* began its "Man of the Year" designation in 1927. Dr. King is president of the Southern Christian Leadership Conference and co-pastor with his father of Ebenezer Baptist Church in Atlanta.

Time cited Dr. King as the "symbol" of the "Negro revolution" in 1963. Reporting Dr. King's views of the events of the year, *Time* said: "In 1963 there arose a great Negro disappointment and disillusionment and discontent. It was the year of Birmingham (Ala.), when the civil rights issue was impressed on the nation in a way nothing else before had been able to do. It was the most decisive year in the Negro's fight for equality. Never before has there been such a coalition of conscience on this issue."

The Dutch Radio broadcast a report that Pope Paul VI intends to visit President Johnson in Washington and that he would like to address the United Nations in New York while in the U.S. The broadcast said the report came from an "unofficial source," but it claimed it was "very reliable."

During his Holy Land pilgrimage, the pope was reported to have warmly received a proposal by President Johnson that he and the pontiff meet at some future date. The meeting was suggested in a handwritten postscript to a letter from the President which was delivered to the pope in Jerusalem by Sargent Shriver, director of the U.S. Peace Corps.

Evangelist Billy Graham opened an office in Phoenix, Ariz., to prepare for a two-day crusade he will hold at the Arizona State University stadium in Tempe, April 24, 25.

Dr. John W. Bradbury, editor of *The Watchman-Examiner*, national independent Baptist weekly in New York, announced he is retiring from the post after 25 years of service. The periodical, founded in 1819, is the oldest Baptist weekly in continuous publication in North America. It is published by *The Watchman-Examiner* Foundation, whose trustees have named as the new editor, Dr. Lawrence T. Slaght, pastor of First United Church, Lowell, Mass. Before becoming editor in 1937, Dr. Bradbury was associate editor for three years, serving under Dr. Curtis Lee Laws. Previously, he was pastor of Wadsworth Avenue Baptist Church in New York. He also served pastorates in Kansas City, Mo.; Lancaster, Pa.; and Chicago.



BIBLE

GOSPEL HERALD

Tuesday, February 25, 1964
Volume LVII, Number 7

Glossolalia Supreme or Minor Gift of the Spirit?

By J. C. Wenger

Ordinary American dictionaries of the English language do not list the rather rare word, Glossolalia (pronounced glosso-LAY-lee-ah). The word means the gift of speaking in tongues and refers to a phenomenon which occurred a number of times in the apostolic church. Let us look at the New Testament evidence, and then try to formulate a sound and sane attitude in the light of apostolic teaching on the subject.

In the Gospels of the New Testament there are a number of promises that John baptized with water, but the Christ would baptize with the Holy Spirit. Just before the ascension our Lord assured His apostles that they would be baptized shortly with the Holy Spirit.

This promise was fulfilled on the Jewish holy day known as Pentecost the spring of A.D. 30, ten days after the ascension of Christ. The story is told in Acts 2 with much detail. First of all, there was the sound of a mighty rushing wind (2:2), filling the building in which the believers were (possibly the temple—Luke 24:53). Then, tongues "as of fire" appeared on their heads. 2:3. Each believer was filled with the Holy Spirit, and they all received the gift of glossolalia. 2:4. The believers were praising God "as the Spirit gave them utterance," extolling "the wonderful works of God" (2:11).

The observers who ran together when the sound was heard (not as the report of it spread) are described as a multitude, and as coming from something like fifteen areas of the ancient world, and representing many different languages. 2:8-11. The speakers were Galileans (2:7), but the multitude heard them praising God in the variety of tongues represented in the multitude. 2:8. That is, the Parthians, Medes, Elamites, and all the rest, each heard the Galileans speaking the tongues of the Parthians, Medes, Elamites, and all the rest, rather than their native Aramaic.

No true miracle can ever be explained; a miracle remains an act of God for which we have no logical or scientific explanation. We do not know if the miracle was in the speaking or the hearing! We do know that there was effective communication, the very reversal of Babel!

(Continued on page 140)

*Dear Lord, this Book of Thine
Informs me where to go
For grace to pardon all my sin
And make me holy too.*

—Isaac Watts.



FIELD NOTES

New Every-Home-Plan church for the Gospel Herald: Erb Street, Waterloo, Ont. A. J. Metzler, Scottsdale, Pa., in Passion Week services at Holdeman, Wakarusa, Ind., March 26-29.

On March 1, Milo Kauffman, Hesston, Kans., will speak at the afternoon program of the formal merger ceremonies of the Grace Mennonite Church, Mission, Kans., and the Kansas City Mennonite Church. Since Feb. 2 they have been meeting at the Kansas City, Kans., location.

South Central Conference Church Extension Convention at Hydro, Okla., April 17-19.

Annual meeting of the Christian Laymen's Evangelistic Association at Orrville, Ohio, High School Auditorium, Feb. 28 to March 1. Speakers include Dr. Walter L. Wilson, Kansas City, Don Augsburg, Harrisonburg, Va., and Don Blosser, Freeport, Ill.

Elvin L. Martin was ordained minister Feb. 9 to serve the Berea Church at Atlanta, Ga. Paul Landis, Salunga, Pa.; Paul Dagen, Attmore, Ala.; and Martin Lehman, Tampa, Fla., were in charge of the service.

James Detweiler, formerly pastor at Harper, Kans., was installed as pastor at Manson, Iowa, Feb. 2. Noah Landis, Wellman, Iowa, was in charge of the service.

Charles Haarer, Morgantown, Ind., at First Mennonite, Indianapolis, Ind., March 20-22.

North Central Mennonite Conference and annual ministers' meeting, March 17-19, at Little White Chapel, Glendive, Mont. Theme: The Bible Speaks to Us. Guest speaker: George R. Brunk, Harrisonburg, Va.

C. F. Dertine, Kitchener, Ont., and C. F. Yake, Scottsdale, Pa., speakers at the Winter Spiritual Retreat, March 1-8, at the Bay Shore Mennonite Church, Sarasota, Fla.

A Christian Service Training School will be held at the Midway Mennonite Church, Columbiana, Ohio, sponsored by the Leetonia, Midway, North Lima, and Rockview congregations. There will be six evening sessions, each Monday and Wednesday evening, beginning Feb. 24 and ending March 11. Time: 7:15-9:15 p.m.

Calvin Redekop, Richmond, Ind., will be guest speaker at the quarterly mission meeting at Bethel, West Liberty, Ohio, March 8.

Glen Miller, Goshen, Ind., will speak concerning his assignment in Nigeria and show slides, March 5, at the Yellow Creek Church, Goshen, Ind.

Carl Rudy, pastor of the Leo Mennonite Church, Leo, Ind., participated in a pastors' clinic, conducted by the chaplain at Parkview Memorial Hospital.

George Townsend, Altoona, Pa., at Bareville, Pa., March 8.

Howard Schmidt, Hespeler, Ont., at Erb Street, Waterloo, Ont., March 27-29.

Chester A. Raber, chaplain at Brook Lane Farm Hospital, Hagerstown, Md., and William Nofziger, assistant chaplain, in a conference on "The Christian Faith and Mental Health," March 7, 8, at Belleville, Pa. This conference is sponsored by the Kishacoquillas Valley Ministers' Fellowship.

Gerald Kremer, Staples, Minn., has accepted the call to serve as ranch manager for the New Life Ranch, Inc., Kalona, Iowa. Mr. Kremer, with his wife and two teen-age sons, plans to move about March 1. He will occupy one of the houses on the ranch. The Kremers are formerly from Milford, Neb. They have lived in Minnesota for the past eight years. The purpose of New Life Ranch is to help men who are alienated from society by alcohol to be rehabilitated. Officers of the incorporation are R. E. Hersberger, president, F. J. Bontrager, vice-president, and Eugene Garber, secretary-treasurer.

New telephone number for Laurelville Mennonite Church Center is 412 423-9056.

Mr. and Mrs. Emmanuel Hauder of the Faith Community Church, Downey, Calif., celebrated their 61st wedding anniversary, Jan. 26.

Arnold C. Roth was installed as pastor of Kern Road Chapel, South Bend, Ind., Feb. 9. Simon Gingerich, president of the Indiana-Michigan Mission Board, preached the installation message, and Howard J. Zehr, Elkhart, Ind., bishop of Kern Road Chapel, gave the charge.

(Continued on page 149)

Who are the people who say, "We need better teachers?" Don't be surprised. It's the teachers themselves! After all, it's usually the people who do the best job who know that it could be done even better. And they want to do it better if they can.

Pastor, superintendent, don't let your teachers down. Now is the time to have a Teacher Training Program for your teachers (and those who might be teachers). The first course, in a series of six, is ready. It is called Learning to Lead. It will help your teachers learn what leadership is and how they can be effective and understanding leaders.

A rough estimate shows that perhaps 400 or 500 congregations are now participating in the Teacher Training Program. Your congregation, too, can have better teachers. For complete details, write to A. Don Augsburg, Eastern Mennonite College, Harrisonburg, Va.

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GOSPEL HERALD

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Working Together in General Conference

Guest Editorial

The more than 200 delegates at the General Conference sessions in Iowa in August took their work seriously and acted responsibly, with this being confirmed in a very tangible way.

Our record in meeting our General Conference budget has not been very commendable in recent years. After carefully considering the co-operative program of our brotherhood as represented by General Conference and its agencies, it was agreed that the amount needed for the work for these two bienniums beginning July 1, 1962, was \$196,037. For the first time the delegates representing the various conferences went into separate caucuses to consider our co-operative witness and ministry, and what each conference should do about it.

They returned from these separate discussions with one mind which said, "This we ought to do; this we can do; this, God helping us, we will do." We should have contributed \$49,010 for the first six months of the biennium which closed Dec. 31. The report of our treasurer, Bro. John H. Rudy, Biglerville, Pa., shows that we received \$37,024, leaving a deficit between receipts and the six-month budget of \$11,986. However, this is not as bad as it may look. Usually the first six months of the biennium show lower receipts because we are already two months in the period at the time of General Conference in August. Furthermore, the receipts during the first month of the current six-month period indicate that more congregations and conferences are taking seriously their portion of this co-operative task.

Although the work and the expenses to carry on the ministry of General Conference and its agencies have increased during the past six years, there has been no increase in the suggested per member giving. This has remained at an annual asking of \$1.50 per member for General Conference and its

various committees, and 50¢ per enrolled Sunday-school member for the work of the Commission for Christian Education. These figures have not been increased in the hope that more nearly 100 per cent of the congregations would want to share in this, and that those doing so would want to carry their proportionate shares. This will mean, of course, that some congregations will need to do more than \$1.50 per member and 50¢ per enrolled Sunday-school member to make up for those congregations which may not be able to do so.

These small askings from the individual members of the brotherhood make the necessary funds for the following agencies and the co-operative services which they render: the General Council with the Executive Committee and the Executive Secretary, the Peace Problems Committee, the Economic and Social Relations Committee, the Historical and Research Committee, the Church Welfare Committee (formerly the General Problems Committee), the Ministerial Committee, a small token to assist Mennonite Mutual Aid, the Stewardship Secretary's office, the Mennonite Commission for Christian Education, together with various other committees, such as Nominating, Program, Budget and Finance, etc., and other office expenses, such as printing, postage, etc.

Sincere thanks for the fine spirit of co-operation shown by all.

—A. J. Metzler, Executive Secretary.

Bread or Stones

Somewhere I read this definition of preaching, "Preaching is comforting the afflicted and afflicting the comfortable." This is not an inclusive or even a completely correct definition for preaching, but it does contain several important areas of truth.

The awful result of many a church

service is that so many folks go away saying, "We've had a very nice service!" It was nice because it made no one feel uncomfortable. Sin was not condemned. No demand was made on the will; so folks liked it. A form of godliness continued. A demonstration of power was not desired or missed.

Then, too, many times there is little real good news proclaimed. The effort to be clever can soon eliminate the Gospel. The desire to make ourselves relevant can easily make it impossible for Christ to become relevant through us.

The Westminster Teachers' Quarterly some years ago cited this incident: "On one occasion three people went into a church to get help. The first was a businessman who had failed, and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord, and then preached a sermon on the theme, 'Is Mars Inhabited?' Thus the hungry souls that needed bread received stones.

"The man committed suicide; the boy stole and was sent to a penitentiary; and the woman went home to a life of shame.

Perhaps this is an unfair indictment. Perhaps it is not. At least it is not an indictment on the preacher alone. Very often the people want it so. Many do not attend church with a view to having their lives changed. If this is true of the Christian, how can we expect that the unsaved will have his life changed when attending the church?

Today there is a spiritual dearth. The way to renewal has always had certain essentials. Renewal calls for a proclamation of repentance and confession of sin and forgiveness and salvation through Christ. This must be the experience and expression of every believer in the congregation, and the central message of the minister in all his ministry.

—D.

What is the place of "Tongues" in the Christian Church?
 What understanding should we have?
 What should we expect today?

Glossolalia

(Continued from first page)

Why the tongues? Again we need to be modest, for we are not God, and may not presume to speak for Him if He has remained silent. We may legitimately gather from the narrative that the believers were filled with holy joy, and that the multitudes were impressed by the obvious fact that a most unusual phenomenon was occurring in their very midst. And yet unbelief could ridicule even the miraculous events associated with the birth of the church of Jesus Christ. 2:13.

It appears as though the phenomenon of tongues was God's way of "saying" to the witnesses from many lands that He had indeed accepted His Jewish children of faith and constituted them as living witnesses to the nations. The miracle was a confirmation that the Jewish believers had been welcomed into the heavenly kingdom of the Messiah (Christ).

It is therefore no surprise when the Lord by an obvious token (likely tongues) also confirmed the reception of the half-Jews or half-Gentiles (Samaritans) into the church when they santed at the preaching of Philip. Acts 8:17-19. There was an external confirmation of this new dispensation of God's grace in Christ.

And another "Pentecost" occurred among the first Gentile believers when Cornelius and household received Christ through the preaching of Peter. Acts 10:44-48. God is again employing tongues to indicate that in His gracious election of mercy even pure Gentiles are accepted into the kingdom of Jesus when they repent and believe on Jesus.

The tongues were not to make the believers "feel good"; becoming believers was the foundation of their joy and peace in believing. The tongues were for the conviction of the Jews present that also to the Gentiles has God granted "repentance unto life" (11:18). Peter puts the experience of Cornelius and his group in the same context with the first Pentecost. 11:15.

Even the twelve disciples of John, not being in the Messianic kingdom, needed to believe on Christ and be baptized with Christian baptism. Acts 19:1-5. And God again confirmed their reception (19:6) by extending to them the gifts of glossolalia and prophecy. There is no hint at all in the Acts that the glossolalia of the Gentile

or Johanne converts differed whatsoever from that of the Galileans (Acts 2:4), i.e., the new believers spoke the praises of God in languages which they were ordinarily not able to understand.

The phenomenon of I Cor. 12, 14 seems to be different from that we observe in the Acts. It appears that under the intense joy and exhilaration of the Spirit of God some of the Christians broke forth with unintelligible sounds which neither the speakers nor most of the hearers understood. God did through His Spirit, however, enable certain of the hearers to interpret into the Greek tongue spoken in Corinth that which had been uttered in the Spirit in sounds not related to any known language. Paul makes ten points as to this form of glossolalia:

1. It was a gift of the Holy Spirit. I Cor. 12:8-10. We may therefore not reduce it to a mere self-hypnosis or other psychological phenomenon.
2. Not all true Christians spoke in tongues. The question in 12:30 is preceded by a Greek word which anticipates a negative answer, like this: "You do not all speak in tongues: do you?"
3. No amount of speaking in tongues is of any value if love is absent. 13:1.
4. Tongues are not generally intelligible. 14:2.
5. The experience of tongues may be a blessing to the speaker. 14:4.
6. The church shall not condemn glossolalia. 14:5, 18, 39.
7. God can employ tongues to convict unbelievers, a "sign" (14:22).
8. Tongues are vastly inferior to "prophesying," which is speaking to the church to edify, to exhort, and to comfort. 14:3. Note especially 14:4, 5, 16, 19, 23, 24, 31, 39. In the assembly of the saints five words in a known tongue are to be preferred to 10,000 in an unknown tongue. 14:19.
9. Paul therefore laid down the rule: No interpreter, no tongues permitted in the assembly. 14:28.
10. Even prayer is best when not in a tongue. 14:15.

In an attempt to evaluate the glossolalia in the light of the apostolic instruction, we may summarize as follows:

1. Paul recognizes tongues as human capacity. (Psychologically, it may be a phenomenon as "strange" to us as hypnosis or

(Continued on page 150)

Our Readers Say—

A well-done warning in the article by Bro. Nelson E. Kauffman on "The High Cost of Unwise Giving" (Dec. 17 issue) should have our unanimous support as a church.

For years I have been grieved, because so many of our people have thrown away thousands of dollars, and no doubt millions have been lost in bogus investments and in religious concerns for which they did not have sufficient information to know whether such were trustworthy or not.

We do appreciate the emphasis during the last few years that our church leaders have given to total commitment to God and Christian stewardship. These special emphases should help us very definitely and make us more conscious how to glorify God with our possessions.

May I suggest that we all reread three articles in the Herald: the one by Bro. Kauffman on "The High Cost of Unwise Giving," the second one on "Immortal Money" by J. T. Stocking (Nov. 12), and the third one by Roy L. Smith, "Do You Ever Pray for Your Dollars" (Oct. 29). Bro. Daniel Kauffman, former editor of the Gospel Herald, used to say that every dollar we receive is 100 cents' worth of responsibility. These three articles very aptly teach this truth.

—Howard W. Stevanus, Attmore, Ala.

I have appreciated the new emphasis on doctrine in the Gospel Herald. Doctrine must be Biblical and rightly understood if our practice is to be acceptable with God. I would like to comment on the article, "Christian Doctrine of Man" (Jan. 7 issue), by C. Norman Kraus.

Kraus said, "Physical death is not the result of the Fall but of man's creatureliness." Did he overlook Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin . . ."? Man was not barred from the tree of life till after he sinned. Gen. 3:22-24.

Referring to "the Genesis story" he called it "a parable of man's life and relation to God. . . ." The creation account of Gen. 1, 2 is the most simple yet profound account of the origin of all things. I cannot understand why it should be called a parable.

Concerning man our writer made this statement: "He is part of the animal kingdom." It is true, man is physically maintained by a mechanism similar to the animal. But I believe man is in a kingdom by himself. Christ in His incarnation, coming from the celestial kingdom, passed by angels. He, however, did not stoop to the animal kingdom, but stooped with the human kingdom. "He took on him the seed of Abraham" (Heb. 2:16). "Wherefore in all things it behoved him to be made like unto his brethren . . ." (verse 17), not animals.

I also have difficulty with his use and explanation of Heb. 1:3. "In Him [Christ] is said to reflect the stamp or character of God's nature." The argument of Heb. 1 is that Jesus Christ is superior to angels because He is God. Jesus Christ is the exact character of God. The Greek word "karakter" is translated "exact expression" in the New Testament Greek interlinear. Christ is God, not only a reflection of God.

This article too much tends to lower man to the level of the animals, and Christ to the level of man. Doctrinal articles in our denominational paper must inspire faith and not create doubt.—Jesse P. Zook, Austin, Ind.

✱

You want to know what I'm most thankful for at Thanksgiving? Christmas.—Oren Arnold, in Home Life.

J. C. Wenger, Mennonite bishop, historian, and scholar, is professor at Goshen College and Goshen College Biblical Seminary.

If We Confess Our Sins

By J. Irvin Lehman

The Principle of Confession

Confession usually involves saying something. Psalm 107:2. The Bible principle of confession includes saying different things. In deep penitence King David said, "I have sinned against the Lord" (1 Sam. 12:13). His statement of his sin was acceptable to God.

Jesus taught another kind of confession by saying, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

When Luke reported that the Pharisees confess their belief both in the existence of angels and in the fact of the resurrection, he referred to men's confession of the tenets of their faith. Acts 23:8. Other minor uses of confession are found in the New Testament.

References to different kinds of confession vary in the number of times they occur. How often they are used shows something of their relative importance. If we concede this to be true, it follows that our confession of Jesus before men is the first in importance. Our confession of sin ranks second. The confession of the tenets of our faith is third. Though they have various degrees of use, all are essential to a saving experience with God.

Like the proud Pharisee, no one likes to confess his personal sin. Men rather glory in and confess their imaginary self-righteous goodness. Luke 18:11, 12. If it were possible, impenitent man would hide all his sins from God and man because of his shame and fear. He loves darkness rather than light because his deeds are evil.

Confession is openness. Jesus said, "I spake openly to the world . . . in secret have I said nothing" (John 18:20). It is obvious that He spoke privately to individuals, but there was no attempt to cover up. His open confession of who He was and what He came to do satisfied His Father, attracted His friends to Him, and silenced His enemies to their utter frustration.

The Purpose of Confession

Thinking negatively, God does not intend that we buy our salvation, as we do a car. Our confession of sin has no purchase value. No work of man including confession will serve even as a down payment to God. The human desire to make himself independent of God and become self-suffi-

cient by any means is not in the plan of God for man.

The purpose of confession is not to publicize sin. A penitent sinner will never make his sin public under circumstances or with a spirit that smacks of display. There is a great difference between open confession because of repentance and the shameful exhibit of sin by a libertine. It is not God's plan that sin should be spread all over the front page of the newspaper, or ride the sound waves of radio, or be displayed on the television screen.

One who makes repeated reference to his past sins as though he were made a hero by committing them misses the true purpose of confession. Both God and the true Christian hate sin. They also regard the sinner as a deceived slave to self, sin, and Satan with a need to be loved, enlightened, and released from his slavery. It is only the sinning crowd that laugh at the vulgar joker as if he were a person of distinguished valor.

Confession of sin before men is not to publicly humiliate the sinner. The Pharisees, with hearts full of ceremonious trickery toward Christ, set the adulterous woman in the midst of the crowd. Jesus, knowing their self-righteous hypocrisy, scat-

tered them by His searching question that caused self-condemnation in their own conscience. The woman He forgave and sent away with loving counsel.

We turn now to the positive view of the purposes of confession. Joshua said to Achan, "Give, I pray thee, glory to the Lord God of Israel, and make confession unto him" (Josh. 7:19). Primarily all confession of sin is to be to God and for His glory. With a broken heart and contrite spirit we bow the heart and knee to God and confess our sin to Him. Upon this God forgives and cleanses us and is thereby glorified. The glory God gets out of our confession and salvation is so fundamental that it becomes the theme of the eternal song of men and angels. Rev. 5:9-14.

Confession is an "if" condition upon which God promised to forgive and cleanse man (1 John 1:9) just as a bank promises to give cash for a good check "if" it is presented properly endorsed. Even though Christ died for all, God has just reasons not to forgive those who do not meet the conditions of His covenant. Just as surely will He forgive those who do meet them. Man's penitent confession of his sin becomes a basis for God's differentiation between those He saves and those He does not save. God out of His unspeakable love forgives and saves the confessor but cannot do the same for the nonconfessor. The publican in the temple confessed his sin and was justified by God; the Pharisee did not confess and his sin was counted against him. Luke 18:10, 11.

Confession opens up the way for the Holy Spirit to move into man and give both inner peace and also harmony of the whole personality. Without personal, private, open confession of specific sin to Christ our High Priest, man often suffers burdensome guilt feelings and emotional tension. In sin David experienced an inner "roaring" all day long that aged his bones. Psalm 32:3, 4. After confession he was happy. Here is illustrated the great therapeutic value of confession.

In times of illness, confession of our faults one to another in the small private group is a factor in physical healing. Jas. 5:17. Few persons seem to know of this provision of God for us. Or perhaps it is little used because it is hard for us to pinpoint our specific faults and confess them to our nearest friends. It is admitted by all disciplines of healing that our thinking and feeling affect our health for better or for worse. This God knew when He directed us to use the healing therapy of confession in addition to the symbolic anointing with oil when we are sick.

The Practice of Confession

In practice, sin needs to be confessed to those we have wronged. Since all sin is in the final sense against God, all sin needs to be confessed to Him. Sin may also involve

Expectation

By Lorie C. Gooding

*Some day—some longed-for day—
I shall look up and there
Perhaps quite unexpectedly
I'll see*

*An open sky,
A throne,
And Him who sits upon it
High and lifted up!*

*I'll see His glory
And hear the angels cry,
"Holy! Holy!
Holy is the Lord!"
And then my heart
Will overflow with praise.*

*When that day comes, O Lord,
Strengthen my soul to bear
The joy! The joy! The joy!*

J. Irvin Lehman, Chambersburg, Pa., is a well-known Bible teacher. He is a Mennonite minister of the Marion, Pa., congregation.

fellow men. In that case, as far as is possible, we need to restore that which we took from them, either of material goods or of personality values. Our sin may also involve a group, as the church. In that situation our confession will in one way or another involve the church body. As far as I know, we have no case of public confession of sin required in the New Testament.

We have practical guidance on how to deal with sinners in both the Gospels and the epistles. Jesus' way with Peter is worthy of unbiased study. Jesus could have said, "Peter, since you boasted before all the disciples, and denied me before my enemies, you cannot be restored until you confess your sin before all."

Jesus, however, dealt much more deeply and effectually with Peter. After a fellowship dinner surrounded by His disciples, He asked: "Simon, son of Jonas, lovest thou me more than these?" Peter's confession of love to Jesus repeated each time after the three questions satisfied Jesus. It also drew from Jesus Peter's commission for service. John 21:15-17.

The passage in Gal. 6:1 is classic: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When at fault, the devil and those who serve him would make us feel guilty and hopeless; the Holy Spirit and those whom He uses would lead us to restoration and usefulness. This last is the Christian goal in all cases involving confession.

A Prayer FOR THIS WEEK

Eternal God,

Our heartfelt praise is to Thee for the joy of your abiding presence. Renew us with your Spirit. Grant us a vision of your purpose and move our hearts to fulfill that purpose. If we refuse, our sinful neglect will deny to others your good will and redeeming love.

Turn us from error and cause our thoughts to dwell on the life of your Son, our Saviour, that we may learn a ministry like His. He risked His safety to suffer with those who suffered; give us courage to do likewise. May we have a compassion like His to bring to troubled hearts. May there be redeeming acts of love to bring hope to those who despair.

Banish the cruelty of greed and restore the right for all to live as Thy children. Rouse us from our comfortable complacency to a devoted obedience that dares to express the love that redeems.

Forgive and restore us. In the name of our Saviour, Amen.

—Mary N. Imhoff.



Nurture Lookout

A Sneak Quote

The Kidron, Ohio, Mennonite Church has a good idea. Here is a quote from their Jan. 19 church bulletin:

"Beginning on Feb. 2 and continuing through April 12 our congregation will have a teachers' training class every morning during the Sunday-school hour. *Anyone* interested in receiving some inspiration for teaching will meet together instead of joining their regular Sunday-school class."

Several solid Christian nurture assumptions underlie such an announcement. One is that leadership training should be made available to *anyone*. More and more we are beginning to recognize that designated leaders are by no means the only leaders. Consequently, training is necessary and valuable to committee members, for exam-

ple, as well as for the committee chairman. Members of a Sunday-school class can profit by it as much as the teacher.

Leadership roles are filled by many. They are often unrecognized because of our narrow view of what leadership is. Often we hear something like this, "I'll teach if you promise to help out by speaking up in the class." Both are teachers and both are leaders if each makes his contribution. Both could profit by a leadership training experience if both are aware that they have leadership functions to fulfill. Too often it is only the designated leader who considers himself eligible for leadership training.

A second solid Christian nurture assumption in the above excerpt is that a leadership training program is possible. Here is a congregation that has its week scheduled full of activities. But it has found a way to schedule training classes anyway. In addition, by placing such classes alongside of Sunday-school classes, they are given a kind of stature that assumes their importance and value.

Congratulations to Kidron for finding a good way of doing it. And the same to any other congregations who are equally creative.

—Arnold W. Cressman.

Our Mennonite Churches: Floradale



The first regular Mennonite services in the Floradale, Ont., community were held every eight weeks in Deacon William Hembling's home in 1857. After several years, services were held in an old log schoolhouse. In 1868 the Evangelical church building was purchased. Four years later this building was moved to the present site of the North Woolwich Old Order Mennonite Church. Services were now held every four weeks. After the division in 1889, the Old Order group retained the building. One group of about thirteen families began worshipping in homes. After two years of worshipping in a community hall, the Evangelical Church gave them permission to use their building on alternate Sundays. This continued until the erection of a church building in 1896. In 1936 a new building was erected on the present site. In 1958 the educational wing was added. The present membership is 180. Rufus Jutzi is pastor and Ivan Gingrich is deacon.

Whither Are We Going?

By S. C. Yoder

(Continued from last week)

Perhaps the greatest and most radical changes that have occurred within the last three or four decades have been in the way marriages are performed. Longer ago practically all of them were performed in the church, either in the regular service or in special services called for that purpose. During the latter part of the previous century such occasions became more or less private affairs and the rite was performed in the home of the bride or in the home of the officiating minister.

More recently there has been a shift back into the church where the ceremony is performed in the presence of the families of the bride and groom and invited friends. Originally there was adequate time allotted to make it an impressive religious ceremony. As time moved on, the service became more and more abbreviated until at present it, in many cases, consists only of selections of vocal or instrumental music with but little time for devotions and for the marriage rites.

I have always maintained that young people should be permitted to have beautiful weddings free from complexities and long extended discourses that become burdensome, but they should still be Christian religious services. It is a sacred occasion. There at the altar words are spoken that change a person's position in life altogether. These promises and vows cannot be revoked. Any step one takes in life which involves so much should be sanctified and blessed with the Spirit of God and should be considered a sacred responsibility that is not lightly assumed. Hence, weddings, whether public or private, should be marked with godly simplicity, a virtue which can readily be lost in the confusion of extravagance or the ostentations of a prolonged service.

Sometimes we find models in high places that inspire us and support our views in such matters. It was reported that when Elizabeth, the present greatly loved and honored queen of England, was married, she walked, unattended, the length of the aisle in the chapel in Westminster Abbey, while the choir sang one of the great hymns of the church. Such noble incidents of simplicity in high places should humble us Christians and lead us to appreciate the beauty of holiness which is found in the Christian way of life.

During my long ministry, I have officiated at many, many marriages in our home, in the homes of the brides, and in churches. When the vows had been spoken and the last prayers said, I saw the couple going happily down the aisle and out into the

future. I could, then, only wish that this might be their last and only wedding. If there is to be another for either one, it can come only after there have been tears and heartbreaks and sorrow.

May your weddings, then, be beautiful, in godly simplicity, for while you are standing at the altar, you are on sanctified ground, as it were, where by the grace of God the responsibility of the home and the joys and the problems of married life are assumed. After this, your position in the economy of God and in the social order in which you live and move can never be the same as it was before.

Another problem which is much and widely discussed these days is that of funerals in which the problem of costs is often the main consideration. This is a matter that everyone will be compelled to face up to at some period during his lifetime.

Thought for the Week

To delight in the past to the detriment of today spells disaster.
—D.

But even more important than costs is the matter of what constitutes an appropriate service. There are some people who would limit it to a mere prayer service. Others prefer a memorial service and still others want a religious service. The latter is the traditional type of service that had its origin in the deep past.

There is some sentiment developing in favor of removing the casket from the service. I recall that during my childhood it was customary among the Amish people to have the burial first and following that have the service in the home of the deceased or in the church. In either event there was an appropriate religious service. There were occasions where the meetings became highly emotionalized, but for the most part the services were sensibly consoling and worthy of the occasion.

One hears remarks, also, that there are those who consider the body of the deceased as waste that might well be disposed of in one of a number of ways without any formal religious service at all regardless of sentiment, personal feeling, or Christian considerations. When, however, one turns to the Scripture, he is reminded that the body is of God's creation. Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is

holy, which temple ye are" (1 Cor. 3:16, 17). The same writer speaking of the resurrection says, "[I]t [the body] is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42, 44). This means that this same body shall come forth in the resurrection in a spiritual form. It does not mean that the body must be preserved by being embalmed, but in the light of what Paul says about it, one would consider that it should be treated respectfully and buried honorably.

When one reads the Biblical records, he becomes impressed with the reverent way in which God's people disposed of their dead and that without a word of reproach from the prophets or spiritual leaders of their time, or from Jesus Himself.

When Jacob died in Egypt, his son Joseph, who was then prime minister of the realm of the Pharaohs, had his body embalmed, a process which required forty days. He then accompanied the family or clan to Palestine where the burial took place. He, later, exacted a promise from his brothers that their descendants should take his own body with them when the time arrived for them to leave Egypt and return to the "Promised Land."

When Jesus was approaching the time of His execution, Mary, one of His devoted followers, approached Him as He sat at meat in the house of Simon the leper and poured an alabaster box of very costly ointment on His head. Mark 14:3-9. His disciples in indignation called this a "waste" and said it could have been sold and the money given to the poor. Jesus reproved them and said, "She hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial" (Matt. 26:10-12). He then went so far as to say that "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 26:13). I presume this meant to Him what it means to people today, who are broken with sorrow, when someone bestows upon them some token that bespeaks his love.

Mark says that when Joseph of Arimathea heard that Jesus was dead, he went and bought some fine linen and wrapped the body in it and laid Him in a sepulcher which was hewn out of rock. A few days later some women came to the tomb to anoint His body with sweet spices. Jesus was buried in accordance with burial customs of His time.

How then does all this apply to our time? As children we are flesh of our parents' flesh and our children are flesh of our flesh, and as such we should want to give them a burial that shows respect for what they were and for what we are. This does not

(Continued on page 149)

*The Mennonite Church,
Mennonite Central Committee,
and the Relief and Service Committee—*

Servants One to Another

BY RAY E. HORST, *Secretary for Relief and Service*

Bishop Enrique C. Sobrepena, of the Philippines, said in an address, "Call to Compassion," at the East Asia Christian Conference: "At no time in history has there been a greater need for compassion than there is today. While there have always been persons calling for relief and succor, the needs today are more widespread and acute. While in earlier days a few individuals in a community needed help, today we find acute problems that involve not only individuals but large groups of people, even whole communities. . . . This sense of compassion is not one that gives without comprehension of what is involved; it is a concern that demands a high price. For Jesus, because His compassion was holy love, it took Him to a cross."

At about the same time, Norman Cousins, editor of *Saturday Review*, issued a warning against "compassion fatigue." He gave the example of a man with a United States agriculture mission in India, who had returned home disheartened. For after he had helped one needy Indian, five more appeared. After he had helped those needy five, 50 needier ones appeared. After helping those 50, 500 more appeared. And after those 500, 5,000 appeared. The man said, "It was of no use."

Another Year Has Ended

With 17 other groups our Mennonite Church has completed another year of participation in Mennonite Central Committee, our inter-Mennonite overseas relief agency. Participation in MCC has kept our church on the front lines of the world where need was apparent, and where our church had resources to help in alleviating that need. A glance at Tables I-IV reveals a few of the available statistics from MCC's annual report. It shows only what we as a church have done. Have we done our share?

Statistics show that our Mennonite Church, one of the largest contributors to MCC, hovers around the one-third to two-fifths mark, in relation to the total personnel and financial participation in MCC ac-

tivities. At the same time, our brotherhood supports our General Mission Board's Relief and Service Committee, which sponsors a VS program and services to Mennonite draft-age and I-W men.

Inserted in this issue of GOSPEL HERALD is MCC's summary annual report for 1963; it gives in pictorial and narrative form the high lights of its relief activities in 34 countries of the world, and in the United States and Canada, where service workers shared "in the name of Christ" last year.

"In the Name of Christ"

Our MCC and mission board's relief and service activities are tied closely together. They are united in purpose—to serve in the name of Christ. Members of the Relief and Service Committee representing our brotherhood act on items which MCC brings to our church for approval and provide for monthly budget contributions. For 1963, the monthly sending was \$10,100 per month. Special above-budget projects are also provided for from time to time.

For example, at the Nov. 12, 1963, meeting of the Relief and Service Committee at Elkhart, John H. Yoder and Ray Horst reported on plans for relief and rehabilitation in Haiti and the exploratory visit to Cuba by Harvey Taves and Elvin Snyder. When the members heard that MCC planned to spend \$25,000 on this Caribbean project, the committee voted to send \$6,000 to help.

At the same time, Ernest Bennett, executive secretary and treasurer of the Mennonite Board of Missions and Charities, announced in his column, "Your Treasurer Reports," in GOSPEL HERALD that congregations wishing to give offerings toward the \$6,000 designated for Haiti should channel them through the regular channels of mission giving.

Our Relief and Service Committee also appoints our representatives to serve on the Mennonite Disaster Services Section and the Material Aid Advisory Committee. Atlee Beechy, Relief and Service Committee chairman, has also been appointed by the executive committee of our General Mission Board to be a member of the Mennonite Central Committee.

Staff members of both offices relate closely to each other in carrying out their particular assignments in ministering to the needs of our world.

Our Channel to MCC

The Relief and Service Committee of the Mennonite Board of Missions and Charities is the agent for our Mennonite Church for budgeting funds and clearing representatives of our church in the MCC program. Approximately 50 per cent of the General Mission Board's relief and service budget, or about \$130,000 annually, is used each year for programs administered by MCC. This amount, plus contributions made di-

Table I. Mennonite Church Personnel Participating in MCC

| Year | Mennonite Church Personnel | Per Cent of Total MCC Personnel |
|------|----------------------------|---------------------------------|
| 1963 | 218 | 5.0 |
| 1962 | 207 | 34.1 |
| 1961 | 213 | 37.5 |
| 1960 | 207 | 38.8 |
| 1959 | 200 | 41.5 |

Table II. Mennonite Church Financial Participation in MCC

(Figures for United States Mennonite Church only. MCC reported Canadian cash contributions for all MCC-participating groups, which channeled these funds through CMRC, CMRIC, and NRRO.)

| Year | Total U.S. Mennonite Church Cash Contrib. | Per Cent of Total U.S. Cash Contrib. | Total Cash Contrib. from Canada |
|------|---|--------------------------------------|---------------------------------|
| 1963 | \$147,858.44 | 36.1 | \$128,757.08 |
| 1962 | 135,974.25 | 37.6 | 114,928.89 |
| 1961 | 130,006.96 | 39.8 | 105,892.78 |
| 1960 | 118,536.68 | 40.0 | 102,727.22 |
| 1959 | 128,555.96 | 44.8 | 67,497.58 |



MCC executive committee: (front, seated, l. to r.) Orie O. Miller, executive secretary emeritus; C. N. Hostetter, chairman; William T. Snyder, executive secretary; (back row, standing) Atlee Beechy, David P. Neufeld, Robert S. Kreider, H. Ernest Bennett, Waldo Hiebert.

Table III. Where Your MCC-Contributed Dollar Goes

| Amount | Use |
|--------------|--|
| \$.74 | Relief |
| .02 | Trainee Program |
| .06 | International Education (TAP) |
| .04 | Peace Section |
| .13 | Voluntary Service |
| .01 | Mennonite Disaster Service, Headquarters Site Development, General |
| <hr/> \$1.00 | |

rect to MCC by Mennonite Church members and groups, made up 36 per cent of total funds contributed to MCC last year by its participating groups.

In addition to the financial and personnel support for the MCC program (relief, material aid, resettlement, mental health, Pax, and voluntary service), the Relief and Service Committee operates the voluntary service program for the Mennonite Church and also provides services to our I-W men. Both MCC and the Relief and Service Committee operate voluntary service programs. To prevent misunderstandings, the General Mission Board published a combined release on VS, "1964, Voluntary Service Fact Booklet," for distribution to our churches.

One exception to the channels described above for relief and service concerns is the

channels for peace concerns. Because our church has separated its peace efforts in one organization and its relief and service efforts in another, representation and participation in MCC's Peace Section channel through the Peace Problems Committee of Mennonite General Conference.

Church-wide Committees

Members of the Relief and Service Committee are appointed by conjoint action of the executive and personnel committees of the Mennonite Board of Missions and Charities. These two committees are in turn elected by ballot at the annual meeting of the General Mission Board by board members who come from every district conference and other general agencies of the church.

Table IV. Materials-in-Kind, According to Value

| Material Aid | Value | Per Cent of Total Value |
|-------------------|-------------------|-------------------------|
| Clothing | \$708,973 | 44 |
| Government | | |
| Surplus Food | 275,580 | 17 |
| Food | 273,902 | 17 |
| Christmas Bundles | 181,550 | 11 |
| Special Projects | 172,127 | 11 |
| | <hr/> \$1,612,132 | <hr/> 100 |

With church-wide representation (Canada included), committee members are in good position to answer questions and to report to the church on activities of both the Relief and Service Committee and MCC. These representatives are: Atlee Beechy, Goshen, Ind., chairman; H. Ernest Bennett, Elkhart, Ind.; Mahlon Blosser, Harrisonburg, Va.; David Derstine, Jr., Blooming Glen, Pa.; Newton Gingrich, Markham, Ont.; J. D. Graber, Elkhart, Ind.; Paul Landis, Salunga, Pa.; Robert Miller, Akron, Pa.; John H. Mosemann, Goshen, Ind.; Mark Peachey, Plain City, Ohio; Calvin Redekop, Richmond, Ind.

Serving from the Mennonite Church on the Mennonite Central Committee are: Atlee Beechy, Goshen, Ind.; H. Ernest Bennett, Elkhart, Ind.; J. B. Martin, Waterloo, Ont.; John E. Lapp, Hatfield, Pa.; Ira J. Buckwalter, Salunga, Pa. (Lancaster Conference); Clayton Keener, Refton, Pa. (Lancaster Conference).

Members of the Mennonite Church on the MCC executive committee are Atlee Beechy and Ernest Bennett.

Builders Needed at Blue Gap Mission

The Navaho Tribal Council granted permission early in January to missionaries Stanley and Arlie Weaver to begin construction on the proposed Blue Gap (Aria.) Mission. The Weavers had been working with officials the last 17 months to secure this permission.

The proposed building will serve as a dwelling for the Weavers and as an operational base for the mission program. Construction will begin on March 16. A builder's unit made up of carpenters and blocklayers is needed immediately. Interested persons should write to the Personnel Office, Box 316, Elkhart, Ind., 46515.

Second Carload of Meat Shipped

The two Mennonite relief committees in Manitoba have purchased a second carload (40,000 lbs.) of canned meat for shipment to Korea. Earlier, a carload was sent to Vietnam and Hong Kong.

The treasurers of the two committees report a good response from the churches as well as from individuals. Even though it began as a Manitoba project, contributions have come from individuals in other provinces. The Mennonite Relief and Immigration Committee of Saskatchewan also sent \$2,000 in support of the project.

A carload of 40,000 pounds of canned meat costs \$13,500 delivered in Seattle. From Seattle to the port of discharge the freight is paid by the United States government. In Korea the meat will be distributed by MCC workers to welfare institutions (hospitals, orphanages, widows' homes, leprosariums, etc.) in and around Taegu.

MCC is the only voluntary agency that has a regular meat distribution program in Korea.

MISSION NEWS

Health and Welfare Services Expand

At its annual meeting on Jan. 28 held at St. Louis, Mo., the Health and Welfare Committee, of the Mennonite Board of Missions and Charities, approved several major expansions in the Mennonite Church's health and welfare program.

One major development was the committee's approval of a new addition to Maple Lawn Homes, Eureka, Ill., which will cost an estimated \$545,301. The new building will double the capacity of the home to 96 guests. The new building will



Gene Kanagy, administrator of Lebanon Villa, presents developmental plans.

be available entirely for nursing care while the old building will continue to provide sheltered care.

Funds for the project will come from three sources. The local community and Mennonite churches in Illinois have pledged \$132,000. Maple Lawn has received a Hill-Burton grant amounting to \$157,857. In addition, the Home has accumulated endowment earnings of approximately \$23,800 over the years and has negotiated a 20-year loan for the remainder of the construction costs. Bids have been opened and the building committee hopes to begin construction this spring.

Another major discussion centered around the community developments of the La Junta (Colo.) hospital. Hospital Administrator Luke Birky reported that due to the closing down of the nearby Santa Fe hospital in March, 1963, the La Junta hospital now has inadequate facilities to meet community health needs. Through cooperative consultation of the hospital's board and community leaders, it has been recommended that an approximate one million dollar improvement program be launched to meet the health needs.

When confronted with the proposition,



John Jennings (l.) and Ezra Bender (r.) showing proposed plans for the Goshen Retirement Community.

the Health and Welfare Committee recommended that the General Mission Board turn over the present facilities to community ownership (upon the raising of the needed funds) with the understanding that the mission board continue to operate the hospital.

The committee reviewed the development of Lebanon Villa, Lebanon, Oreg., and encouraged Administrator Gene Kanagy to move ahead with present plans. John Jennings, chairman of the Goshen Retirement Community Board, gave a progress report and raised the possibility of obtaining a government grant to enable low-cost housing.

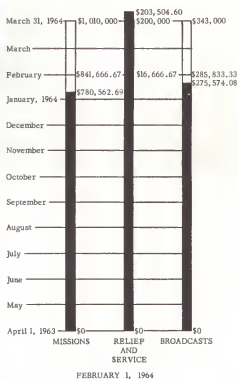
Health and Welfare Chairman E. P. Mininger reported on his recent trip to Puerto Rico. Says Mininger, "Since our visit to the various places of the church program in 1959, we were impressed with dramatic progress in size and character of operations. Periodic statistical reports from the various functions eloquently demonstrate increase in size of nearly all phases of program. I sensed a much more relaxed, confident, and content group of workers than was seen before. The 'continentals' seemed to exhibit a feeling of belonging here. I found a certain new comfortable community identification not seen in 1959.

"The rapid and social and economic changes on the island would find our present type of program outdated in a few years if we do not become aggressive in up-



Luke Birky, administrator of the La Junta Mennonite Hospital, listens to the Health and Welfare Committee's recommendation for the hospital's improvement.

Your Treasurer Reports



CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

We are most grateful for the fine support which our brotherhood continues to give to the Relief and Service program. Our overseas relief workers, Pax men, V-Sers, and I-W men are sharing your support to many people at home and overseas. The above graph shows that we are over the top for the year. This will help extend our Relief and Service ministry.

Note, however, that we need to emphasize our mission and radio gifts between now and March 31. Can we reach our goal in these areas? Our mission program is vital to all areas of our church. Our great commission is to go, to witness, to teach, and to build the kingdom. May I urge the concentrated support of our brotherhood, both individual and congregational gifts, during these weeks ahead? Send your contribution now. Assure our missionaries that we are standing by, not only in concern and prayer support, but also in our financial support.

—H. Ernest Bennett.

grading our medical program."

Samuel Janzen, administrator of Valley View Hospital, Glenwood Springs, Colo., outlined retirement plan recommendations for health and welfare workers.

Wilmer Harms, M.D., was appointed as a member of the local board of Schowalter Villa, Hesston, Kans.

Committee member Lester Glick re-



Mervin Nafziger, administrator, and Lawrence Greaser, chaplain of the Mennonite Hospital at Aibonito, P.R., discuss the problem of providing medical personnel on a long-term basis.

ported that Adriel School, West Liberty, Ohio, is undergoing a vigorous self-study under the leadership of Edward Stoltzfus, chairman of the local board.

Frank J. Ratta has been appointed acting administrator of Sunshine Children's Home, Maumee, Ohio. Former administrators Mr. and Mrs. Roy Engler have resigned their administrative duties, but are actively engaged in the school's public relations program.

Regarding personnel needs at the various institutions, Personnel Secretary Dorsa Mishler says, "A total of 20 registered nurses are currently needed in our Colorado hospital programs at La Jara, La Junta, Rocky Ford, and Walsenburg, and at Lebanon, Oreg., and Aibonito, Puerto Rico. A laboratory and X-ray technician are needed at Mathis, Texas, and a laboratory technician at Aibonito, Puerto Rico. X-ray technicians and medical records librarians are always in demand.

"Through our Mennonite-operated hospitals, individuals are given opportunity to serve in the church's program and also receive a prevailing wage. Sometimes there are also openings in our institutions for persons with administrative or business experience and backgrounds."

Interested persons should write to the Personnel Office, Box 316, Elkhart, Ind., 46515.



Administrator Earl Greaser outlines plans for the new \$545,301 addition at Maple Lawn Homes.

Volunteers Needed for Crete

After three years on Crete, MCC will have to pull out this summer unless men volunteer to teach mechanics and electricity at the Klaus-Richard vocational school.

Two Pax men are needed immediately. The Klaus-Richard School requires men with teaching aptitudes and skills suited for the vocational training of Greek boys. These two men would sail to Europe in May, and, after a period of language study, would proceed to Crete in time to begin teaching in September.

The relationship of the Greek Orthodox and Protestant churches is much more cordial on Crete than it is on the mainland of Greece. MCC became involved on this

island through the invitation of a Greek bishop who was farsighted in estimating the good that would come from an MCC project.

In 1961, Richard Kauffman, Middlebury, Ind., and Klaus Froese, Uetersen, Germany, hastened to Kastelli, a Greek Orthodox community in western Crete, to implement Bishop Irineos' plan to teach village boys vocational trades. The Klaus-Richard School is a technical school where boys gain experience in basic mechanical and electrical skills.

Kauffman terminated in 1963, leaving Klaus Froese, who extended his assignment one year, to almost singlehandedly pilot the program through the current school year. Froese is a German Mennonite volunteer who has worked earlier with other Pax men in Austria and Greece.

MCC will be forced to close out on Crete this summer unless there is a response from college men or college graduates immediately. Write to MCC, Akron, Pa., for further information.

Your Overseas Missionaries of the Week

The Moses Beachy Family



Moses Beachy serves in Puerto Rico as missionary pastor of the Guavate congregation. He represents the Mennonite Board of Missions and Charities.

The Beachys first went to Puerto Rico under the General Mission Board in the summer of 1960. During his term of service Bro. Beachy has engaged in church building through pastoring. His wife, Ada, has assisted him in his church work and cared for their four children—Paul Timothy, 11, John Myron, 10, Philip Arden, 5, and Barbara Ann, 3.

Before his mission assignment, Bro. Beachy taught school at Plain City, Ohio; Goshen, Ind.; and Red Lake, Ont. He served in Civilian Public Service and voluntary service in Puerto Rico and gave a summer of service at Mennonite Youth Village, White Pigeon, Mich. He is a graduate of Eastern Mennonite College and Goshen College and has done graduate work at Ohio State University.

Mrs. Beachy is also a graduate of Eastern Mennonite College and Goshen College. She has taken some additional training in elementary education at Ohio State University. Before her mission assignment, she also taught school at Plain City, Ohio; worked for a year in the MCC at Akron, Pa., and served as dietitian at Mennonite Youth Village and Red Lake Indian School. She also taught sewing classes at Red Lake.

Both Mr. and Mrs. Beachy are natives of eastern Ohio.

Eighteen Attend MCC School

Eighteen single men and women from Canada and the U.S. participated in the first MCC orientation school of 1964 at Akron, Pa., Jan. 21 to Feb. 3.

Two of the five Pax men are assigned to Europe. Nelson Driver, Waynesboro, Va., will serve initially at Agape-Verlag, Switzerland, while Stanley Bartel, Newton, Kans., will assist with agricultural projects in Greece.

The other three men are going to Africa. Joseph Hartzler, Belleville, Pa., and Wilbur Herschberger, Nappanee, Ind., will work in Algeria after completing three months of French language study in Algiers, the nation's capital. Gene Bergman, Paso Robles, Calif., will join Pax man Jon Snyder at the Protestant University, Stanleyville, the Republic of Congo.

Eleven of the group will join nine voluntary service units in Canada and the U.S.

Helen Koop, St. Catharines, Ont., will travel to Corner Brook, N.F., where she will pursue nursing duties for two years.

Two volunteers are assigned to California units. James Elias, McMahon, Sask., will utilize his mechanical skills at Hoopa while George Nyce, Doylestown, Pa., will work in Reedley at the Kings View psychiatric hospital.

Volunteers Barbara Kauffman, Haven, Kans., and Gladys Klassen, Mission City, B.C., are going to Boys Village, Smithville, Ohio, and to Junior Village, Washington, D.C., respectively.

Four volunteers are assigned to units in Maryland—Tena Huebner, Winkler, Man., and Willis Hostetler, Holmesville, Ohio, to the National Institutes of Health at Bethesda; Twyla Martin, Downey, Calif., to Children's Center at Laurel; and Philip Rittenhouse, Blooming Glen, Pa., to the Brook Lane Farm psychiatric hospital.

Joining the VS unit at Akron, Pa., as stenographer and truck driver, respectively, are Elsie Friesen, Hague, Sask., and Mark Atkinson, Quakertown, Pa.

Gladys Blosser, Wellman, Iowa, has become secretary for the MCC information services department (Akron) and Anne Elias, McMahon, Sask., has accepted a position at headquarters as central files clerk.

Conference on Race Relations

An unprecedented conference on race relations of Mennonite churches in the South is being held Feb. 25 and 26 at Gammon Theological Seminary, Atlanta, Ga.

Most Mennonite groups are represented at this meeting. Since these churches are scattered all over the South, and because they represent the various Mennonite groups, they have had little or no opportunity for mutual concern and fellowship in the past.

A planning committee of Southern churchmen consists of Truman Brunk, chairman, Virginia; Paul Dagen, Alabama; Martin Lehman, Florida; John Wenger, Louisiana; Vincent Harding, Georgia; and Titus Bender, Mississippi.

Nurses Graduate at Shirati

Twelve nurses were graduated from the Shirati (Tanganyika) Hospital School of Nursing on Dec. 6, 1963. This was the second graduation exercise of the school. Taking part were Alta Weaver, sister tutor; Naomi Weaver, instructor; Dr. J. Harold Housman, who presented the certificates; Hershey Leaman, hospital administrator; Bishop Simeon Hurst; and staff nurses Heriel Mrinde and Jeremiah Okidi.

Four awards were given for bedside nursing, high scholastic attainment, and leprosy nursing. All but one of the 12 graduates passed the government exams. The male graduates stayed on the staff of the hospital. Most of the female graduates have gone on to a midwifery course.

Christmas Program in Hokkaido

An unexpected opportunity came to Joe Richards, director of the Japanese *Mennonite Hour*, to produce a special Christmas program to be aired on a local Sapporo radio station, which covers a population area of two million people.

This was to be the only Christian Christmas broadcast to be aired all day Christmas! All other programs simply presented Christmas in a commercial way but without Christ.

It was on Dec. 20 when the offer came to Bro. Richards. Though they had little idea how they would produce the program, they said they would consider it. But they ran into trouble.

"We needed Christmas music, which we thought one of our missionary families probably had," Richards reports. "Also we worked out the Biblical story to be used and decided to have Miss Yoshida, a strong Christian friend, read it. But then to our disappointment, we found that none of us had the Christmas recordings we needed. We searched and tried all kinds of recordings, but couldn't find anything satisfactory."

"So with disappointed, discouraged hearts



Director Joe Richards, Miss Yoshida, narrator on "Miracle Christmas Broadcast," and Grace Martin listen to the program prior to its release on Christmas Day. Two men standing are studio personnel.

we called the broadcasting company telling them that we just couldn't produce a decent program on such short notice. We felt that for our first Mennonite-produced program we needed to have something that we could all take pride in. And we thought perhaps there wasn't time for that.

"Then, on Dec. 23, Grace Martin called late in the evening to say that a Christmas package had arrived from her sister in Ohio containing the new *Mennonite Hour* record. I don't know when I have ever appreciated hearing the Christmas carols as I did when I listened to that recording. Truly it was the Lord who led in this."

"The next day we were working with the broadcasting company to lay out the program and make the tape."

"The night of Dec. 25 there went out over the Sapporo station a program of music, Bible reading, and an invitation to know and to accept the true meaning of Christmas. I believe the Lord led in closing Christmas of 1963 with His message in the Sapporo area of Hokkaido."

"A special thanks to the members of the *Mennonite Hour* Chorus who made up the new Christmas record. It was one of the most beautiful numbers to fill Hokkaido air on Christmas 1963."

I-W's Receive Vocational Counseling

I-W men serving at Cleveland, Ohio, took advantage of an opportunity to discuss their future plans with three counselors on Jan. 21. Atlee Beechey, dean of students at Goshen College, Laban Peachey, dean of students at Eastern Mennonite College, and Dick Martin, associate director for I-W under the General Mission Board, met with men who were off duty.

The three counselors offered information about vocational and educational possibilities, discussed the meaning of work, and made themselves available for personal interviews.

Regarding the men's response, Dick Martin says, "Many took advantage of the counseling service. They expressed interest in furthering their education—some to finish high school, others to go on to college or technical school. Many of the men are currently taking correspondence courses or

attending night classes to finish high school or college."

"We were impressed with the potential of these men for the work of the church. Many will not go back to their old jobs but will go out into new jobs or back to school in order to make a greater contribution to the church and society."

I-W Orientation

Twenty-six young men and women registered for the I-W orientation held at the Mennonite Board of Missions and Charities, Elkhart, Ind., from Jan. 27 to Feb. 2.

Participants attended classes for five evenings and spent two days in the city of Indianapolis on a service tour. Issues and experiences relevant to alternate service were discussed in the evening classes. Topics discussed were: "Developing Spiritual Fitness," by Bob Detweiler, Goshen; "Understanding the Church," by John C. Wenger, Goshen; "Confronting Urban Life," by Dick Martin, Elkhart; "Managing Our Resources," by J. Robert Kreider, Goshen; and "Living the Peace Testimony," by Ray Bair, Elkhart.

The service tour in Indianapolis included a visit to the Community Hospital where Selective Service and hospital officials spoke to the group; a visit to the planetarium at Butler University; a Saturday evening worship service at the Wheeler Rescue Mission, and Sunday morning and afternoon worship and fellowship services at the First Mennonite Church.

Participants were given practical experience by giving several hours of voluntary service at the Elkhart General Hospital and the YMCA.

The next orientation for men anticipating alternate service will be held in Chicago, March 6-8, 1964. This is planned particularly for men from the Illinois Mennonite Conference, but any other men who wish to attend are welcome.

English Classes Begin in Saigon

A new quarter of English classes has begun in Saigon, Vietnam, with 210 enrolled. About 80 of these are former students. The bookroom continues to attract interest.

Another young man from Saigon made the decision to follow Christ on Jan. 26. Two members of the fellowship no longer worship with the group. The missionaries request intercession for these and the hundreds of students they contact each week.

Dutch Pastor to Teach at Montevideo

Dr. Frits Kuiper, retiring pastor of the Singel Mennonite Church, Amsterdam, The Netherlands, left his country recently to serve as guest professor for three years at Evangelical Mennonite Seminary, Montevideo, Uruguay.

Dr. Kuiper goes to Uruguay with the full backing of the Dutch Mennonite brotherhood. He was formerly a member of the Communist party and is now a member of

the church council of the Amsterdam Mennonite Church.

Bro. Kuiper served as a relief worker after the Revolution in Russia by distributing relief goods to the desperate Russian population. He has written numerous books dealing with the Bible, Israel, Russia, and contemporary questions. During the summer when the World Conference convened in Ontario, he and his wife traveled extensively in North America.

Deputation Schedule

Sunday, March 1, to Sunday, March 8, 1964

Illinois

Richard Benner
Fisher (East Bend), Sun., March 8, a.m.
Kenneth Seitz, Jr.
Eureka (Rooke), Sat., March 7, p.m., Sun., March 8, a.m., p.m.

Indiana

Wilbur Hostetler
Middlebury (Forks), Sun., March 8, a.m., p.m.

Don McCammon
Goshen (Waterford), Wed., March 2, p.m.
S. Paul Miller
Goshen (Clinton Frame), Sun., March 1, a.m., p.m.

Jonathan Yoder
Goshen (Yellow Creek), Sun., March 8, a.m., p.m.

Iowa

Paul Erb
Kalona, Sun., March 1, p.m.
Parnell (West Union), Sun., March 1, a.m.

Kansas

Paul Erb
Kansas City (Argentine), Thur., March 5, p.m.

Michigan

Daniel Diemer
White Pigeon (Tri Lakes Chapel), Sun., March 8, p.m.

Jonathan Yoder
Moorepark, Sun., March 1, p.m.

Missouri

Paul Erb
Garden City (Sycamore Grove), Wed., March 4, p.m.

New York

Nelson Kauffman
Clarence Center, Sun., March 8, a.m., p.m.

Ohio

Paul Erb
Orville, Sun., March 8, a.m., p.m.

J. D. Graber
Elida (Pike), Sun., March 8, a.m., p.m.

S. Paul Miller
Wauseon (West Clinton), Sun., March 8, a.m., p.m.

Ontario

Carson Moyer
Baden, Sun., March 1, a.m.

Pennsylvania

Lawrence Brunk
Atglen (Maple Grove), Sun., March 8, a.m.

Blooming Glen, Sun., March 1, 10:30 a.m.
Bristol, Mon., March 2, p.m.

Deep Run, Sun., March 1, 9:00 a.m.
Doylestown, Tues., March 3, p.m.

East Earl (Bethany), Sun., March 8, p.m.
Elverson (Rock), Sat., March 7, p.m.

Lansdale (Christopher Dock School), Mon., March 2, 8:30 a.m.

Pennsburg (Finland), Sun., March 1, p.m.
Spring City (Vincent), Fri., March 6, p.m.

Verkes (Providence), Thurs., March 5, p.m.
J. Lester Eshleman
Atglen (Maple Grove), Sun., March 1, p.m.

Paradise (Mt. Pleasant), Sun., March 1, a.m.

Paul M. Gingrich
Harrison Valley (Northern Tier Children's Home), March 1.

Robert G. Keener
Lancaster (Sunnyside), Sun., March 1, p.m.

Virginia

S. Allen Shirk
Broadway (Zion), Sun., March 8, p.m.

Linville (Lindale), Sun., March 8, a.m.
Rileyville (Big Springs), Sun., March 1, p.m.

Field Notes ————— CONTINUED

Wm. Tijerina was installed as pastor of the Good Shepherd Church, Archbold, Ohio, on Feb. 16. Paul Lauver, Howe, Ind., was speaker.

Armondo Caldron was installed for service in the Defiance Church, Defiance, Ohio, on Feb. 16. Paul Lauver, Howe, Ind., was speaker.

As of Feb. 12, 1964, the address of the Ontario office of the Mennonite Central Committee is changed from 187 King Street East, Kitchener, Ont., to 50 Kent Avenue, Kitchener, Ont. As of Feb. 12, the new facilities built for MCC by the Ontario Inter-Mennonite Community are occupied.

A. J. Metzler, Scottsdale, Pa., will serve as instructor in the annual Bible meeting to be held at the Elizabethtown Mennonite Church, Elizabethtown, Pa., May 30, 31.

Roy D. Roth gave a lecture on the Mennonites in a class in "The Churches in England and in the U.S.A." at the Paedagogische Hochschule, a state teacher-training college in Oldenburg, Germany, Feb. 10. Previously he gave a talk on American education in a class at the Hindenburgschule, a Gymnasium in Oldenburg.

John M. Drescher, Scottsdale, Pa., will serve as alumni day and commencement speaker at Ontario Mennonite Bible School, March 24, 25.

Myron Augsburg, Harrisonburg, Va., will serve as one of the Bible hour speakers at the 22nd annual convention of the National Association of Evangelicals, April 7-9, at the Pick-Congress Hotel, Chicago, Ill.

Evangelistic Meetings

Richard Buckwalter, Cochraneville, Pa., at Mellinger's Lancaster, Pa., Feb. 22 to March 1. Paul Roth, Masontown, Pa., at Park View, Harrisonburg, Va., March 8-15. Roy Koch, West Liberty, Ohio, at Orville, Ohio, March 29 to April 5. Bill Detweiler, Kidron, Ohio, at Beaverdam, Corry, Pa., April 6-12. David Mann, Albany, Oreg., at First Mennonite, Nampa, Idaho, March 8-15.

Calendar

Conservative Conference annual Ministers' Fellowship, Mayville, Ohio, Feb. 19-26.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.

Eastern Mennonite Board of Missions and Charities annual meeting, Mellinger's, Lancaster, Pa., March 10-12.

Mennonite Publication Board annual meeting, Scottsdale, Pa., March 20, 21, 1964.

Western Ontario (place undecided), April 14-18. Illinois Mission Board annual meeting, Waldo Mennonite Church, Flanagan, Ill., April 17, 18.

South Central Conference, Church Extension Convention, Hydror, Okla., April 17-19.

Pacific Coast Conference, Oregon (place undecided), June 2-6.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.

Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 29-31.

Indiana-Michigan combined Church Conference, Mission Board meeting and "Christians Workers' Conference, Goshen College, July 30 to Aug. 2.

Allegheny Conference, Slough Church, Hollisport, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.

Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor, Aug. 9-11.

Iowa-Nebraska Church and Workers' Conference, Riverside Park, Millford, Nebr., East Fairview Church, sponsor, Aug. 18-21.

Mennonite Youth Conference, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.

Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.

Prayer Requests

(Requests for this column must be signed)

Gertrude Spurlock, State Hospital, Danville, Ky., requests prayer for her restoration to health.

Wade H. Tackett, Spencer, Okla., who is seriously ill after having undergone surgery, requests the prayers of the brotherhood. He has dedicated his life to God, the salvation of souls, and the building up of the Spencer Mennonite Church.

Pray for wisdom and guidance for Gordon Zook, Mennonite Youth Convention Coordinator. Ask God for grace that He may empower Gordon for this demanding task.

WHITHER ARE WE GOING?

(Continued from page 143)

mean an elaborate and expensive funeral which, no doubt, when compared with our general way of living, will raise the question of what is elaborate and expensive.

In our society these terms are more or less relative. Burial costs today can no more be compared with the cost of former times than can the cost of our way of living, because longer ago most of what people pay for now was furnished free of charge. The cemetery was owned by the church—in some communities it still is. Burial space was free. Neighbors dug the grave without pay. The coffin was made by a local carpenter for a nominal sum and funeral services were conducted by unsalaried ministers.

Today, all this is changed. People could

still have it that way if they so desired, but with the exception of a few small church groups they prefer the modern way. But even so, one has the right to question whether the cost of burials need be above the average cost of our way of living. If it is, it is because people make it so.

In speaking of costs it may be well to consider what all the services are that the modern undertaking establishment renders. In the case of a death the undertaker calls at the home or at the hospital for the body of the deceased. He prepares the body for burial, which in some cases requires that it be embalmed.

Before the body can be buried, he must secure a burial permit signed by the attending physician. In the interim between the death and the burial he provides an adequately furnished room where the body reposes and where friends can meet the family. Most of the establishments have chapels where the funeral services may be held if that is desired. Usually there is no charge for this service.

If the service is held at the church, he brings the body to the church and has charge of it until it is buried. He also cares for, and provides space for, the floral offerings. Whatever costs are involved in the display of flowers cannot be charged to the undertaker. They are given by friends. He knows also where the casket belongs. He places the body where it may be viewed as people enter the church and moves it to the proper place in front of the pulpit during the service.

People do not have to accept this service if they do not want to. They can buy the casket or provide it in some other way if they so desire, and have the body in their home as was formerly the case and still is among some small groups. They can convey the body to the cemetery in some vehicle other than the hearse if they want to. The congregation could provide some kind of conveyance for this purpose, but that would involve costs also. Most people would want something that would not look too much out of place in the procession of conveyances such as most of the people now have, often far more costly and elaborate than necessary.

Everybody knows that funeral costs are high, but so is everything else in comparison with what it was a generation or so ago; but I do not believe that it can honestly be said that they need be above the cost of our way of living unless we make them so.

Undertakers have problems and limitations that most other businessmen do not have. One never sees full-page advertisements for their wares in which they call attention to new models, and new lines and embellishments. Their ads are usually as prosaic and somber as their business. Nor can they take advantage of ways and means to protect themselves against delinquent

clients as can those who are engaged in selling other equipment. They have many of them. They cannot recover their property by means of liens or mortgages nor repossess it by a writ of replevin. But even though they could, it would ill-behoove them to do so, for they would likely find a very scant market for used or secondhand caskets.

In conclusion, there remains something to be said of the trend in modern funeral services. In the past it was a religious service. This was true as far as this writer's knowledge is concerned in all Christian denominations everywhere and should continue to be so. There is no reason why the accepted forms of the past may not be modified to suit the times and occasions, but they should still be Christian.

Extravagance should have no more place in such a service than what we consider proper in our general way of life. But whatever it may be, let it be such as shows respect for the dead and may the service be meaningful, consoling, and comforting, and the burial respectful, decent, and orderly as becometh a godly people.

Goshen, Ind.

GLOSSOLALIA

(Continued from page 140)

hysteria's many forms.) But it definitely is a possibility, at least with some people.

2. Paul recognizes clearly that the Holy Spirit may use this human capacity for speaking in a sub-articulate manner. (Strong emotion, with or without the Holy Spirit, may also bring this about. There are many examples both inside and outside Christianity of people regressing to pre-articulate sounds under great emotional stress. And it appears that demonic forces may also manipulate people, for there have been cases in which people who were speaking "in tongues" turned out to be blaspheming Christ in languages they themselves did not know.) One of my devout Pentecostal friends, a man with a doctorate in theology, assured that once you have spoken in tongues, "It is easy to get into it again."

3. Glossolalia is not listed as a fruit of the Spirit in Gal. 5. It occurs in no other apostolic church in the New Testament. It is not a test of receiving or being baptized with the Holy Spirit. Any person without the Spirit is no Christian. Rom. 8:9. While not all Christians experienced glossolalia, they were all *baptized* with the Holy Spirit. I Cor. 12:13. Jesus Christ baptizes with the Spirit every one whom He adds to His body; we are all made to "drink into one Spirit" (12:13).

4. Speaking to the church words of edification, exhortation, and comfort ranks high as a gift of the Spirit, while glossolalia is as forbidden in the assembly unless an interpreter is present. I Cor. 14.

5. Great emphasis on tongues is therefore a doctrinal aberration, perhaps a substitute for New Testament holiness or obedience, or even for the genuine fruit of the Spirit. The important test of being a Spirit-filled believer is being able to make the good confession: *Jesus Christ is Lord*. I Cor. 12:3.

6. If tongues are to be practiced at all, it would appear that the best place would be in one's private devotions. Then in the assembly of the saints we should seek in the power of the Spirit by intelligible language to strengthen the saints. 14:1-5, 19.

7. The supreme gift of the Spirit is not glossolalia; it is "agape love" I Cor. 13.

We are living in an age of much lukewarmness and worldliness in the professing body of Christ. Every true child of God must pray much for true revival in the church, for a spirit of penitence, for a return to true Biblical holiness and obedience. The works of the flesh must be crucified and mortified in the power of the Holy Spirit, through faith in the resurrected and ascended Christ, and the fruit of the Spirit must abound as we give ourselves to Christ, "body, soul, and spirit."

But the answer to the spirit of the age is not to seek for a gift of low priority such as glossolalia. It is rather to heed the message of the Spirit to the church of Laodicea (Rev. 3:19): *to be zealous therefore, and repent*. Nowhere in God's Word are we encouraged to seek to speak in tongues. But we are to experience "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

Births

"Lo, children are on heritage of the Lord"
(Psalm 127:3)

Benner, Galen and Eileen (Miller), Mt. Joy, Pa., third son, Arlin Lynn, Jan. 11, 1964.
Bixler, Paul and Lavonne (Gisel), Saginaw, Mich., second child, first son, Roderick Allen, Jan. 25, 1964.

Blosser, Ernest and Ruth (Hostetler), Prophetstown, Ill., second child, first son, Edwin John, Jan. 7, 1964.

Brenneman, Harry M. and Arlene (Herr), Quarryville, Pa., third child, second daughter, Charlene Dawn, Jan. 27, 1964.
Fry, Albert E. and Kathryn (Longenecker), Manheim, Pa., first child, Lowell Brian, Nov. 15, 1963.

Headings, Stanley and Alta (Hostetler), Prophetstown, Ill., fourth child, third daughter, Charlene Dawn, Jan. 27, 1964.
Hostetler, Daniel E. and Arrie (Miller), Grass Range, Mont., third child, second daughter, Linda Ferne, Jan. 29, 1964.

Hostetler, Bennie and Ruth (Miller), Prophetstown, Ill., eleventh child, fourth daughter, Celeste Jane, Jan. 17, 1964.

Hurst, Melvin J. and Ruth Ann (Kramer), New Holland, Pa., first child, Sharon Marie, Dec. 15, 1963.

Keeler, Walter and Mary (Toth), Perkasee, Pa., first child, Valerie Michele, Sept. 21, 1963.

Kornhaus, Wayne and Phyllis (Rensberger), Marshallville, Ohio, first child, Robert Kim, Jan. 29, 1964.

Kreider, John H. and Sara (Stahl), Harrisonburg, Va., first child, Angela Carol, Dec. 11, 1963.

Kropf, Daniel and Edna (Hostetter), Tampico, Ill., tenth child, eighth daughter, Loretta Jean, Jan. 11, 1964.

Lind, Clifford and Hope (Kauffman), Sweet Home, Oreg., third child, second daughter, Julia Beth, Jan. 4, 1964.

Martin, Edgar M. and Arlene (Zimmerman), New Holland, Pa., third child, second daughter, Mary Ellen, Jan. 2, 1964.

Martin, Robert and Jean (Burkholder), Leola, Pa., first child, Robert Lee, Jan. 7, 1964.

Nauraine, Joe and Tillie (Yoder), Elkhart, Ind., fourth child, third daughter, Emily Jean, Dec. 28, 1964.

Nisly, Jonas and Ellen (Yoder), Hutchinson, Kans., second daughter, Shirley Diane, Jan. 10, 1964.

Redcay, Irvin Z. and Shirleen (Hoover), Mohnton, Pa., first child, Sandra Jean, Dec. 12, 1963.

Senseng, Paul and Gloria (King), Manheim, Pa., first child, Marilyn Marie, Nov. 26, 1963.

Souder, John Merrill and Susan (Landis), Telford, Pa., first child, Susan Renee, Dec. 29, 1963.

Weaver, David and Ida (Weber), Macon, Miss., seventh child, fifth son, Daniel Ray, Jan. 12, 1964.

Weaver, David W. and Pauline (Graybill), Midlington, Pa., sixth child, fourth son, Allen Dale, Jan. 27, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Harnish-Nofziger.—R. Melvin Harnish, Hagerstown, Md., and Nola Marie Nofziger, Archbold, Ohio, by Chester A. Raber at the Central Church, Archbold, Oct. 19, 1963.

Hill—Michael—George James Hill and Grace Ann Michael, both of Scottsdale, Pa., by Wilbert Wilson at St. Paul's Lutheran Church, Jan. 11, 1964.

Moyer—Mawhinney.—John D. Moyer, Souderton (Pa.) cong., and Janet Mawhinney, the Methodist Church of the Redeemer, Philadelphia, Pa., by Rev. MacDonald, Nov. 28, 1963.

Swarr—Mosemann.—Ralph R. Swarr, East Lansing, Mich., Mt. Joy, Pa. cong., and Jane Mosemann, Lititz (Pa.) cong., by Wilmer M. Eby at Lancaster, Pa., Dec. 21, 1963.

Anniversaries

Bucher. Mr. and Mrs. Bela Bucher, Route 2, Dover, Pa., were recently honored by their children at a dinner and open house at their home in observance of their 50th wedding anniversary, which was Jan. 31, 1964. They were married at the bride's home, Blue Ball, Pa., by the late Bishop Benjamin Weaver. They have four children: Samuel J., M.D., Harman, W. Va.; Anna Lois—Mrs. H. Raymond Charles, Lancaster, Pa.; Harold M., Amore, Ala.; and John C., Dover, Pa. There are 15 grandchildren. All the children and their families were present for the occasion. The Buchers are members of the Stony Brook Church, of which their father was ordained minister in 1944. On Jan. 26, the Sunshine Class sponsored a fellowship meal and program in honor of their pastor and his wife's 50th wedding anniversary.

Nebel. Mr. and Mrs. Sam Nebel observed

their 50th wedding anniversary on Feb. 1, 1964, with a family dinner. On Sunday, Feb. 2, open house was held at the Sugar Creek Fellowship Hall. They were married on Feb. 1, 1914, at Wayland, Iowa, by Bro. Musselman, and are members of the Sugar Creek Church. They farmed near Wayland until 1951 when they retired and moved into town. They have four children: Clayton, Gerald, Inez—Mrs. Glen Roth, and Evelyn—Mrs. Allen Roth, all of the Wayland community. They have 19 grandchildren.

Schmidt. Samuel and Alice (Shupe) Schmidt observed their 60th wedding anniversary on Jan. 28, 1964. They were married in Cherokee Co., Kans., and, following several relocations, have lived for 25 years at Harper, Kans., where their church home is the Pleasant Valley congregation. Both are in very good health. Their five children are: Mary, Ruth—Mrs. Andrew Hershberger, Vernon, Earl, and Edna—Mrs. Johnnie Curtis.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Mildred, daughter of Ira M. and Ermina (Musselman) Bauman, died of a heart attack at her home, Elmira, Ont. Jan. 17, 1964; aged 41 years. Surviving are one aunt and 8 uncles. She was a member of the Elmira Church, where funeral services were held Jan. 19, in charge of Howard S. Bauman; interment in St. Jacobs Mennonite Cemetery.

Boshart, David K., son of Joseph and Lydia (Kennel) Boshart, was born near Wellesley, Ont. Feb. 21, 1886; died at the K-W Hospital, Jan. 19, 1963; aged 77 y. 8 m. 29 d. He was married to Magdalene Steinman, who died in December, 1962. Surviving are 3 sons (Elmer, Delton, and Floyd), 2 daughters (Ruby—Mrs. John Miles and Alice—Mrs. Gerald Riehl), 29 grandchildren, 4 great-grandchildren, and one sister (Sarah). He was a member of the Steinman Church, where funeral services were held Nov. 22, in charge of Peter Nafziger, Orland Gingerich, and Elmer Schwartztruber.

Coopir, Mary Frances, daughter of Caleb and Mary (Graybill) Winney, was born at Osborne, Kans., June 29, 1882; died at McPherson, Kans., Jan. 21, 1964; aged 81 y. 6 m. 23 d. On Aug. 10, 1905, she was married to Charles W. Coopir, who died Jan. 13, 1955.

Egert, Esther, daughter of Mr. and Mrs. Jonathan B. Hartzler, was born at Bellefontaine, Ohio, July 22, 1899, died at the Bethel Deacons Hospital, Newton, Kans., Jan. 27, 1964; aged 64 y. 6 m. 5 d. On Sept. 1, 1923, she was married to Ira H. Egert, who survives. Also surviving are 2 sons (Delvin and Elmer), 2 daughters (Dorothy—Mrs. Jacob Cornelius and Florence—Mrs. Marvin Zehr), 7 grandchildren, and 2 brothers (David and Harvey). She was a member of the Hesston Mennonite Church, where funeral services were held Jan. 30, in charge of Peter B. Wiebe and Wesley Jantz; interment in Pennsylvania Mennonite Cemetery, near Hesston.

Guntz, Elizabeth K., daughter of Warren and Anna (Kulp) Kuntz, was born at Skippack, Pa., July 6, 1890; died at the Phoenixville (Pa.) Hospital, Jan. 14, 1964; aged 73 y. 6 m. 8 d. Her husband, John B. Guntz, survives. Also

surviving are 3 sons and 2 daughters (Henry, Anna, John, Pearl—Mrs. Wilmer Halteman, and James). She was a member of the Vincent Church, where funeral services were held Jan. 18, in charge of Elmer Kolb, Jacob Kolb, and Matthew Kolb.

Harder, Edward B., son of Charles and Helena (Witzke) Harder, was born at Latham, Mo., May 21, 1891; died suddenly of a heart attack at Upland, Calif., Jan. 22, 1964; aged 72 y. 7 m. 1 d. On Nov. 29, 1917, he was married to Mary E. Shearer, who survives. On July 2, 1950, he was ordained as deacon to serve the Seventh Street Church at Upland. Surviving also are 2 daughters (Miriam—Mrs. Melvin H. Bowers and Ruth—Mrs. Chester E. Slagell), 3 brothers (John, Ruben, and Jonas), and 4 sisters (Lydia, Edna, Emily, and Melva—Mrs. Aldine Brund). He was a member of the Seventh Street Church, where funeral services were held Jan. 25, in charge of Sherman Maust and Geo. H. Bear; interment in Bellevue Mausoleum, Ontario, Calif.

Kropf, Catharine, daughter of Nicholas and Barbara (Schmidt) Kropf, was born in Wilmet Twp., Ont., Nov. 5, 1878; died at St. Mary's Hospital, Kitchener, Ont., Nov. 5, 1963; aged 85 y. She was married to Rudolph Kropf, who died in 1938. Surviving are 3 sons (Aaron, Lorne, and Clayton), 3 daughters (Elmina—Mrs. Milton Boshart, Barbara—Mrs. Ervin Litwiler, and Arleatha—Mrs. Henry Zehr), 25 grandchildren, 24 great-grandchildren, and one sister (Rachel—Mrs. Moses Meyer). Five brothers and 4 sisters preceded her in death. She was a member of the St. Agatha Church, where funeral services were held Nov. 8, in charge of Gerald Schwartztruber, Orland Gingerich, and Elmer Schwartztruber.

Lauver, William Oberholzer, son of Henry and Catharine Lauver, was born at Selinsgrove, Pa., Oct. 27, 1893; died suddenly at his home, Jan. 17, 1964; aged 70 y. 2 m. 21 d. Surviving are his wife, Elizabeth, 5 daughters (Gladys—Mrs. Harvey Martin, Grace—Mrs. Kenneth Torkelson, Mabel—Mrs. Walter Poetkau, Violet—Mrs. Titus Beam, and Viola—Mrs. Vernon Erb), 15 grandchildren, and one brother (Henry). He was a charter member of the Duchess, Alta., congregation, where funeral services were held Jan. 19, in charge of C. J. Ramer.

Lehman, Glenn, daughter of David and Christina (Springer) Lehman, was born at Berne, Ind., Aug. 13, 1905; died at the Wayne County (Ohio) Hospital, after a long illness, Jan. 24, 1964; aged 58 y. 5 m. 11 d. Surviving are 5 sisters (Luella—Mrs. Emerson Hostetter, Florence—Mrs. Titus Zimmerman, and Agnes—Mrs. Jay Buchwalter) and 3 brothers (Vernon, Gordon and Orville). She was a member of the Orrville Church. Funeral services were held at the Auble-Hooley Funeral Home, Jan. 27, in charge of J. Lester Graybill; interment in Crown Hill Cemetery.

Schmidt, Samuel M., son of John and Katie (Miller) Schmidt, was born at Baden, Ont., May 16, 1887; died at the K-W Hospital, Dec. 10, 1963; aged 76 y. 6 m. 24 d. He was married to Fannie Beat, who died in September, 1942. Surviving are 2 sons (Stanley and Lloyd), 6 grandchildren, 5 great-grandchildren, 2 brothers (Noah and Aaron), and 3 sisters (Lydia, Mary—Mrs. Moses Steinman, and Elmina). He was a member of the Steinman Church, where funeral services were held Dec. 13, in charge of Peter Nafziger and Orland Gingerich.

Witmer, K. Lizzie, daughter of Jacob E. and Annie (Kraybill) Witmer, was born in Rapho Twp., Pa., Feb. 12, 1868; died at the Oreville Mennonite Home, Lancaster, Pa., Jan. 11, 1964; aged 95 y. 10 m. 30 d. Surviving is one brother (John K.). Five sisters preceded her in death. She was a member of St. Andrew's Church. Funeral services were held at Nafziger's Funeral Home, Jan. 15, in charge of Henry Garber, Henry Frank, and Amos Hess; interment in Kraybill Cemetery.

ITEMS AND COMMENTS

BY THE EDITOR

MELVIN GINGER/ENR 11/21/64
405 MARILYN AVE
GOSMEN IND

Dr. Mulford Sibley, a political science professor, University of Minnesota, wrote in the student newspaper: "We need students who challenge the orthodoxies. Personally, I should like to see on the campus one or two communist professors, a student communist club, a chapter of the American Association for the Advancement of Atheism, a society for the promotion of free love, a League for the Overthrow of Government by Jeffersonian Violence, an anti-automation league, and perhaps a nudist club."

The university defended such statements in the name of academic freedom. Perhaps someone should define for us academic freedom.

The 38,000 members of the Wesleyan Methodist Church averaged \$264.05 in their contributions during 1963, an increase of \$17.65 over the previous year. Total offerings reached \$10,000,000 for the first time.

Church of the Nazarene membership has doubled in the last 20 years. Total membership is 342,000. Total giving in 1963 was \$52,525,000.

There are now 35 Negro millionaires in the U.S. and one out of every 20 Negro families earns \$10,000 a year or more.

During the decade 1951-61, the number of Christians in India increased 22.2 per cent from 8,158,000 to 10,500,000. During the same decade, the Moslem population increased by 25.6 per cent.

Doan-van-Mieng, president of the Evangelical Church of (South) Vietnam, was scheduled to arrive in New York, Feb. 5, for a month-long speaking tour of Christian and Missionary Alliance congregations. The Vietnam body, dominant Protestant group in the country, is the result of more than 50 years of Christian and Missionary Alliance mission work. It now has a membership of some 40,000 in 320 congregations.

This is no time for the Christian churches to say "I told you so" with respect to cigarette smoking. *Decision* magazine warns in an editorial on "Good News for Smokers" in its March issue. The magazine, a monthly publication of the Billy Graham Evangelistic Association, makes the point that the report of the U.S. Public Health Service that cigarette smoking is a menace to health and even to life itself presents "one of the greatest opportunities that Christians have ever had."

"Millions of smokers right now are looking for help—all the help they can get," the editorial asserts. As for clergymen who

smoke—surreptitiously or openly—"the matter can be dodged no longer. Our ecclesiastical leaders need to set the example" and students for the ministry need to be encouraged "to see the cigarette for the minus sign that it is. Otherwise," the magazine concludes, "the church may sheepishly find itself being lectured to by a secular state on the relationship of health to morality."

Dr. Harold Fey will retire as editor of the ecumenical weekly, the *Christian Century*, on Aug. 31. A Disciples of Christ minister, Dr. Fey will become visiting professor of Christian social ethics at the Christian Theological Seminary in Indianapolis, beginning in September. Dr. Fey, whose retirement was announced in the Jan. 29 issue of the *Christian Century*, has been with the publication for 24 years, beginning as associate editor. He will continue to serve after his retirement as contributing editor.

In announcing Dr. Fey's retirement, Dr. Fred Hoskins, chairman of the *Christian Century* Foundation board of trustees, expressed the board's "gratitude for his many years of loyal, effective, and illustrious Christian service through religious journalism."

A conscientious objector need not acknowledge belief in a Supreme Being to gain exemption from the Selective Service Act, the U.S. Court of Appeals ruled in New York. In a 22-page opinion, the three-man court said the section of the draft law dealing with CO's, which requires belief in God or a Supreme Being, was unconstitutional. It held the section violated the Fifth Amendment's due process clause on the grounds of religious discrimination.

"We are convinced," the court said, "that the believer in a Supreme Being is not for that reason alone more entitled to have his conscience respected by a draft board."

A public campaign to control the flow of pornographic literature into England from the U.S. is being planned by the newly established London Committee Against Obscenity. The committee is headed by Father Thomas Corbishley, of the famed Jesuit Farm Street Church, and supported by Kenneth Greet, of the Methodist Department of Christian Citizenship, and Rabbi Raymond Apple, of the Bayswater Synagogue.

In a statement in London, the committee complained that "tens of thousands" of pornographic and obscene American magazines are pouring into Britain. Declaring that these magazines are reported enjoying

heavy sales, the committee said "this river of American dirt is causing harm to British youth."

The president of the National Sunday School Association called for a return to Bible teaching and "persistence in the faith" to help meet the challenge of today's "perilous times." Harold Eiling of Winona Lake, Ind., told the association's third annual midwinter convocation that "much of the national uncertainty today can be traced to the fact that we as a nation have slipped away from Bible teaching." He said that today's age "is characterized by terror so great that the mind of man seems unwilling or unable to comprehend it. Men everywhere are left in wild despair . . . groping."

Lovett School, a private and previously Protestant Episcopal church-related Atlanta institution which has been embroiled in controversy because of its refusal to admit Negroes, has withdrawn all connections with the church. The Diocese of Atlanta already had withdrawn the church's "implied" and actual connection with the school last year.

In an amendment to the charter filed in Atlanta, Fulton County Superior Court, the school's board of trustees deleted all references to the Episcopal Church. The controversy arose last year when the school's board voted to reject an application on behalf of the son of Dr. Martin Luther King, Jr., and other Negroes. The board instructed the headmaster not to accept any more applications from Negroes.

An all-time record of 1,362,420 Bibles, Testaments, and Portions of the Bible in 70 languages were distributed to the people of New York City in 1963 by the agents and volunteers of the New York Bible Society.

Free distribution of cigarettes in military hospitals and clinics, long a good will advertising project of tobacco companies, is ended. The Defense Department announced a ban on gift cigarettes in its 479 medical institutions. And in another reaction to the federal report linking smoking to health hazards, the military establishment said it would establish an educational program to point out dangers of the cigarette habit to the 2,700,000 men and women in the armed forces. The report continued to reverberate commercially around the nation.

Supplement to

GOSPEL HERALD

The Mennonite Central Committee
Report which was planned for this issue, and
to which the article on pages 144 and 145
refers, will appear in next week's Gospel
Herald.



Look Up

Somewhere
A simple, shingled spire,
Stretched toward heaven,
Speaks
To folks of higher things—
Of dying love
And a living God.

—D.

GOSPEL HERALD

GOSHEN COLLEGE LIBRARY
GOSHEN, INDIANA

MAR 4 1964

Tuesday, March 3, 1964
Volume LVII, Number 8

Ebenezer

By John E. Lapp

Hitherto hath the Lord helped us.—I Sam. 7:12.

Those were dark days in Israel's history when the Prophet Samuel uttered these words. The Philistines were constantly harassing the families of Israel, raiding their flocks and destroying or stealing their crops. Israel would call together an army to war against these oppressors who came from Philistia, but usually the enemy had the upper hand.

Samuel had called together all the house of Israel to Mizpeh. There he taught them the word of the Lord, they confessed their sins, and together they fasted before the Lord. Suddenly the Philistines appeared upon the scene, Israel feared, and they cried out to Samuel. The Prophet Samuel offered a lamb for a burnt offering; he cried unto the Lord for Israel and the Lord heard his cry.

While he was offering the burnt offering, the Lord thundered a great thunder, the Philistines were thrown into confusion, and Israel had a great victory over their enemies. Then Samuel took a stone and set it up between Mizpeh and Shen naming it *Ebenezer*, meaning "the stone of help," saying, "Hitherto hath the Lord helped us."

This is a fitting phrase for our meditation on this Thanksgiving Day because of the globe-shaking events which occurred during this past week. When news encircled the earth of the assassination of our President John F. Kennedy last Friday, all of the world was moved. Citizens of our own country forgot their political allegiances and wept in silence—they were so deeply moved. People, both men and women, of other nations were moved to silence as well, as all men everywhere bowed in submission to the divine will.

There is no other event that could happen in this period of history which tends to bring together the nations of the world so closely. The release of a nuclear missile would bring destruction to millions! The declaration of war by one country upon another would simply increase the feelings of hate! This event surely had a mellowing effect upon all the world, and as much as we may feel that it should never have happened, as an act of divine providence it does bring the world together better than anything else which might have happened. Truly we must say, "Hitherto hath the Lord helped us."

(Continued on page 156)



FIELD NOTES

The MCC insert in today's issue of the Gospel Herald was originally planned as an insert for the Feb. 25 issue. The article, "Servants One to Another," in the Feb. 25 issue is related to this insert.

Correction: The total giving of the Alpha, Minn., congregation in 1963 was \$16,130.36 instead of \$10,169.56, as reported in the Feb. 18 issue. The giving per member is correct at \$288.04.

The pictures of the two Mennonite churches, Floradale, Ont., and Bloomington, Ill., were interchanged in the last two issues of the Gospel Herald.

Willis Breckbill, Canton, Ohio, in union Passion Week services at North Lima Mennonite Church, North Lima, Ohio, March 27-29.

J. Lester Graybill, Orrville, Ohio, will serve as guest speaker at the annual spring MYF banquet and conference, April 10-12, at the Midway Church, Columbiana, Ohio. Daniel Kauffman, Scottdale, Pa., at Bethel, Elora, Ont., in a spring Bible Conference, April 9-12.

John Landis, Hesston, Kans., in Passion Week services, March 22-29, at Eureka Gardens, Wichita, Kans.

Kenneth Seitz, Elkhardt, Ind., at Metamora, Ill., March 8.

John M. Drescher, Scottdale, Pa., at Wayland, Iowa, March 13, 14, in missions emphasis.

Fiftieth annual meeting of the Eastern Mennonite Board of Missions and Charities, March 10-12, at the Mellinger Mennonite Church, Lancaster, Pa. Theme: "The Missionary Obligation of the Church." Speakers include Paul Erb, Scottdale, Pa.; Lee Kanagy, Harrisonburg, Va.; Roy Kreider, Goshen, Ind.; and Urbane Peachey, Christiana, Pa.

The 105th semiannual meeting of the Associated Sewing Circles will be held at the East Chestnut Street Church, Lancaster, Pa., March 7.

Teachers included in the Christian Service Training School, Feb. 24 to March 11, at Columbiana, Ohio, are Bertha Blosser, teaching Learning to Lead, David Wenger, teaching Bible study in James, Allen and Nellie Ebersole, teaching service emphasis, and Ernest Martin, teaching church history. Richard Bartholomew, director.

Andrew Shelly, Newton, Kans., executive secretary of missions for the General Conference, at Sycamore Grove, Garden City, Mo., March 8.

J. B. Martin, Waterloo, Ont., in Easter week-end services, Baden, Ont., March 27-29.

Wilmer Hartman, Rittman, Ohio, in Passion Week services at Longenecker, Winesburg, Ohio, March 25-29.

Floyd Shantz, showing slides and sharing

the work in Ecuador at Floradale, Ont., April 19.

Fred Brenneman, Souderton, Pa., at Finland, Pennsburg, Pa., March 15.

Gummed stickers to be used on monthly bills, restaurant checks, and similar items are available free by writing to Gerald Studer, Scottdale, Pa. The sticker reads, "As your customer, I welcome being served by any qualified person regardless of race, creed, or color."

Change of address: Roman Kauffman from Sarasota, Fla., to Route 3, Fredericktown, Ohio, after March 22. S. Jay Hostetler from Ghana to 1708 South 12th Street, Goshen, Ind. Gordon Schrag from Route 4, Goshen, Ind., to 1725 Prairie Street, Elkhart, Ind.

Abram D. Metzler, Lancaster, Pa., aged 83, departed this life Feb. 19. He was ordained in 1916 to serve as minister for the New Providence and Mechanic Grove churches.

Joe Richards writes from Japan that children's books are desired by Japanese pastors. The books would need to be Bible picture storybooks or books with Christian themes, which families here would no longer need, and yet would be substantial. He writes that one pastor took a children's book and "pasted Japanese words over the English and the Japanese children loved them. The less writing on the pages the better, but pictures of course would be needed. This is a needy area in Japan literature needs and perhaps our church Sunday schools, kindergartens, and Christian families could find some of this need met in this fashion." Send directly to Joe Richards, 533, 6 jo, 6 chome, Misono, Sapporo, Hokkaido, Japan.

(Continued on page 189)

4,100 Better Teachers—are any in your congregation?

At the last count, over 4,100 copies of the new teacher-training book, **Learning to Lead**, had been sent to congregations who are having teacher-training classes this winter. Is your congregation among those claiming the benefits of better teaching?

If not, it easily can be. **Learning to Lead** is a teacher-training class designed especially for Mennonite congregations. It will help your teachers learn more about leadership and how they can be better leaders. This course is the foundation for five future courses to be developed in the next five years.

Now is the time to use **Learning to Lead**. Get complete information by writing to A. Don Augsburg, Eastern Mennonite College, Harrisonburg, Va.

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| Cover photo by Harold M. Lambert Studio | |

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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Need of the Miraculous

Shortly before his death Dr. Samuel Chadwick said, "Every fundamental thing in the evangelical faith is challenged today, not in the world, but in the church. The whole mentality of our generation rationalizes faith till it has taken out of the Gospel every vital quality and every miracle-working power. Yet the church that does not work miracles is dead and ought to be buried."

This sounds as if it were written of our day. With a world in need of a divine demonstration of power and miracle-working, many are content to be concerned with mere religiosity. Others in the church spend too much time merely questioning the miraculous in Christianity or denying it altogether.

David K. Wachtel reminds us that the town Trier, which was the home town of Karl Marx, boasted that it had more religious buildings than any other town its size in Europe. The fact was, however, in spite of all its front of religious activities, it was dead.

"Theologians of the era prided themselves in their critical study of the Scriptures—spending lifetimes chewing little morsels of doubt. They seemed to glorify themselves, rather than Christ. A cross, a fountain filled with blood, an empty tomb, a love divine, grace unlimited, and simple faith to appropriate all this, were lost in a cloudy shroud of doubt."

No wonder Wachtel continues, "Men who wrap themselves in questions and doubt cannot crusade! Who will risk all—who would die—for a question mark? . . . Religion becomes 'opium' and the failure of the church produces a Karl Marx, an Adolf Hitler—or their 1964 successors!"

There is always the danger, in every generation, that the church turns to secondary things. Paul warned the church at Colossae, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men,

after the rudiments of the world, and not after Christ" (Col. 2:8).

Every generation is tempted to set itself to admiring brilliant and critical minds and philosophies until faith in Christ and the miraculous is gone, the stakes are removed rather than strengthened, and only ramshackle doubt remains. There is not enough believed to become explicit or excited about. And doubts, arising from cold hearts and disbelief more than from intellectual difficulties, drive back truth, hope, and confidence.

Then it is that the church inclines itself to secondary concerns. It becomes a crusader for many things "not after Christ." Doubt has driven out the

miraculous in Christ. Lesser concerns are enlarged to fill the vacuum.

But the church has a message of great affirmations. The Christian life is based upon the miraculous and great certainties. If there is to be real renewal, we must dwell on these great affirmations and certainties of our faith. We must believe our beliefs and doubt our doubts rather than believe our doubts and doubt our beliefs.

To do this takes a definite and clear knowledge of the Word of God. Therefore study and trust in and obedience to the Word of God will always be paramount in bringing about renewal, in building morality, faith, and truth.

Confidence in the Scriptures must be strengthened and not weakened. Every Christian must be led into the study and obedience of Scripture for spiritual sustenance and growth. We must believe in the miraculous and expect God to work miracles today or else we are dead and ought to be buried.—D.

Let Us Love

A search into history seems to reveal one striking contrast between a generation or two ago and today in the work of the church. The difference is not in the fact that there are variations in thought and practice throughout the brotherhood. There always was this factor. It is not in that we have more problems today than a few decades ago. This may be true, although a glance into any period of history always points to particular and different problems which people needed to face.

The great difference today in contrast to years ago seems to be more in basic attitudes. It is true that in dealing with problems and issues of the past, leaders sometimes demonstrated diverse and deep feelings of difference. At times there were hard feelings and severe condemnation of one another's views. Conferences sometimes had heated debates. Perhaps there is less of this today.

However, today there seems to be a basic attitude of mistrust of one another. The sowers of suspicion are everywhere in our world. They scatter themselves and their doctrine in the church, creating suspicion wherever

they go. As they go, they are devoted to creating discord among brethren, pitting leaders against members and members against leaders, and leaders against leaders. Instead of love, there is suspicion and a questioning of the integrity of others. This is divisive and devilish. Yet it is done in the name of religion. Years ago Pascal wrote, "Men never do evil so completely and cheerfully as when they do it from religious conviction."

There always were differences and diverse opinions. There always will be. We can, however, be of little help to each other in an atmosphere of mistrust and suspicion. We can only be brought to see truth together as we have common confidence in the spiritual integrity and honesty of one another. It is a sad day, really our own spiritual doomsday, when we will not trust our brother with the same degree of sincerity and gentleness that we wish him to trust us.

One more thing. It is usually when we come to really know our brother that we come to have appreciation and love for him. And without knowing and loving him, do we have a right to think ill of him?—D.

This Thanksgiving message is appropriate for the present hour.

Ebenezer

(Continued from first page)

Why should a president of the United States of America die in office approximately every twenty years?

William Henry Harrison died a natural death in 1841.

Abraham Lincoln was assassinated in 1865.

In 1881 James A. Garfield was assassinated.

William McKinley died also of assassination in 1901.

In 1923 Warren G. Harding died in office.

Franklin D. Roosevelt, who served the longest period of time in the office of president, also died in office in 1945.

Now 62 years after the death of the last president who died by assassination, the youngest president of the United States, John F. Kennedy, died by the hand of an assassin on Nov. 22, 1963.

Why? We can't answer the why, but we do certainly believe that the death of the president helps all mankind to see more fully that it is only for a short period of time that any man can be the ruler of a nation. On the other hand, by way of contrast, our God is upon His eternal throne in the heavens forever and forever. He is the One who is in control of every event which occurs in this universe.

Almost a century ago President Lincoln was shot by an assassin; he had taken the bold step of signing the proclamation for the emancipation of the Negro slaves. John F. Kennedy, who was inaugurated as the 35th president of the United States one century later, became the outstanding crusader for the Civil Rights of the Negro who had been freed from slavery one century ago. Now John F. Kennedy, our president, was shot to death by some type of fanatic.

Whenever any man becomes a crusader for any cause, he makes himself available for sudden death. But why should this spirit of hate develop as it has developed in our beloved country which boasts of such a high degree of civilization? Simply because more than civilization is required to change the savage. A savage nature must be regenerated from above before it loses its ugly intentions. Sometimes men are cultured and refined, but the "wolf nature" is still there. Unless the new nature of Christ possesses the individual, the wolf nature will express itself on occasion. The

most beautiful German shepherd dogs are trained to become the "seeing-eye" for the blind. But even these highly trained German shepherd dogs still have some "wolf" in them. It is a dangerous thing for any person to try to harm the master of a seeing-eye dog.

We who have gathered today for this annual Thanksgiving Day service do so at the call of our late president. Before his death he signed this proclamation: "On that day let us gather in sanctuaries dedicated to worship and in homes blessed by family affection to express our gratitude for the glorious gifts of God; and let us earnestly and humbly pray that He will continue to guide and sustain us in the great unfinished tasks of achieving peace, justice, and understanding among all men and all nations and of ending misery and suffering wherever they exist." Today we are glad to be the citizens of a nation in which the chief executive still calls us together for an expression of thanks to our Almighty God in the annual Thanksgiving Day service.

The pageantry of the funeral of John F. Kennedy is over; we have truly lost a great president. I suppose that none of us could say that we were in harmony with all of his ideals and program, but still we must say that we have lost a great president. The most that we can say is that we are stunned, and that we feel very sympathetic toward his widow and children and all other members of his family. If the citizens of the United States of America will repent as the citizens of ancient Nineveh did, if men will overcome their feelings of hate, if equal rights and justice will be possible for the Negro and all other races—then the death of our president will not have been in vain.

Let us lend our prayerful support to our new president, Lyndon B. Johnson, upon whom the mantle of the office has so suddenly fallen. Let us pray for him that he may head a government which fulfills the divine intentions, i.e., to protect the righteous and to punish the evildoer. May we together pray for his safety and his keeping.

Since we must confess that "Hitherto hath the Lord helped us," we are obligated to express gratitude to our heavenly Father for national blessings, family blessings, and spiritual blessings.

Our National Blessings

The Prophet Hosea in chapter 4 uses language which is very descriptive of the situa-

tion in our own country today. May I read—

"Hear the word of the Lord, O people of Israel;

For the Lord has a controversy with the inhabitants of the land.

There is no faithfulness or kindness, And no knowledge of God in the land; There is swearing, lying, killing, stealing, and committing adultery;

They break all bounds and murder follows murder.

Therefore the land mourns, and all who dwell in it languish" (RSV).

In spite of such Biblical descriptions that do fit our present social order, we are glad for a certain degree of justice which is still carried out in our country. We are glad for a more sensitive conscience toward those of other races. We are glad for the continued toleration of Christians and the liberties which we still have and enjoy. We rejoice that we live in a country of opportunity. Two friends of mine from Cuba, whom I knew as businessmen in Sagua la Grande, came to this country as refugees three years ago. One is employed as a factory janitor, and the other on the street department of the city of Patterson, N.J. Both declare that there is no country in the world which would receive foreigners and give them work opportunities as is possible in this country.

Second, we are glad for the continued progress of the Gospel in our own country.

(Continued on page 188)

Our Readers Say—

Norman Kraus's article (Jan. 7 issue) has put me to thinking and has carried my thoughts beyond this life. The beloved epistle of Paul to the Corinthians tells us in 1 Cor. 15:44, "There is a natural body, and there is a spiritual body." Verse 47 says, "The first man is of the earth, earthy; the second man is the Lord from heaven," corresponding with verse 38 that after the resurrection "God gives it a body as it hath pleased him, and to every seed his own body." Verse 53 says, "For this corruptible must put on incorruption, and this mortal must put on immortality." In Phil. 3:20, 21, Paul tells us that Christ shall change our vile bodies like unto His glorious body. In Mark 12:25, Jesus says the saints will be as the angels in heaven, corresponding to what Paul says in 1 Cor. 15:49, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." This brings to mind the timely articles we have had in the Gospel Herald on funerals.

To those who use expensive caskets and vaults to keep these mortal bodies in good shape until Jesus calls, I think Paul's wording in 1 Cor. 15:35-38 would be applicable: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, . . . but God giveth it a body as it hath pleased him, and to every seed his own body."

—Levi J. Shenk, Denbigh, Va.

John E. Lapp is a well-known Mennonite bishop and church leader. He serves also as moderator of the Franconia Conference.

The Miracle of Conversion

By Roy S. Koch

"There is no moral malady that conversion cannot cure." So said Robert O. Ferm in his book, *The Psychology of Christian Conversion*. Is such a sweeping statement true?

Shall we make this statement to the young drug addict who had been helped repeatedly to overcome his addiction but to no avail, or must we join the social worker who said to his parents, "You had better forget that you ever had a son"? A confirmed alcoholic, fettered in his crushing hopelessness, comes to you for help. Dare you tell him there is deliverance for him?

A man who had defied God and cursed His name for eighty years dared to believe in Christ and was transformed. An atheist who had denied God, ridiculed Christians, and insulted preachers for seventy-five years, gave up his unbelief, then wept for joy when he was baptized on the confession of his faith. A communist and ex-convict reached out his hand to Christ by faith and found a new life. Paul, the apostle, proved the opening statement of this article again and again in his Corinthian ministry where alcoholics, sex deviates, kleptomaniacs, and others were converted.

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). It is true that "there is no moral malady that conversion cannot cure."

Modern psychology has uncovered the depths of the human heart. What it has found there is a veritable ocean of sinful drives. Freud, the famous psychologist, called the deep Unconscious in man the Id, the untamed wild beast in man. Others have called it by other names, but all agree that serious maladjustments plague every person at the very center of the personality. The Christian calls this fountain of corruption original sin.

This deep inner need in some expresses itself in a sense of guilt and condemnation; in others it reveals itself as a sense of moral failure. In still others it is only a vague uneasiness, a consciousness that not all is well. To cure this deep malady in man Jesus said there must be a spiritual transformation as radical as birth. John 3:3. The preaching of the Gospel intensifies and clarifies the vagueness until the sinner, like the publican in the temple, ac-

cepts the obvious reality of his sin, confesses it, and finds deliverance in Christ. Millions have found soul cure in Jesus Christ.

There are also conversions in non-Christian religions, but there is no adequate concept of sin in them; consequently there is no moral metamorphosis. Even under communism there are some remarkable cases of conversions—a complete reversal in thinking—but, again, there is no moral transformation. These are pseudo conversions.

True conversion is that inward happy crisis by which the life is transformed and directed toward the ideal life of God. It is the point of commitment to Christ, the change in which one turns from sin to God. It may take place with or without an intense emotional experience. The basic content of the experience is not the emotional involvement but the decision of the will to turn in Christ for salvation.

Skeptics have responded to the great number of conversions under Billy Graham's ministry by classing his mass evangelism with "emotional movements which trouble society—inflicting guilt complexes upon the unwary." Of the personal decisions made in evangelistic campaigns they ask, "Are these not psychic phenomena whose explanation is obscured in a twilight zone of irrational phantasy?"

Surrender

By ALTA INGOLD

E'en in my heart,
Amid the throes of disbelief,
I breathe
Reluctantly of Thee,
Holding still to me
My pride of tears and grief,
Beneath
My mask of deity.

Lord, in this heart
Disperse the fears of human woe
And dwell
Triumphantly in me,
Thy cloak of righteousness to be
My only pride; with love bestow
Thy will,
And have Thy way in me.
White Pigeon, Mich.

No one can ever explain, or comprehend fully, what happens when a person is restored to fellowship with God through faith in Jesus Christ. But this lack of perfect understanding does not negate the authenticity of conversion or evangelism.

There are three basic elements in conversion. Viewed psychologically, they may be called anxiety, collapse, and reorientation. E. Stanley Jones calls the three stages, mental conflict, emotional crisis, and resolution of the conflict. As Christians we recognize the three stages as conviction, confession, and faith.

In conviction there is a consciousness of personal sin and a consequent emotional disturbance. With confession goes repentance to the point of hating sin and renouncing it. Renunciation of sin is the climax and turning point of the experience. Faith is a trust in Christ as Saviour and Lord. Faith is variously called "coming to Christ" (John 6:37), "receiving Christ" (John 1:12), "eating His flesh and drinking His blood" (John 6:52, 53), and "calling upon the Lord" (Rom. 10:13).

What happens when a person is converted? It cures every moral malady by reaching down to the very bottom of the subconscious being and renewing it. It brings forgiveness, regeneration, and transformation, in other words, a perfect cure. The great apostle said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Paul Tillich said, "The New Being is not something that simply replaces the old. It is a *Renewal* of the old which has been corrupted, distorted, split, almost destroyed, not wholly destroyed. Salvation does not destroy creation; it transforms the old creation into a new one."

Conversion is the beginning point of the new life. The sinner is regenerated, true, but in relation to many areas of his life he is only a Christian-in-the-making. He needs to be more and more transformed into the likeness of Christ. Conversion involves submission to Christ. Instead of destroying his freedom and degrading his personality this submission makes him truly free and enriches his personality.

What Jesus said to the disciples about conversion needs to be proclaimed from cathedral pulpit and in personal witness, in college chapel and mission hall; it needs to be spoken and written.

Psychology and theology agree that the Gospel of Christ must deal with the heart, not only with surface morality. It must provide for release from sin through confession, and it must establish an inner controlling center. To John Henry and Mary Jones we must be able to say with unquestioned conviction, "There is no moral malady that conversion cannot cure."

Roy S. Koch is a Mennonite pastor and bishop at West Liberty, Ohio. He also serves as moderator of Mennonite General Conference and moderator of Ohio and Eastern Mennonite Conference.

Workers Together with God

By J. J. THIESSEN

Working together with him, then, we entreat you not to accept the grace of God in vain.—II Cor. 6:1, RV.

We are living in an age when many appeals are being made. No one can escape hearing them. Seldom a day passes without an appeal being made for one cause or another.

What sort of effect do appeals have on us? The answer, of course, will depend on the way in which the appeal is made. The Apostle Paul knew the art of appealing. Think of his earnest request to the Corinthians: "I appeal to you as workers together with God, do not receive the grace of God in vain."

What a high and holy privilege is conferred upon man to be called a worker together with God. And yet we do not seem to give much thought to it. Many do not count it a privilege. Sometimes we think the work we do is not of any great importance, that our work does not count for much in the great scheme of things. So the work is done halfheartedly, or perhaps it is not done at all. That is wrong.

We count for more in God's eyes than we think. We are workers together with Him. I think one of the most important facts of life is that God needs you and me. God has many purposes for our lives, but we are the deciding factors. If we co-operate, the thing will be done; if not, it will not be done.

There are some things God will do apart from us, but there are many things that He cannot accomplish without the co-operation of His people. We hold the key that will either unlock or bar His purposes.

It is our duty and privilege to lend a hand. This phrase was once used by a woman in a prayer she spoke: "All that Thou dost ask of us, Lord, is just that we lend Thee a hand." Just to lend a hand, in lowly yet beautiful ways, is a wonderful thing. Christ today makes His appeal for workers and more workers. "The harvest is plentiful, but the laborers are few." Will you lend a hand?

Christ says, "I need help, your help. I need your time, talent, and money. I need your love, the love that is ready to spend and be spent, in order to carry on my ministry in the world."

*He has no hands but our hands
To do His work today.*

This was the keynote address at the MCC annual meeting held in Chicago, Jan. 17, 18, 1964. Bro. Thiesen, Saskatoon, Sask., has served on the committee since 1946. From 1952 to 1964 he was a member of the executive committee.

*He has no feet but our feet
To lead men in His way.*

*He has no voice but our voice
To tell men how He died.
He has no help but our help
To lead men to His side.*

We are not sent into this world just for our own selfish ends. We are meant to lend a hand to a good deed that is to be done. God calls us into the fellowship of His activity. Let us not underestimate the work He has given us to do.

Stradivarius, the famous old maker of violins once said:

(Continued on page 189)

Prayer Requests

(Requests for this column must be signed)

Gertrude Spurlock, State Hospital, Danville, Ky., requests prayer for her restoration to health.

Wade H. Tackett, Spencer, Okla., who is seriously ill after having undergone surgery, requests the prayers of the brotherhood. He has dedicated his life to God, the salvation of souls, and the building up of the Spencer Mennonite Church.

Remember in loving prayer Myron Augsbarger as he seeks the mind of God for the ministry of the Word at Mennonite Youth Convention this summer in August.

A Prayer

FOR THIS WEEK

Dear God, today we served a young mother who gave birth to her first child and the father and mother were both so happy; a child who faced surgery with fear yet such trust and courage; a young man who felt life had no meaning and attempted to end his; a father who faced death after wasted years, and an old lady who looked forward to seeing you face to face; and many others who were ill. We tried to do our best but felt so inadequate. O God, please forgive our weakness and sin; renew us by your grace.

Help us to love and to give ourselves to others in a more helpful way. Restore our tired bodies and drained spirits. Make us instruments of reconciliation and peace.

We do thank you for many gifts: the miracle of life and healing; the discoveries of the men of science and this opportunity of service. We are grateful for our church and the fellowship of Christian believers; for dedicated employees, conscientious medical doctors, and so many friends.

As we finish our work today and plan for tomorrow and the future, we ask for wisdom and direction, for discernment and courage. We do this in the name of your Son Jesus Christ for your glory. Amen.

Luke Birky, Administrator
La Junta Mennonite Hospital
La Junta, Colo.

Our Mennonite Churches: Plains



The Plains Mennonite Church is located on the corner of West Main Street and Orville Road, Lansdale, Pa. It is the oldest church in the vicinity of Lansdale. The first log building was erected during the 1760's in what now is the cemetery. Successive structures and remodeling occurred in 1813, 1867, 1922, and the present renovation completed in 1960. The name "Plains" was given to this church by the early settlers due to the level plain on which the town of Lansdale is located. John E. Lapp is bishop, Jacob C. Clemens and Wayne Kratz are the ministers, and Arthur K. Hackman is deacon. The membership is 271.



FOR DISCUSSION

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Current Issues Under Christ

By ARTHUR L. JACKSON

In today's society it is hard to tell right from wrong, but we, unlike the natural man, have a yardstick that will never lead us astray.

The Printed Page—A Blessing or a Curse

Almost every week another record is broken for the sale of books, magazines, or newspaper. Millions of dollars are spent in telling the story of life, but at the same time all too many dollars are spent for smut, filth, and obscene literature. We Christian parents cannot escape the accusing finger, for many of our youngsters too are included among those who hide a scandal sheet or a lewd magazine between the pages of a respectable book or newspaper.

Thus the printed page can be a blessing if it is used to the glory of God, but it can be a curse if it is used to promote anti-Christian themes and the vulgar side of life.

The Motion Picture—A Curse That Can Be a Blessing

For years we as a church have been shy to suggest the mission of the motion picture. For many of us the thought of a crude Western, a blazing sex exposé or a juvenile cartoon has been the extent of our imagination concerning the possibilities of the motion picture. We have all too often forgotten that the movie as well is a creation of God and can be used to promote the mission of His church and to instruct the lives of its people.

Can we forget that many evangelical groups use the motion picture to instruct the heathen and that the medium can pose a positive view of that life which we as Christians strive to live? Can we ignore the fact that many of our young folks are exposed to this medium in their schools, in their friends' houses, or while they may be on vacation away from home?

Can we sit back and refuse to use this medium to the expansion of the understanding and deepening of the glow that Christ has given us? Can we as a church refuse to use this means to tell others what Christ has done for us?

Education

What is the purpose of our learning? Is it to make a bigger dollar, or to move to a better community, or may it be to give others the benefit of that knowledge under the standard of Christ? Jesus never condemned learning, but He did condemn the wrong use of learning. Most of our youngsters are in school. Have we given them a greater motivation to learn and to transfer this knowledge into active lives for the Saviour? An educated person is better able to meet the needs of today's unbeliever, for he is strengthened and directed by that education which is given to one who yields his life to the Master.

Philadelphia, Pa.

About Camels and Needles

By E. R. NEWSWANGER

What do you need yet to consider yourself rich? A big car? A million dollars? A better job? A top position?

Actually we live in an economy that tries to prove we would be happy if we had "just a little more." The man renting his house looks at the person who owns his home. The one owning his home thinks it would be nice also to have a summer home. The person with two farms envies the rancher, and the farmer with an old tractor wishes for a new \$6,000 one.

But say, aren't we really rich when we can go to bed with a full stomach each night? In comparison with people of other nations we eat like kings.

Mrs. Johnson may be able to order the First Family's food a little fresher, but considering everything, the average American eats just as fine a meal as the president.

Yes, we're rich. But wait! Aren't we going to heaven? The words of the Master dig our conscience. "It is easier for a camel to go through the eye of a needle."

We with the disciples ask in astonishment, "Who then can be saved?" (Mark 10:26)

If you wanted to get a camel through the eye of a needle, you could kill the camel and cut him in tiny specks. Christ would teach us that if we would pass into the eye of heaven, we need to be "crucified with Christ." Just like the camel, our old selfish, natural nature must be dead.

Instead of our possessions inflating our pride, we say, "Lord, I don't own a thing. I'm a caretaker of Thy possessions."

A I-W fellow, a carpenter by trade, served his term as a technician in a hospital operating room. Soon after he reported for work, he heard what sounded like someone chiseling wood. Looking through the observation window, he saw the doctor working on an injured bone.

Sure, the patient was sore after the operation, but he lived.

We also need our sinful self chiseled if we would have eternal life.

"Dear Master Surgeon, operate on me."

Kinzers, Pa.

To All Ministers

Dear Assistant Minister:

No, I'm not trying to lower your status. I'm thinking about your status in the light of some reading I've been doing on the ministry of the laity. It's devilishly easy (i.e., made easy by the devil) for us to misapply the text of Eph. 4:11, 12. Having done our exegesis, we know that the gifts of apostles, prophets, evangelists, pastors, and teachers are given to equip—help—God's people (saints) for their work. But somehow it turns out that both we and our people think that *their* job is to assist us in *our* work. This cart-before-the-horse perversion turns church work into the caretaker's job rather than doing the truth outside—supporting an institution rather than being the church. Of course, it's much easier to support the church than to be the church. One can support with money, and it doesn't require much money to support the average church—about a dollar twenty-five per week—chicken feed! The only trouble is that a supported church tends to run down. Fewer and fewer people come to church, and the supporters have to dig deeper just to keep the building open. It's awfully hard for mere supporters to maintain enthusiasm because they can't see that they are getting anywhere. Nor will they get anywhere unless they are assisted, which is where you come in.

I've just finished reading "Call to Commitment," by Elizabeth O'Connor (Harper and Rowe)—the story of the Church of the Saviour in Washington, D.C. It's a disturbing story. It should not be read by ministers in private. Go through it in company with some of your more perceptive people. *Inter alia*, you will get my point about your status as assistant to your people. Also you will get fresh light on such words as "partnership," "mission," "commitment," "stewardship"—the jargon words of our work.

Sincerely yours,
Oikonomos

The above letter was sent to all ministers of the Presbyterian Church in Canada by their Secretary of Stewardship. He has an interesting but probably accurate conception of the pastor.



OUR SCHOOLS

Goshen College

**For Faculty Retirement and Sabbaticals
Goshen Alumni Are Raising \$76,000**

As this went to press, 13 per cent of Goshen's almost 10,000 alumni had contributed slightly more than \$40,000, most of it designated for the alumni faculty fund.

The project, initiated by the Alumni Association of Goshen College last Nov. 15, calls for a goal of \$76,000. Alumni contributing to the fund will pay for the cost of faculty retirement and sabbatical leave programs for 1963-64.

Eight faculty members are on sabbaticals this year; six others are receiving retirement pay. In addition, \$23,700 of the goal will go toward retirement of present faculty now over the age of 50 and funded retirement for present faculty under 50.

The campaign to raise the \$76,000 is still under way. Dr. Donald G. Miller, president of the Alumni Association, sent a follow-up letter on Dec. 26; he sent another reminder on Feb. 14. He hopes there will be 100 per cent response.

Bro. Miller says the project seemed to be a "natural" for most alumni. Many present alumni have studied under faculty members now on retirement. He says, "Collectively they represent 240 years of service to Goshen College—and to us. They served us at unreasonably low salaries and in many cases great personal sacrifice."

S. C. Yoder, president emeritus of Goshen College, tells a story. "I think during those years (the 1930's) we got about \$50 per month and lived on that and sometimes less than that. Several years then students couldn't come because they had no money. Then I'd tell them, 'Well, you go over and register and then go into Graber's office [C. L. Graber, business manager] and give them your note for your board and tuition and I'll take your note on my salary.' My salary was \$1,500 a year and I usually figured on about \$500 to live on and took a thousand dollars' worth of notes."

Goshen's Science Hall Gets New Look

Goshen's science students saw the renovation and remodeling of Science Hall virtually completed at the beginning of the second semester, Jan. 27.

Begun nine months ago, the project includes new laboratories, two new lecture rooms, renovation and refitting of 12 professors' offices, and refinishing of walls and halls. The four-story building, erected in 1915, has had no essential modification until now.

Fees Increase

Goshen's Board of Overseers, at a meeting Jan. 24, approved an increase of \$25 per semester in room, board, and tuition fees for the 1964-65 school year. The increase is only half as much as the increases have averaged over the past eight years.

College administrators are constantly trying to hold fees down in the face of increased costs. They hope that with the modest fee increase, more generous operating expense allocations from churches, and special gifts, they will be able to operate with a balanced budget again next year.

The increase in fees brings the inclusive fees for resident students at the college to \$755-775 per semester, depending on dormitory accommodations. Nonresident full-time students will pay \$485 per semester. Students in the Seminary will pay the same tuition as last year.

Ministers Attend School

Twenty-two ministers from Indiana, Michigan, and Ohio registered Feb. 4 for the 13th school for ministers, held annually for three weeks at Goshen College Biblical Seminary. Paul M. Miller, director, expects more to register during the second and third weeks, if registration follows the pattern of earlier years.

This year Paul Erb is guest lecturer and is teaching courses on present-day missionary frontiers, ministers' concerns, and the minor prophets.

Next year the school for ministers will again be held in February, Dean-elect Ross Bender says.

Enemy Strategy

BY MELVIN STAUFFER

Wearily from the long day of ironing, Mother sat down in the large armchair near the dining room table, closed her eyes, and tried to relax. It had been such a tiring day, but now with all the children in bed. . . .

Little Diane tiptoed quietly through the dining room, stopping occasionally to see if Mother were still asleep. A feeling of dark guilt crept into her heart, for Mother had told her to go to bed. The luscious red grapes on the dining room table made her mouth water, and she stole to the place where they lay, not knowing that Mother was cautiously noting every move. Slowly picking up the largest bunch, she quietly slipped into the living room.

A sickening sensation came over her as she realized what she had done. With great effort she retraced her steps and placed them back in the bowl. As she stealthily retreated through the open door, Mother heard her say, "There, Devil, I won that argument."

Many times Satan has lured us with his subtle arguments and persuasiveness and has caused us to sin. In Eph. 6:11 we are told, "Put on the whole armour of God,

that ye may be able to stand against the wiles of the devil."

One day the children of Israel were also deceived by his craftiness. Great victories had just been theirs. They were on the mountaintop of rejoicing.

Suddenly Satan, the Master Strategist, made his move. Using the Gibeonites, who glibly professed to be fellow believers, he was able to be found on the same ground with God's people, and being befriended in a wonderful way.

How Satan must have laughed with glee that day, as God's people signed a league with the Gibeonites, promising them friendship and safety. They had been completely blinded by his wiles. Why?

The answer is found in Josh. 9:14, "And the men took of their victuals, and asked not counsel at the mouth of the Lord."

We are still being deceived and led into sin today for the same reason! Why do we proudly go ahead with those things that seem good and proper to us, and do not ask the Lord if it is right? Why does our mission endeavor fail so many times? Are we following our own ways? Can it be that we are vain and proud, unwilling to ask the Lord about our problems because we have been convinced we could handle them ourselves?

Notice the terrible price the people of God paid for failing to ask God how to act in this particular situation. For years to come, in order to keep their word, they would have to compromise with the enemy. Josh. 9:21-27.

How many young people have failed to listen to the voice of God, and have said, "I can't find a Christian companion; so I will take the one I can get?" How many dear folks have honestly said, "TV will be used discreetly in my home," only to find that they could not control it, and the programs they are now watching are a compromise with the Master Strategist?

How we ought to beware of Satan's strategy! How we ought to plead with God for guidance and deliverance each day! "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5).

Pinckney, Mich.



I do not know whether God is going to use the scourge of Russia to punish America for her godlessness and sinfulness: I am not a prophet. . . . But if by chance that punishment should come, we have a message that looks beyond it, that tells us that the end of this world is not punishment and destruction; the end is glory and the kingdom of God.

William S. LaSor, in *Great Personalities of the Old Testament* (Fleming H. Revell Co.)



Still Time to Sing

By Catharine Brandt

"I don't know why the Lord leaves me here," 80-year-old Mrs. Knapp, crippled and confined to her bed, told her pastor.

"Probably," the pastor replied, "because He isn't ready to take you. He may have work for you. He may want to hear you sing."

Mrs. Knapp stared. "Work? There's nothing I can do. I can't iron clothes or mend stockings. Sing?"

Gently the minister helped Mrs. Knapp see that just as she had given loving service to the church in her active days, so now in old age, she could still be a useful Christian, a "hymn of praise."

Gradually her dreary outlook changed to expectancy. Of course, there were days when Mrs. Knapp had too much pain to think about anything else, but other days, bedtime came before she had finished what she had planned to do. Perhaps you can try some of these ideas that put a song in her heart.

Something for Others

If you can hold a ball-point pen in your hand and paper on your lap, you can brighten the day for a lot of people. Sunday-school teachers, leaders in the church, the minister, young people who are not quite sure of their convictions, parents, the bereaved—all these will glow when they receive a short note praising them for what their lives mean to others.

Mrs. Broadman, an elderly woman, wrote a birthday note to a lively little girl in her church. "I remember how proud your parents were when they first brought you to church. I pray you will always make them proud." The child kept this letter until she was grown up. "Every time I took it out and read it, I thought how kind Mrs. Broadman was to think of me and I wanted to be good."

You can write the editor of a magazine or newspaper which is waging a worthwhile crusade, or write to a radio or TV station that deserves applause for some fine program.

Write an orphanage for the name of a child. A long-distance grandmother would brighten the life of any grade school orphan.

If there are children or teen-agers in your home, you can help with spelling, Bible memory work, or Sunday-school lessons.

The Red Cross needs donors for blood. You can't give blood, but you can cam-

paign to influence young, healthy people to give. The other day the papers carried an account of a mother-to-be who won a citation from the local Red Cross chapter because she had persuaded a dozen or more to donate blood.

Such a simple thing as reading the Bible to others may be what you can do. Mrs. Peterson, confined to a home for the aged, but blessed with fairly good eyesight, read the Bible to half a dozen other women every morning. This meant a great deal to several who could no longer see to read.

You can give away your prized possessions so that relatives and friends can use and enjoy them now while you live.

Something for God

If you still have more belongings than you need for your comfort, enlist the help of a young relative or friend. Move the things into one room. Mark them with a fair price and advertise. Give the proceeds of such a sale to the missionary program of your church.

Or you can name your church, denominational school, or favorite mission work as the beneficiary of your will or an annuity policy.

Are you a shut-in who can't sleep at night? In his poem, "The Night," Henry Vaughan calls the sleepless night "God's knocking time." The hours you lie awake can be used to pray for others. Parents of young people today especially need prayer.

With a song in your heart you can praise God to everyone who comes into your room. A verse of Scripture is a good way to begin. "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

Something for Yourself

Let the Bible be first. One modern authority says, "There are no capsule comments to compare with those of the Bible." Perhaps you have favorite verses, but why not look up some new ones? You'll have a new source of spiritual vitamins.

Think of the places you wish you had gone when you were perpendicular. New York City? Africa? The Holy Land? Ask to have books and articles on these sent to you from the library.

Subscribe to a good religious periodical—your denominational paper or some other well-known Christian magazine. For those whose hands are too crippled to flip pages,

there are mechanical page turners and ceiling projectors. For those whose eyesight is poor, there are large-type Bibles, Talking Bibles, and books on tape recorders.

If God has allowed you to live beyond the time of physical activity, be assured He yet has a purpose for you. Life can become grim when one sees nothing ahead but death. God will help you find ways and the ability to add to your day something for others, for Him, and for yourself. He'll put a song in your heart all through life, right up to the time of your home-going. The poet Helga Skogsbjerg¹ has expressed it beautifully:

"Let it be light . . .

As the ripe release of an autumn leaf

Tired of clinging . . .

As the bird's swift flight

From the quivering bough

. . . Singing!"

St. Paul, Minn.

¹ Used by permission.

Why Quiz?

There's probably no one anywhere who would be able to defend Bible quizzing for its own sake. Unless there are larger reasons than mere competition to see who's the most intelligent or which conference or congregation has the brightest Bible "stars," quizzing can hardly be justified. It may be that "more Bible knowledge" as the end could not really be a valid reason either.

But what are the reasons for having a Bible quizzing program? The people who planned the 1964 MYF Convention have said that this year's convention should seek answers to the question, "Who is this Man?" meaning, of course, Jesus Christ. With this in mind the quiz committee came up with the following purpose for quizzing: "To stimulate interest in an exposure to the Word of God that will result in a more meaningful relationship with Jesus Christ and a more faithful representation of Him in the world." It may sound rather cumbersome, but it's what we mean!

Quizzing is believed to be an effective means of getting people involved in a study of the Bible which in turn may result in knowing Jesus Christ more intimately. It is not enough to know many facts about Him. But to know the facts about Him may result in knowing Him better.

It is the hope of the quiz committee that many adult leaders of youth (pastors, advisers, Sunday-school teachers, parents) will become involved with their youth in an adventure into the Gospel of John this year. All can learn much from each other. All can be challenged together with the person of Christ as He emerges from the Scriptures in sharper detail than ever before.

Do use quizzing. Do not let it use you! —Keith Esch, Member Quiz Committee.



If I Become an Old Man

BY HAROLD W. BOYER

As Dr. E. A. Reardon grew older, he often said, "If I am to be an old man, I pray the Lord that He will make me a *sweet* old man." Whether or not one could ever consider a person of the stature and vision of Dr. Reardon an "old man" is debatable. No one who knew him would debate the fact that he was a sweet-spirited Christian gentleman of the highest order.

If I am to be an old man, there are a few things I wish for. Of course, merely wishing for them will not bring them to pass. I too must work at the task of becoming what I want to be. Certainly all of us will do well to strive to be sweet in our spirits.

I would pray the Lord today that if I am to be an old man, I might not be a *broken* old man. If I am to achieve this, I must be doing something about it while I am still vigorous. There are many things that can "break" a man: bad eating habits, bad health habits, overwork, anxiousness and worry, unresolved guilt, carnal ambition, envy, jealousy, pride. The list seems endless. Any one of many things can culminate in your becoming a broken person.

While we are younger and stronger, we are able to bear up under certain irregularities. But when we are older and weaker, those irregularities will have weakened us still more. We are apt to land on the junk pile of broken human beings to live out our remaining days in bitterness and uselessness. Now the prime of life is the time to become what we want to be. Now is the time to become what we hope for in retirement or even in eternity.

In the middle years of life, which age I possess, we think more seriously of that age when the years will demand that we take a lesser place of responsibility and we will speak with more caution. We think seriously of retirement and try to make provisions for it. The provisions we make include income, of course, but far more important is the spiritual and mental provision we make.

Will I be prepared to sense when I should step down from the larger responsibility? Will I have the good grace and the love of God in my heart sufficient to let me do it as a Christian gentleman? Will I smart under the fact that the "calls" for various meetings are less and less numerous? Will I, in bitterness, talk of being thrown on the shelf like an old used book? Will I be broken in spirit, broken in body,

broken in vision and attitude? God forbid that I should be a broken old man to live out my days in uselessness or bitterness.

If I am to be an old man, I hope I will not have to be a "broke" old man, dependent on my family, friends, or a good society. None of us know what misfortune may come. All of us are subject to sickness, hospital bills, and other reverses that can quickly wipe out our modest little savings. At the same time we must be thinking about the time when our earning power is limited or cut off completely. We must do what we can to prepare for that time and trust the Lord that we, by His wisdom and grace, will neither be broken nor broke.

Certainly I am not one to be giving financial advice to anyone. I am painfully aware of the small salaries that so many of our ministers and so many of our people receive. It is very difficult for many to find a way to save for that retirement age. Still, that age is coming and we have to face it realistically. Both ministers and churches have a responsibility for the preacher's future. The Pension Plan and Social Security seem a "must" to me. It is far better to make some sacrifices while vigorous than to be broke and then allow yourself to be broken those last years.

Another thing that I have admired about some older people is the gracious manner in which they accept age and wear it with such holy dignity. If I am to be an old man, God help me to be a gracious old man. What is more difficult than a quarrelsome, mouthy, faultfinding, suspicious, envious, jealous, old man? So far as I am concerned, I can sincerely hope that God will take me home rather than allow me to become that sort of person. If I am to be a gracious old man, I must develop that graciousness now, in the strength of my years.

If I am to be an old man, let me grow older with grace. Let me prepare myself now for whatever years God allows me. Let me look to the future, whether short or long. Let me look with anticipation and allow those years to challenge the best that is in me.

The world still has a great number of older people who are filling places of usefulness and making life better for people around them. The church I serve has many elderly people. Their vision and enthusiasm for God's church are unlimited. They are numbered with the most progressive people in the world.

Years do not have to deaden the love of a man. Years do not have to dim the vision. Use the wisdom time has given you and contribute to the future by the sound-

ness of your counsel and the sweetness of your spirit that has ripened and mellowed through many years of living.—*Vital Christianity*.

Grow Old and Like It

BY ALAN W. FARRANT

Instead of eternally trying to keep a youthful appearance, learn to grow old gracefully. In spite of all efforts to retard old age, you'll be old just the same. So face it, and enjoy it.

Magazines and newspapers have articles by the thousands, telling us how to stay young—how to act young—how to dress youthfully. Engrossed—and not always convincingly—in their "How to—" problems, many of these writers fail to make a point of WHY.

Nevertheless, their oblique promises of eternal youth disturb more readers than they help. Aging is a normal part of the life cycle. Informed members of the journalistic fraternity should be aiding instead of discouraging the belief that old age is a highly desirable time of life. Question one of those authors about it and he'll say, "But everyone wants to be young!" Well, maybe. And maybe not.

Of course no one wants to look decrepit. But the appearance of knowledge and experience—yes, and wisdom, too—that age brings is welcomed by many. Conversely, and of course inevitably, there are those who have a foolish cling-to-youth attitude which only serves to emphasize the fact that they are no longer a part of the younger set. This lack of perception is an indication of arrested development, and those practicing it would do well to make some sudden changes!

In present times old age can be as rewarding a period as any other, and it is wiser to document its delights than to suggest detours. Consider facts as they are, and admit you are getting older. Remember that buying a dress in the coed department will not give you a youthful look.

So who wants to look youthful anyhow? Not youths; they strive to appear mature, often talking and acting ridiculously as they seek to equal their elders. Now youth is of course a wonderful thing, and fortunate are those who made the most of it when they had it. But with the years come events and responsibilities; we acquired skills and techniques that graduated us from the "callow youth" stage of our development. Thus if we are normal, we *want* to look older; we *want* to show we've grown.

Unfortunately, there are too many people who believe everything they read about staying young. They've convinced themselves they just have to remain youthful, or

else they'll lose out in all the good things in life. They read such books and articles as "Why Not Be Young?" and "Young Forever." Having read such things, they then catalog old age as hideous. In a pitiful attempt to escape the inevitable, they seize upon every possible device to make themselves look younger. They study how to act and sound young, but because of the discrepancy in years, some of their would-be imitations of youthful slang sound like only so much simpering.

An extremely different but equally insidious attitude to mounting birthdays is that of the woman who says you can't stop the march of years; so why try? After the first gray hair . . . wrinkle . . . or other sign, she avoids looking in the mirror as much as possible, and her negative response results in a negative appearance. The years arrive, only to find her caring less and less about how she looks. This, too, is a foolish approach to the problem. As the years continue on, such gracelessly aging women grudgingly submit to old-age defeat. But it needn't be defeat at all!

While being young does have points in its favor, there are definite advantages for the person up in years. The young are not sufficiently wise, and lack sufficient experience, for top, responsible positions. Brains they have, and brains that often excel in the business of creating new conceptions and ideas. But only a brain "worked" by the years will produce wisdom—a mixture of knowledge, experience, and general know-how.

The popularization of geriatrics has helped many to take pride in their years. There are increasing numbers of mature people who have come to see that the philosophy of "let's stay young at all costs" is a nonsensical waste of time. Today, youthfulness is no longer so appealing as it may have been earlier in less enlightened periods. A goodly number of people realize that old age can be a richly attractive time.

The time is rapidly drawing near when writers and fashion designers who pretend old age can be avoided, or is something that doesn't exist, will have to change their approach. In this country in the next ten years or so we'll have 22 million people over 65 years of age. That's a lot of oldsters, and each year will show an increase in their numbers.

These people will be so plentiful, and they'll be so well informed, they won't put up with the idea of supposedly having to stay young. Perhaps only then will old age find its rightful place in our way of living.

In the meantime, to you who are no longer young, let this be your slogan: I'm a modern oldster!

South Pasadena, Calif.



Do not resent growing old. Many are denied the privilege.

Prayer of One Growing Older

Lord, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends in the end.

Keep my mind free from the recital of endless details—give me wings to get to the point.

Seal my lips on my aches and pains—they are increasing and love of rehearsing them is becoming sweeter as the years go by.

I dare not ask for grace enough to enjoy the tales of others, but help me to endure them with patience. I dare not ask for improved memory but for a growing humility and lessening cocksureness when my memory seems to clash with the memory of others.

Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet—I don't want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talent in all unexpected people. Give me the grace to tell them so. Amen.

—Selected.



The Sunday-school teacher was describing how Lot's wife looked back, and turned into a pillar of salt.

Little Johnny was much interested. "My mother looked back once," he explained, "while she was driving, and—and—she turned into a telephone pole!"

Religious but Unrighteous

By STANLEY C. SHENK

The northern kingdom in the time of Amos was religious but unrighteous. The people observed the religious "feasts" and attended the "solemn assemblies" (Amos 5:21). They gave "burnt offerings" and "meat offerings" and "peace offerings" (Amos 5:22). They offered praises to God with both instrumental and vocal music. Yet God told them that He despised the

formalities of their worship because of their lack of righteousness. Amos 5:21-24.

And God made it clear in Amos 5 that the unrighteousness to which He was referring was that of social injustice—overcharging the poor and thus keeping them in poverty, using bribery to deny them their rights in the courts, and engaging in "manifold transgressions" against them.

This paradox of being religious, but unrighteous, in regard to social issues, has occurred many times in history. For example, the magnificent hymn, "In the Cross of Christ I Glory," was written by a man who, it is charged, was a main figure in one of the most dastardly deeds of history—the use of British naval power in the nineteenth century to force the opium trade upon backward China. He is largely responsible for the ruined lives of thousands, if not millions, of human beings. Yet he wrote, "In the Cross of Christ I Glory."

The state church of Russia in the years just preceding the 1917 Bolshevik revolution was also an illustration of this paradox. It was a powerful church. It had an official monopoly on religion across the whole vast expanse of Russia. It built great cathedrals, trained superb choirs, and developed elaborate and beautiful worship services.

But it had no vision for the social and economic welfare of tens of millions of Russian peasants who were being oppressed and ground down by the wealthy ruling class. In fact, the church opposed social reform. An interesting side light of this is that the reformers thus fought not only the ruling class but the church as well.

And then when the men who were shouting for social reform (the Bolsheviks, the communists) finally came to power in 1917 during the Russian Revolution, they not only threw out the wealthy rulers; they also tried to throw out the church and God and Christ. This is the basic reason why Russia officially adopted atheism after 1917.

Much of our own American Christianity must also be described by the term "religious but unrighteous." Church membership totals are climbing. A massive church-building program has been under way since the end of World War II. But there still exists in our land large-scale negative attitudes toward the rights of Negroes, Puerto Rican immigrants, our second-generation Japanese-Americans, and the Spanish-American immigrants.

And the worst of it is that many who call themselves "fundamental," "Bible-believing," and "sound in theology," are the worst offenders on these points. Many such "fundamental Bible-believers" are being outclassed in friendship and a sense of fair play by communists, modernists, Roman Catholics, unbelievers, and total atheists.

Does God think of us—of you, of me—as being religious but unrighteous?

Souderton, Pa.

My Post-Furlough View of the Church

By RALPH BUCKWALTER, *missionary to Japan*

It is because of the grace of God, His amazing love and care for a lost world, that the church of Christ is planted in Japan and that missionaries are sharing in this Gospel ministry today in Japan.

In the January, 1957, *Japan Christian Quarterly* Louis Greer wrote on "The Role of Missionaries in Japanese Evangelism." After pointing out the negative side of the missionary role in Japan, he concludes with an observation which he is convinced balances out all the negative arguments.

One hundred years is a short time. We still do not know clearly what God intends for His people in Japan. How can we be anxious about results? He has not yet revealed the good things He has in store. How then can we dare be discouraged? He intends to bring this whole nation with all its millions to the foot of the cross. To that end He has not labored 100 years for nothing. The present church is the fruit of 100 years of the work of the Holy Spirit. It is the most precious thing we have. It is the pearl of great price for which the boards must sell all else in their strategy.

When we Mennonites remember that our sharing in the mission of Christ in Japan is little more than a decade, we should be able to bear witness to the Spirit's work with no less confidence and gratitude and expectation than any of our missionary co-workers.

A Second Observation

All of us want to identify with Barnabas in his response to the grace of God which he saw demonstrated in the life of the emerging church in Antioch. He rejoiced in this and encouraged the Christians to be faithful and steadfast.

Always in the back of our minds, of course, is the question, How can we missionaries today fulfill our task in proclaiming the Gospel and planting churches? How can we effectively serve in order to build up the church to fulfill her calling as a Spirit-led missionary movement? The point is not so much that missionaries be effective, at all costs, but that they let the Gospel be effective in their own lives and in the church. Are we? That is the question.

A Third Observation

Barnabas wasted no time in bringing Saul into the picture. He was guided by the Spirit in this move, for there was no other person so well equipped for this difficult and delicate job of leading a new church of Gentiles and being a bridge to the Jewish church in Jerusalem. The most amazing thing in this account, however, is the fact that just one year later this church sent out the first missionaries who "happened" to be the first leaders and teachers of the church. Already there were others

whose gifts were recognized in pastoring the flock.

This has implications for us in terms of the development of church polity, missionary mobility, and the changing role of missionaries in the church in Japan. We missionaries have grown (let the Lord judge how much) in our understanding of the function of the missionary, and yet it seems we need to be constantly sensitive to the changing situation in the church and open to further leading of the Spirit. Are we recognizing Spirit-gifts and are these gifts being put to work to really count in church planting?

Leadership in the Church

Through tutorial relation to the missionary, the winter Bible school—and in other ways leadership training—has been a vital, if not always self-conscious, part of the work of the Hokkaido Mennonite Fellowship from the beginning. Recognizing, however, the urgent need for study and planning for the future, Paul Peachey and Joe Richards made a study of seminaries and Bible schools in Japan. Their report was circulated in 1959. One of the concrete results of this study was Howard Charles's



Sunday-school teacher Hitoshi Kimura helps one of the class members with her drawing in Marvin Yoder's back yard. Drawing nature scenes is a frequently used form of recreation and education in Japan.

1963 MCC ANNUAL REPORT



UNITED NATIONS CENTRAL COMMITTEE AGENCY FOR RELIEF, SERVICE, AND MENTAL HEALTH SERVICES

IN MEMORIAM



P. C. Hiebert, 1878-1963
MCC Chairman 1920-53

1963 MENNONITE CENTRAL COMMITTEE

MENNONITE CENTRAL COMMITTEE MEMBERS: Ira J. Buckwalter, *Lancaster Mennonite Conference*; J. Winfield Fretz, *General Conference*; T. E. Friesen, *Canadian Mennonite Relief Committee*; Albert Gaeddert, *General Conference*; Andrew Gingrich, *Conservative Mennonite Conference*; Elam L. Kauffman, *Becky Amish Mennonite Church*; Clayton Keener, *Lancaster Mennonite Conference*; John E. Lapp, *Mennonite Church*; Orle O. Miller, *Executive Secretary Emeritus*; J. B. Martin, *Mennonite Church*; David P. Neufeld, *General Conference*; Fred Nighswander, *Conference of Historic Peace Churches*; C. J. Rempel, *Nonsectarian Relief Organization*; Sam J. Schmidt, *Evangelical Mennonite Brethren*; E. J. Swalm, *Brethren in Christ*; Harry D. Wenger (Arverd Wiggers, Alternate), *Church of God in Christ, Mennonite*; John Wiebe, *Mennonite Brethren*; Merlo Zimmerman, *Evangelical Mennonite Church*; associate members: Kenneth Griger, *United Missionary Church*; Tillman Habegger, *Missionary Church Association*; George J. Rempel, *Immanuel Mennonite Church*.
EXECUTIVE COMMITTEE (as of November 30, 1963): C. N. Hottegger, Jr., *Chairman, Brethren in Christ*; Robert S. Kreider, *Vice-Chairman, General Conference*; William T. Snyder, *Executive Secretary, Member at Large*; Alcee Beechy, *Assistant Secretary, Mennonite Church*; H. Ernest Bennett, *Mennonite Church*; Waldo Hiebert, *Mennonite Brethren*; J. J. Thiessen, *Canadian Mennonite Relief and Immigration Council*.

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Cover: an olive branch (reconciliation) superimposed over barbed wire (tension, hostility), designed by Robert W. Regier, photo by H. Harold Lambert. Layout consultant: John Hiebert.





Why does the MCC ministry continue?

CHAIRMAN'S MESSAGE

THE MENNONITE CENTRAL COMMITTEE'S ministry of Christian relief to the hungry and suffering in Russia was begun in 1920. Why does this ministry continue in 1964?

In 1963 half the world went hungry. Hard to believe, but true nevertheless. The World Food Congress, convened in Washington, D. C., June 4-18, 1963, reported that "the persistence of hunger and malnutrition is unacceptable morally and socially and is a threat to social and international peace, and that the elimination of hunger is a primary task of all men and women. We must strive to achieve freedom from hunger in every corner of the earth." Asia, with half the world's people, eats only one-fourth of the world's food. The United States, with one-fifteenth of the world's population, consumes one-fifth of the world's food.

Millions of refugees remain homeless. At the close of World War II, millions of European refugees were stranded away from their homelands. The refugee need has now shifted to the Middle East, Asia, and Africa. During the last twenty years 80,000,000 people have fled or been driven from their homes. The twentieth century has come to be known as the "Century of the Homeless." In the last five years a shocking number has been added to the total each year.

The suffering hope, hunger, and cry for relief, love, and service. In many areas of our broken world, medical service and nursing care are even more scarce than food. There are MCC doctors serving where there is only one physician for 200,000 people. Men suffer from hatred, strife,

race prejudice, ignorance, selfishness, and natural disasters. In our affluent American society emotional and mental illness takes a high toll. Our sick world calls for service that provides enlightenment and that fosters understanding, goodwill, peace, and brotherly kindness. The army that battles suffering is still woefully small.

The Bible clearly defines our duty. The Christian has an obligation to the hungry, the homeless, and the suffering. Duty calls for more than words. It calls for action. To deny love, service, and help to the needy is to be guilty of the neglect of Christian duty.

Plenty without compassion corrupts life. Canada and the United States have accumulated large stocks of surplus food. We live in plenty. Many of the moral problems that plague our nations are the outgrowth of our affluent society. Sodom went to ruin because of her "pride, idleness, and fullness of bread." President Rodhakrishnan of India said recently in Washington, "The painful reality of the starving millions of the world must rouse the conscience of those who are placed in better conditions. The needy have a claim on your abundance." To fail to respond to human need and suffering will corrode our consciences and corrupt our life.

FOR THE MENNONITE CENTRAL COMMITTEE

G. N. Hostetter, Jr.
Chairman



*A Paxman pours milk for Algerian boys.
MDS volunteers build homes for Hurricane Flora victims.
Teacher in Africa gives piano lesson after school hours.*

1963 HIGHLIGHTS

Disaster Service in Haiti. Nineteen sixty-three was an eventful year for the Mennonite Disaster Service units in the United States and Canada. They responded to numerous emergencies at home, but one of their biggest achievements was the sending of thirty-five men, in four teams, to Cotes de Fer and Petit Goave in southern Haiti to build homes for ninety families which were left homeless by Hurricane Flora and to help the Haitians restore some of their normal community services.

Enthusiastic Response in Yugoslavia. If Haiti was MDS's biggest effort in 1963, earthquake-torn Skopje, Yugoslavia, was the place where they were received with the greatest appreciation. The three Mennonite volunteers who helped erect prefabricated houses in one of Skopje's satellite communities during October and November were overwhelmed by the genuine friendliness with which the Yugoslavs accepted them.

Oaklawn Psychiatric Center Dedicated. The \$950,000 Oaklawn Psychiatric Center, Elkhart, Indiana, was described at its dedication in September as "the blossom, the fruit, and the works of solid religion." The speaker was Dr. Kenneth Appel, a former president of the American Psy-

chiatric Association. Dr. Appel said the center, which is one of four psychiatric institutions operated by Mennonite Mental Health Services (MMHS), is a new bulwark against many of the destructive forces in man and society.

MMHS Studies Role. Mennonite Mental Health Services, a board appointed by MCC, during the year grappled with the problem of what its evolving role should be in the mental health program. MMHS formerly administered the hospitals, but the local hospital boards have taken over more and more of this responsibility. This has made it less necessary for MMHS to function in an administrative capacity. The hospitals and MCC both feel, however, that MMHS must continue to play a leading role in the program, if not administratively, then in giving professional guidance to the hospitals, in providing a connecting link between the psychiatric centers and the Mennonite churches of the United States, and in guiding the thinking of the constituency on the subject of the Christian faith and mental health. An MMHS-appointed committee worked at this problem during 1963 and is expected to make its recommendations in 1964.

Indian Churches Organize Service Committee. The Mennonite, Brethren in Christ, and United Mis-

sionary churches of India are experiencing a growing interest in the peace teaching, voluntary service, and other ways of speaking to pressing social problems. In response to this concern they organized the Mennonite Central Committee of India. The MCC of North America was asked to affiliate with this new organization to serve in an advisory and liaison capacity. The Indian MCC's first project was to send two short-term Indian volunteers to East Pakistan to give emergency assistance to cyclone victims in the Chittagong region.

Cooperation with European Mennonites. The new relief and service agency of the German Mennonites, *Diakoniewerk der Mennoniten (DWM)*, grew significantly in 1963. It began a clothing program, processed the first trainee applicants for Europe, provided personnel for Mennonite relief and service projects in Europe and North Africa, and gave assistance to Mennonites who returned to Europe from South America. The MCC is cooperating with DWM and other European Mennonite groups.

Seminar on the Christian and War. A two-day seminar on the subject of "The Evangelical Christian and Modern War" was held at Winona Lake, Indiana, in August. Thirty-two evangelical scholars from various denominations were present at this meeting which was initiated by the Peace Section. *Christianity Today* summed up the seminar thus: "The Anabaptist and Reformed traditions remained as far apart as they were four centuries ago. On the other hand, both groups felt that they had obtained a new understanding of each other's position and a new appreciation of each other as Christian brethren."

First Trainees to Europe. In 1963, after fourteen years of operation, the Trainee Program finally became an exchange program in the real sense of the word. Sixteen Canadian and U.S. young people were the first North Americans to go to Europe to live with Mennonite families for a year under this program.

TAP: Opportunity of Century. The Teachers Abroad Program in Africa observed its first anniversary in 1963. Paul Mininger, president of Goshen College, visited most of the teachers during the summer and reported that they are "getting along well in their assignments and are making

excellent contributions to the schools in which they are serving as well as to the Christian witness of the churches in their communities. They are enthusiastic about TAP and cannot understand why more young people are not coming to help meet the tremendous need." President Mininger came back with the feeling that Africa's call for teachers is one of the greatest opportunities facing the church in this century.

Mennonites and the Race Crisis. Many North American Mennonites discovered in 1963 that the racial revolution in the United States is genuine. It became apparent during the year that the problem was one which would not be solved unless the country's citizens, especially the Christians, would face the issue clearly and respond to it in an attitude of repentance, love, and courage. The Peace Section continued to support the work of a full-time representative in the South during the year. It also placed a representative in Washington, D.C., for several weeks during the summer to assist delegations and individuals who were interested in speaking to their congressmen about civil rights and other concerns.

Record Number in Service. The number of persons serving in the MCC program stood at 623 at the close of 1963. This was the second year that the total surpassed 600. A breakdown of this figure into categories showed that there were 269 serving in overseas projects, 191 in the MMHS hospitals, and 163 in other U.S. and Canadian institutions and offices. One hundred and eighty-nine attended orientation schools at Akron, Pa., during the year.

Steady Growth in Food and Clothing Contributions. Four hundred and fifteen tons of clothing, bedding, shoes, soap, school supplies, and bandages were received by the MCC's five clothing centers during 1963. It would have taken a 14-car freight train to move all this material. Christmas bundles, too, were contributed in record numbers—37,866 of them. This was an increase of 2,000 over the previous year. More than 260,000 two-pound cans of meat, fruit, vegetables, and lard were processed for overseas distribution during the year. This was the largest amount of food contributed since 1954. The steady growth in the food and clothing given to the MCC is a tribute to the diligent work of many local sewing groups and relief committees.

SO MANY OF OUR FELLOWMEN ARE BROKEN OF MIND, SPIRIT, AND BODY. THEY ARE THE VICTIMS OF IGNORANCE, DISEASE, HATE, HUNGER, AND INTENSE FEELINGS OF INADEQUACY...

THEY CANNOT STAND ALONE



The people who receive help through the Mennonite Central Committee each year are not statistics. They are individuals with hopes and aspirations very similar to our own.

This year, to emphasize the person-to-person relationships which characterize so many of the MCC's relief, service, and peace efforts, the annual report focuses on individuals and groups who were helped during 1963. The following illustrative incidents show how MCC workers attempted to take their place beside people who needed encouragement, guidance, food, and other assistance.

The charts and graphs which are interspersed throughout the report tell how the Mennonites and Brethren in Christ of Canada and the United States supported the MCC's various activities during 1963 and the two preceding years.

Angolan Refugees Ambushed

It was in the dead of night, September 10, 1963. A party of 180 Angolans was quietly making its way to the Congo border, and to freedom. A few members of the group were soldiers. One carried a machine gun, but otherwise they were poorly armed.

Suddenly, chaos!

Portuguese soldiers, lying in ambush, threw hand grenades at the hapless Angolans.

It was the middle of the snake-like line of fleeing

refugees which was attacked. The people in front scrambled out of danger and made it safely to the Congo border. The tailenders quickly returned the way they had come. No one knows what happened to the people in the middle.

The eighty people who got through were a pathetic lot. Most of the children in the group were suffering from malnutrition; some were in such poor health that they had to be hospitalized.

Among the eighty were two brothers, Eduardo, 9, and Manuel, 4. When the members of the party scattered during the ambush, the two boys found themselves alone. They walked for many hours through the long bush grass. Eduardo carried little Manuel much of the way. Finally, after much walking, stumbling, and searching, they reached safety.

Fortunately, someone was there to help the two boys and the many other Angolan refugees who were streaming into the Congo. The Congo Protestant Relief Agency, of which the Mennonite Central Committee is a member, stood ready to help. They shipped in food, clothing, and other materials to assist them in getting re-established in their new country.

Harvest of Orphans

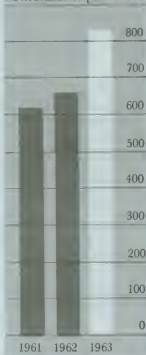
One of the bitterest results of the Korean War has been the harvest of orphans and abandoned



*Clothing, Bedding,
And Other Supplies
Contributed*

*(Not including
Gov't Surplus)*

Thousands of pounds 900



An Algerian lad stands shivering in the cold with only a tattered blanket with only a tattered blanket to keep him warm.

babies which it has left behind. In the vicinity of Pusan, alone, there are ninety orphanages, each of which cares for an average of 110 children under 15 years of age. The number of abandoned babies increased during 1963 as the cost of living climbed. An average of twelve children a day were brought into one Korean home for abandoned children during the early part of 1963.

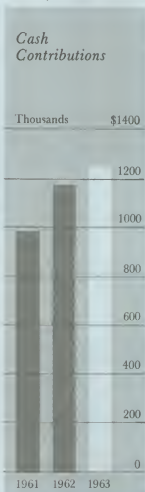
In 1962 the MCC saw the need for a program which would enable poor families to keep their children. This resulted in the establishment of the Family-Child Assistance Plan, which provides school tuition for a child and cash for the family to buy urgently needed food and clothing.

The family-child program, however, did nothing for the children who already were in orphanages. To partially meet this need, a trained MCC worker began child-care training courses for orphanage staff members. The first three-month course began in March, 1963. Twenty-eight trainees from various orphanages in Taegu graduated from the government - approved course in June.

A second course, this time exclusively for orphanage housemothers, was begun in October.

Helen Tieszen, director of the training program, summed up the benefits of the first course in these words: "Many of the trainees who were already doing good work in their orphanages gained a deeper insight into their roles and what they might do for the children. A few of them changed astonishingly in their attitude towards the children in their care."

The foregoing is a new project. It shows how MCC volunteers are seeking creative ways of speaking to pressing social problems.



Migrant Mother Learns to Sew

Mrs. H. is a migrant woman. She has five children, ranging in age from eight years to seven months. Last summer, while working in the state of New York, she was introduced to a summer service worker. The volunteer listened attentively as she told of her long-felt desire to learn how to sew.

The worker recognized this as an opportunity to be of real service to this woman and her family. The lessons began the next day. The facilities in the camp for cutting and sewing were primitive, but by the end of the first lesson a new dress for the baby was well under way. Before the first dress was finished, Mrs. H. began on a second project, to test the things she had learned.

Field work prevented her from accomplishing much more during the rest of the summer, but she was looking forward eagerly to the fall and winter when she would be able to make use of her new skill to sew some of the clothes for her growing family.

Indian Churches Study Peace Issue

When the armies of Communist China invaded India in 1962, the Mennonite and Brethren in Christ churches of India abruptly came face to face with the problem of the Christian attitude toward participation in war. They had been interested in this question prior to the invasion, but it became an urgent problem when the war began.

One of the churches' first responses was to begin plans for the production of peace literature in the Hindi language. P. J. Malagar, executive secretary of MCC (India), was later made available to work on peace interests for all the Mennonite and Brethren in Christ groups in India.

The Indian churches needed help. They requested the Peace Section to assist them financially and to send a short-term resource person to their country to more actively "promote the biblical teaching of peace."

The Peace Section responded by sending them a \$1,000 contribution for literature and by making plans to send a peace missionary in 1964.

The younger churches need our support and guidance. Members of the world-wide brotherhood need to stand together during these times of rapid change, so that they can better understand each other and the situations in which they are living.

Standard Oil Co., New Jersey

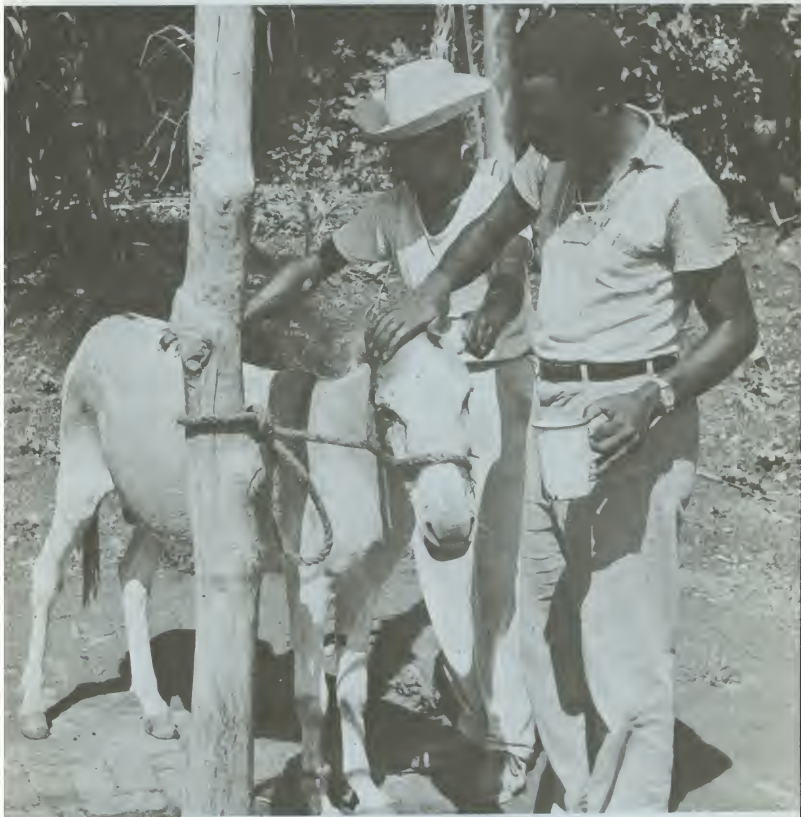


Two Indonesian girls eagerly study their school lessons. The MCC sponsorship program is helping children in Korea, Jordan, Hong Kong, India, and Indonesia to get their education.

*Number of
Children Supported
Under Sponsorship
Program*



Monestine St. Pierre, an MCC-supported veterinarian in Haiti, treats a donkey which a farmer has brought to him.



Veterinarian Services

Monestine St. Pierre, formerly a watchman at the MCC-operated hospital at Grande Riviere du Nord, Haiti, is now the community's busy veterinarian. The MCC unit at Grande Riviere sent him to Hospital Albert Schweitzer in April, 1963, for a six-week veterinarian course.

After the course, Monestine returned to his home community and held clinics three days a week. He and Arlin Hunsberger, MCC director, went to all the churches in the vicinity and requested the ministers to announce the new service to their members.

Monestine was flooded with work. After six weeks of operation, he had to change to daily clinics.

A minimum charge is made for his services, but the owner's ability to pay is taken into consideration.

This venture is attractive for two reasons: (1) it provided Grande Riviere with a much needed service, and (2) it enabled a man to become established in a trade.

Baby Nursed Back to Health

Juanita Mendoza is a pretty little Bolivian baby. She lives in a small mud hut with her parents and a number of their relatives. Juanita was not as strong as most children. She could not stand up at a year. Her father and mother were too poor to give her the right kind of food. Often they had no food at all.

At fifteen months Juanita got sick. Mrs. Mendoza tried all the cures she knew, but none of them worked. The poor mother did not know what to do. The doctor and the hospital were far away. And even if they did take Juanita to the hospital, they had no money for medicine. The little girl's condition grew progressively worse.

Then it occurred to the mother that the nurses at the nearby Mennonite colony might be able to help. She took Juanita there and the nurses promised that they would do what they could. At first the little girl had to get all her food and medicine by needle. She didn't like this, but she was too weak to cry. Slowly, day by day, Juanita improved. Finally, she was well enough to be taken home. It will be a long time, however, before she is strong enough to walk.

Perhaps Juanita will grow up to be like her mother, who cannot read or even write her own name. But maybe some things will have changed by the time she reaches womanhood.

Christmas in the Desert

Three villages lie huddled in a dry river bed on the windswept desert of eastern Algeria. The 2,300 inhabitants live in caves dug into the banks of the river. During the civil war they lost all their sheep. Now they have no resources of any kind except what is given to them in distributions.

Christmas bundles were distributed to the children in these villages early in 1963. Alvin Friesen, director of the MCC program in Algeria, describes the event: "I will never forget the sight. About half an hour before we were to begin the distribution, 300 children came up out of the ground from all directions and walked toward our truck. They seated themselves on the ground, girls separate from the boys, and there waited patiently for their bundles.

"It was a real privilege to give these bundles to each child in these villages and then to see them take off their old rags and put on a neat new dress or a pair of pants and shirt."

Many people regard Christmas bundles as one of the most significant parts of the MCC program. One family in Pennsylvania prepares as many as sixty bundles a year.

Occasionally, bundles do present problems, especially when they are distributed to children who ordinarily would never receive clothes of such high quality. Not infrequently the value of a bundle which a child receives is greater than the sum which the father earns in several weeks of hard labor.

Most often, Christmas bundle distributions are the highlight of the MCC worker's term of service. One volunteer wrote: "The distribution of Christ-

Christmas Bundles Contributed



mas bundles is perhaps the greatest pleasure which comes to a relief worker. Nowhere else is the joy which a gift brings quite as apparent. The glow which one sees in the eyes of a child who receives a bundle is something which reaches into the heart."

Boy Dreams of Being a Doctor

Shadrack Kaudambi is one of 67 boys in Form I at Livingstone College, which is located on the western border of Tanganyika, at Kigoma.

Shadrack's home is in a village 250 miles away. His father used to farm, but he is retired now. An older brother, a teacher, is supporting the family. His oldest sister completed Form VI two years ago. This is an accomplishment achieved by relatively few African girls. Another sister is in primary school. The children in this family are more fortunate than most Tanganyikans.

When Shadrack is asked what occupation he wants to enter, his face lights up as he answers: a doctor. His dream is to help his fellow countrymen conquer one of Tanganyika's most dreaded enemies, disease. There are many years of school ahead for him if he wants to achieve his goal, but if he retains his present determination, his dream will come true.

Two Mennonite teachers are on the staff at Livingstone College. They see teaching as one of the most vital services they can render to Africa during its present period of development. It is estimated that African secondary schools will need 7,000 expatriate teachers during the next ten years.

Sunday School at Junior Village

"What is God?"

"Where is He?"

"Can He see us?"

These are some of the questions popped at the Voluntary Service workers who conduct a Sunday school program at Junior Village, Washington, D. C.

Junior Village is a temporary home for over 700 children, mostly Negro, between the ages of six months and eighteen years. A unit of nine VSers is serving in this institution. When they discovered recently that the four and five-year olds were not receiving any religious instruction Sunday mornings, they decided to have a thirty-minute Sunday school in two of the cottages.

The Sunday school begins with a fifteen-minute assembly. During this period the children sing and listen to Bible stories. Then each of the teachers takes ten children into a classroom for an additional fifteen minutes of singing, coloring, learning Bible verses, and listening to stories.

The unit members are enthusiastic about the Sunday school. One of them summed it up this way: "We find the children eager to learn about Jesus. Some of them ask us each day if we'll have Sunday school again. We are glad for the opportunity of teaching and witnessing to these young souls."

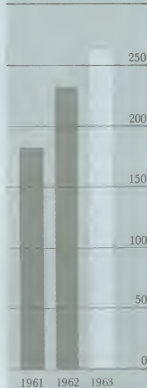
Can we let Eduardo, Juanita, Shadrack, and Mrs. H. stand alone? No! All that is good within us cries out that they must be helped.

The foregoing are nine illustrations of where the Mennonite Central Committee tried to take its place beside the people, near and far, young and old, who needed the supporting arm of a friend or brother. The important ingredient in almost every case was the MCC volunteer whose presence and Christian concern gave the act of love a personal touch. This was service "in the name of Christ." There are many, unfortunately, who will stand alone.

Meat, Vegetables, Fruit, and Lard Contributed

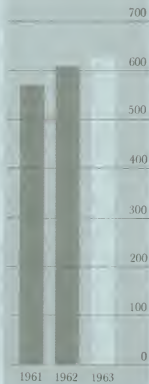
(Two-pound cans)

Thousands of cans 300





*Personnel
In Service
(Including mental
hospitals and Menn
Travel Service)*



*A Paxman demonstrates the
use of fertilizers to farmers
in India.*

SUMMARY OF 1963 FOREIGN ACTIVITY

| COUNTRY | No. of Workers | Total | Cash | Material Aid Total | Clothing ¹ | Food ¹ | Gov't. Surplus ¹ | Special Projects ² |
|---------------------------------|----------------|----------------|----------------|--------------------|-----------------------|-------------------|-----------------------------|-------------------------------|
| Algeria | 22 | \$ 327,779.27 | \$ 27,011.92 | \$ 300,767.35 | \$237,336.00 | \$ 25,130.60 | \$ — | \$ 38,300.75 |
| Argentina | — | 1,008.59* | 1,008.59* | — | — | — | — | — |
| Austria | 2 | 8,488.87 | 8,488.87 | — | — | — | — | — |
| Bolivia | 11 | 14,783.40 | 14,675.40 | 108.00 | — | — | — | 108.00 |
| Brazil | 2 | 1,180.24 | 1,180.24 | — | — | — | — | — |
| British Honduras | — | 1,986.47 | 1,721.97 | 264.50 | — | 170.00 | — | 94.50 |
| Burundi | 5 | 2,136.60 | 2,136.60 | — | — | — | — | — |
| Congo | 36 | 144,515.11 | 41,511.01 | 103,004.10 | 42,194.50 | 37,492.60 | — | 23,317.00 |
| Cuba | — | 854.82 | 854.82 | — | — | — | — | — |
| Dominican Republic ⁴ | 2 | 367.19 | 367.19 | — | — | — | — | — |
| England | 1 | — | — | — | — | — | — | — |
| France | 4 | — | — | — | — | — | — | — |
| Germany ³ | 12 | 43,247.01 | 40,839.51 | 2,407.50 | 2,182.50 | — | — | 225.00 |
| Greece | 10 | 34,128.17 | 25,161.92 | 8,966.25 | — | 8,925.00 | — | 41.25 |
| Haiti ⁴ | 21 | 82,059.02 | 55,780.37 | 26,278.65 | 1,267.50 | 8,090.45 | 2,100.00 | 14,820.70 |
| Holland | 5 | 5,308.76 | 5,308.76 | — | — | — | — | — |
| Hong Kong | 4 | 265,815.37 | 44,793.75 | 221,021.62 | 73,710.50 | 57,566.67 | — | 89,744.45 |
| India | 7 | 38,315.23 | 31,145.73 | 7,169.50 | 1,877.00 | — | — | 5,292.50 |
| Indonesia | 20 | 75,428.15 | 52,806.08 | 22,622.07 | 328.50 | 12,549.15 | — | 9,744.42 |
| Israel | 2 | 5,070.70 | 5,070.70 | — | — | — | — | — |
| Japan | — | 4,365.50 | 4,365.50 | — | — | — | — | — |
| Jordan | 13 | 442,557.08 | 81,120.34 | 361,436.74 | 193,262.50 | 14,720.90 | 115,662.34 | 37,791.00 |
| Kenya | 12 | 27,936.60 | 27,936.60 | — | — | — | — | — |
| Korea | 11 | 271,766.40 | 69,613.65 | 202,152.75 | 86,403.00 | 39,732.35 | 26,025.30 | 49,992.10 |
| Lebanon | 2 | — | — | — | — | — | — | — |
| Liberia | — | 4.58* | 4.58* | — | — | — | — | — |
| Mexico ⁴ | 5 | 8,883.34 | 8,883.34 | — | — | — | — | — |
| Morocco | 2 | 8,259.77 | 8,259.77 | — | — | — | — | — |
| Nepal | 3 | 4,002.65 | 4,002.65 | — | — | — | — | — |
| Nigeria | 9 | 9,092.63 | 8,347.63 | 745.00 | — | — | — | 745.00 |
| Northern Rhodesia | 3 | 7,912.79 | 7,912.79 | — | — | — | — | — |
| Nyasaland | 2 | 5,093.59 | 5,093.59 | — | — | — | — | — |
| Paraguay | 17 | 259,154.45 | 221,437.79* | 37,716.66 | 1,859.50 | — | 19,776.64 | 16,080.52 |
| Peru | — | 598.54 | 598.54 | — | — | — | — | — |
| Switzerland ⁵ | 5 | 2,646.16 | 2,646.16 | — | — | — | — | — |
| Taiwan | — | 55,617.56 | — | 55,617.56 | 994.00 | 26,468.10 | — | 28,155.46 |
| Tanganyika | 8 | 19,207.79 | 19,207.79 | — | — | — | — | — |
| Thailand | — | 3,331.60 | 3,331.60 | — | — | — | — | — |
| Uruguay | 2 | 837.86 | 837.86 | — | — | — | — | — |
| Vietnam | 6 | 277,394.79 | 15,540.72 | 261,854.07 | 67,557.50 | 43,056.00 | 112,016.11 | 39,224.46 |
| West Pakistan | 3 | 2,559.64 | 2,559.64 | — | — | — | — | — |
| Yugoslavia | — | 2,755.81 | 2,755.81 | — | — | — | — | — |
| Indirect Expense | — | 123,980.73 | 123,980.73 | — | — | — | — | — |
| Administrative Expense | — | 166,936.48 | 166,936.48 | — | — | — | — | — |
| Loan Repayments & Interest | — | 25,067.66 | 25,067.66 | — | — | — | — | — |
| TOTALS | 269 | \$2,780,410.63 | \$1,168,278.31 | \$1,612,132.32 | \$708,973.00 | \$273,901.82 | \$275,580.39 | \$353,677.11 |

*Indicates credit

¹Conservative market value

²Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap

³The cash item of \$40,839.51 includes administrative costs for the entire Europe-North Africa program, nonreimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

⁴Administered by Voluntary Service.

⁵Includes MCC's cooperative share in the Agape-Verlag publishing program.

⁶Includes \$109,619.20 in expenses incurred during past years which were written off in 1963.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Foreign Relief and Services, and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.



OAKLAWN PSYCHIATRIC CENTER, Elkhart, Indiana, a day-care hospital, opened its doors in February, 1963. During its first nine months of operation it accepted 415 outpatients for treatment.

The three other MMHS hospitals—Brook Lane Farm Hospital, Prairie View Hospital, and Kings View Hospital—admitted 810 inpatients during the year and had a total of nearly 10,000 outpatient treatments, interviews, and visits. They also provided 881 days of day-care services. Prairie View Hospital, Newton, Kansas, expanded its services to the community during the year by contracting with the county commissioners to provide mental health services for the citizens of Harvey County.

FINANCIAL SUMMARY

For the Year Ended November 30, 1963

WE RECEIVED

| | | |
|---|----------------|----------------|
| Gifts of Cash | \$1,256,497.06 | |
| Gifts of clothing, bedding, food, supplies, etc., from churches and individuals | 1,344,276.93 | |
| From the governments of U.S. and Canada | 275,580.39 | |
| Receipts of the four mental hospitals and Ailsa Craig Boys Farm | 1,432,569.80 | |
| Other income (Note 1) | 358,361.24 | \$4,667,285.42 |

WE SPENT

| | | |
|---|----------------|----------------|
| Foreign Relief and Services | \$2,716,978.26 | |
| Voluntary Service | 180,665.65 | |
| Peace Section | 54,549.49 | |
| Mennonite Disaster Service | 8,417.50 | |
| Mennonite Mental Health Services | 26,077.34 | |
| Mental hospitals and Ailsa Craig Boys Farm operations | 1,351,491.25 | |
| Other expenditures (Note 2) | 68,525.40 | \$4,406,704.89 |
| Excess of receipts over expenditures | | \$260,580.53 |
| Funds held for specific purposes | | \$266,854.04 |
| Available fund deficits December 1, 1962 | | \$109,622.85 |
| Available fund deficits November 30, 1963 | | \$115,896.36 |

Note 1: Material aid repayments, trainee repayments, teacher abroad salaries, Voluntary Service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation as well as headquarters housekeeping and housing expenses are included in this amount.



Support Generously the Total Relief and Service Program Through Your Regular Relief and Service Offerings

THE MENNONITE CHURCH PARTICIPATES IN THE MENNONITE CENTRAL COMMITTEE OUTREACH THROUGH THE RELIEF AND SERVICE COMMITTEE OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES. 1711 PRAIRIE STREET, ELKHART, INDIANA



Pastors of the Japan Mennonite Church meet to discuss church extension. Facing camera (l. to r.) are Ishimoto San, acting pastor of the Ashoro church and Kaneko San, Bible course instructor of the Mennonite Hour. With backs to the camera (l. to r.) are Kano San, acting pastor at Kamishihoro and R. Hotano San, conference chairman.

teaching mission to Japan and the subsequent leadership training program. Leadership training is an extremely important question.

Priorities in Mission

What should be the relation between Christian nurture (leadership training) and evangelism? McGavran in *How Churches Grow* says, "In order to do both (perfecting and discipling) the church must deliberately emphasize discipling." In other words, both Christian nurture and evangelism are essential in the church's mission but evangelism has priority.

The church leaders and you missionaries who have "stayed by the stuff" this year are saying we must push evangelism. The formation of the evangelism team last summer is one evidence that the church shares this vision and is taking the initiative. A certain Japanese brother put it this way, "We must have deep Bible study with warm evangelistic fervor." Who would not say "Amen" to that? Certainly this is a genuine movement of the Spirit among us calling the church to her primary task of witness to the ends of the earth.

This vision needs to be encouraged and deepened. I have a feeling the Japanese Christians will become examples to us missionaries in this. At least I have already been warmed and challenged by our Japanese brethren since returning to Hokkaido. When I asked one brother what he hoped or expected of me as a missionary co-worker, he replied that he hoped I would work the way I did when I first came to Japan. His reply startled me and I immediately asked myself, "What did I have then that I don't have now? Have I lost something precious?" Maybe that was the wrong question, but knowing my brother's concern for evangelism I think what he meant was that he hoped for a spirit of freshness and holy enthusiasm, an attitude of hopeful optimism and concentration on the primary task of evangelism.

Nature of the Missionary Task

In January, 1959, Paul Peachey presented a paper to the All-Mennonite Missionary Fellowship meeting in Osaka, "Some Tentative Impressions Regarding the Christian Church in Japan." Noting the effort of postwar missions to "get the Gospel out" by using every technological means possible, he says, "My contact with individual Japanese leads me to believe that the real issue is the question of the *meaning of the faith*, rather than the lack of factual dissemination, which hinders the growth of the Gospel in Japan."

We need to ask ourselves whether we as missionaries are so demonstrating the meaning of the Gospel in our daily lives, in use of time, in interpersonal relationships, in bearing the fruit of the Spirit in character and attitude, that even unbelievers are being confronted by Christ.

On another level we need to come to grips with the question of our role as missionaries. We recognize that it is changing, but what is the nature of this change? What does it mean practically? Does it mean self-limitation regarding involvement in church administration and details of church life in local congregations? If so, does this mean any less involvement in the actual life of the church in mutual burden bearing, in mutual discipline and exhortation? (What should the itinerant missionary do about his church membership when he is serving a group of churches?)

Does it mean more missionaries in specialized work or should the warning signal be raised here against what might turn out to be "missionary projects" which keep people busy but don't really build the church?



Young Christians fellowship around the table following a morning worship service at Nakashibetsu.

Does it mean that the mission and missionaries should be subject to the younger church and work only under its direction? Or does the broader church experience of recent years and our own point in a different direction, e.g., more involvement and sharing in planning and policy-making in the church? What about the matter of mission subsidy and the question of mobility of missionaries? When has a missionary stayed too long in one place or not long enough?

I believe we are beginning to find answers to some of these questions, but we must keep working at them and test the direction which we are finding as a result of study, experimentation, and, I trust, through waiting on the Lord in hope and with gratitude for what He will yet do among us by His grace.

Another area of concern is the perennial one of the standard of living of the missionary in relation to his Japanese co-workers. I don't know what we should do about this as missionaries, but I feel that we need to do more than simply talk about the problem and then go on as always.

With the self-supporting English teaching program isn't there a good opportunity for practical experimentation in this area? We are aware of the requirement on our part to make a success of this project in self-support by helping the two couples secure the maximum income. At the same time a wonderful opportunity has presented itself for a creative experiment.

The question remains for all of us: What are the practical Christian solutions to this problem which will break the deadlock of simply maintaining a "healthy tension" with the *status quo*?

Concluding Note

In all our question asking and study we need to avoid the pitfall of the "problem complex." We can be so concerned with problems that we forget to be thankful and let joy overflow. In the words of co-worker Verney Unruh: "We must not forget that God's primary method of extending His kingdom is still faithful men and women. . . . Nothing will ever take the place of a radiant Christian testimony lived out in the daily experiences of life" ("New Ways for Missions," in *The Mennonite*, April 30, 1963). McGavran in *How Churches Grow* says, "Back of every method will be found a man who shares Christ's passion for the redemption of men."

Is the Spirit's message to the church at Ephesus His message to us today? You have abandoned the love you had at first. Wherein I am convicted I must repent.

Is the Spirit's message to the church at Philadelphia His message to us today? "I have set before you an open door, which no one is able to shut . . ." (Rev. 3:8, RSV).

May God give us ears to hear what the Spirit is saying to the church, to us, today.

*A 24-year-old leper
finds Christ.*

*Missionaries question how to share
Christ in the best way.*

A Man to Whom the Lord Spoke

By LEVI RAJAIYAH, as told to John A. Friesen

God moves in many wonderful ways. As the heavens above and the sea and deep parts of the earth all declare the wonderful touch of a great God, so it was none other than the hand of the Lord upon me when on Aug. 27, I, Levi Rajaiyah, arrived at Shantipur and was admitted to the leprosy hospital as a resident patient. I registered as Ramlu Rajaiyah, Case No. 68/62, which means that I was the 68th patient admitted in 1962; I was 24 and truly much in need. Leprosy had taken a firm hold on me so that I was suffering badly from reactions. Inwardly I was like one without an anchor looking for something to hold on to.

Among the patients at Shantipur I was pleased to discover two other young men who came from my language area. One was a non-Christian and one happened to be a Christian but he had a non-Christian name. I had had some contact with Christian people back home in my Telegu-speaking community. Being of a somewhat fiery temperament I succeeded in tearing up and burning a portion of Scripture that came to my hands on one occasion. The Christian message seemed very irrelevant to me at that time, but not too long after this affair I became aware of patches of shiny skin on my body and became increasingly suspicious that this could mean only one thing—"Ramlu, you are a leper!"

There is a great deal of leprosy in my home community and I was able to take treatment in my village. However, I was not satisfied with the progress I was making and I determined to see if I could not find admission to some leprosarium. It was thus that I came to Shantipur, my heart opened to Christ who I now began to feel might have something for me after all.

It was the Lord's gift to me that He introduced me to another fellow countryman by the name of Raghunath who spoke my language and had come to faith in Christ some years ago. He shared his Bible with me and together we talked in simple terms about what becoming a Christian meant. One day the Lord spoke to me through the promise of Matt. 7:7. "Ask, and it shall be given you; seek, and ye shall find; knock,

and it shall be opened unto you." It seemed to me a tremendous offer and one that was directed to my unsettled heart. Then one day I was reading in Luke 5, the story of the call of Levi. "He went forth, and saw a publican, named Levi . . . and he said unto him, Follow me. And he left all, rose up, and followed him" (Luke 5:27, 28).

I said, "Lord, you are not talking to any one but me. I will leave all to follow you!" I had been seeking opportunity to talk to the pastor but somehow felt shy. But now one day shortly after, I found him walking home from morning prayers alone, and so I ran to catch up with him to tell him this decision of my heart. I also asked him if I couldn't adopt a new name. When he asked me whether I had a name I liked, I at once told him "Levi," for it seemed to me that this Bible example was truly what I wanted to do. My heart truly filled with joy. The pastor and others told me they could see from my face that I had found something worth while. This was of course for them to see, but I really felt myself that I was a new man in Christ. It seemed to me that I should tell everyone.

On Feb. 24, 1963, I was baptized and received into full membership in the body of Christ. This was a very happy day for me and perhaps a very unusual one. There were two of us. I was a young man of 24 and beside me stood the superintendent's son, an American boy of 12. How wonderful that Christ is able to make all people one in His church!

The Lord has been good to my body also. The disease is receding quite rapidly, and so far I am not suffering from any deformities. It is my prayer that, when it may be possible for me to be discharged, I may find a more permanent way to express my faith in some form of service to my fellow men.

You'll reduce family friction to a fraction if you ask for at least twice as much advice as you volunteer.—Oren Arnold, in *Home Life*.

Missions Today

The Church's Threefold Task

By J. D. GRABER

Worship, nurture, and evangelism—this is the threefold task of the church. Neither one or two of these alone makes a balanced program. In fact, they are so interrelated that it is not possible to have one or two of them without having all three.

Worship is the primary function of a church. True worship is spontaneous. Like love, it does not ask why. Nor does it calculate benefits to be derived. There are benefits that can be cataloged, to be sure—many rich rewards, but if we worship in order to receive these benefits, we make merchandise of holy things. It is like selling love. If it is sold, it is no longer love. Worship, like love, is a pure and spontaneous response of the believing and trusting heart to the glorious and living God.

Faith needs to be passed on to our children. This is the nurture task of the church. This has to be done over in every generation. For this reason nurture programs, nurture materials, skillful, trained, and dedicated teachers, meaningful worship experiences for the young—all these become an important part of a church's concern. A church neglects this aspect of the task to her own peril.

Worship and nurture produce evangelism. If they do not produce this result, they cannot be true. To worship Christ means no less than to identify ourselves fully with His nature and purpose. To be identified with Christ can never mean less than to be identified with His purpose, and His purpose is always redemptive.

Nurture means teaching and applying God's Word. This has an ethical as well as a missionary dimension, but the missionary dimension is primary. The entire Bible is the story of God's redemptive activity. This is the key that unlocks the meaning of the Scriptures. God is seeking lost man—seeking to bring estranged man back into a living relationship. If this central element is missed, the meaning of the Bible simply does not come clear.

Let the church be the church. If she is true to her nature, if the living Christ is in the midst of His church, she will worship, will pass on the faith to the oncoming generation, and will be naturally and seriously engaged in evangelism.

Elkhart, Ind.



MISSION NEWS

VS-ers Help Develop Communities in Northern Alberta

Promoting "Indian Arts," initiating poultry-raising and market-gardening projects, offering improved medical services, and creating markets for jams and canoes are part of the ministry that 18 VS-ers and 20 ex-VS-ers are performing in five communities in northern Alberta.

At Calling Lake, the base of operations, Area Director Isaac Glick has an "Indian Arts" project under way. This involves supervising the production of leather products, such as moccasins, jackets, and gloves, for commercial sale. Bro. Glick hopes to set up official community co-operatives so that this native talent can be efficiently utilized.

At Anzac and Calling Lake, VS-ers are teaching community people improved agricultural methods in order to provide fruits and vegetables for Edmonton's city markets. Berries are being converted to jam for use in gift packaging and practical use. The all-weather road to Edmonton and the railroad now make marketing possible.

A broiler-raising project has proved somewhat successful at Marlboro. Five hundred chickens were dressed and sold this past Christmas, which gave community people some additional income.

Next on the agenda is the acquiring and converting of an old planing mill at nearby Imperial Mills to raise 18,000 laying chickens. After the chickens are 18 weeks old, families will purchase small amounts to begin a business enterprise for themselves.

A kindergarten program has also been set up at Marlboro with Doris Lauterbach serving as teacher. The primary purpose of the school is to prepare preschool Indian children to enter public school so that they can compete with the white children who have had more normal home situations and educational opportunities. Bill Lauterbach teaches the lower grades in a one-room schoolhouse there.



Isaac Glick checks the oil of the new Cesna 180 before taking off from the dock at Anzac, Alta.



A group of boys pose in front of their host headquarters at Anzac.

Last year the old pool hall of Marlboro was purchased and is now being converted into a youth center as a base of operation for the various club programs and other community efforts.

At Sandy Lake, one of the local men has been building canoes for sale in Edmonton and attempts are being made to help him refine the canoes so that they will be more marketable.

The Northland School Division has requested volunteers for care of the Cree Indian children who attend school and live in the dormitory at Anzac. However, because a new vocational training school has been placed at McMurray, twenty miles north of Anzac, it has been decided by NSD that the dormitory will be moved to McMurray next year.

Dr. John Rutt, now serving his internship at Lancaster (Pa.) General Hospital, will be moving to northern Alberta this coming summer to begin a mobile medical program. It is hoped that Dr. Rutt can be located in one of the communities and then be available to many other communities on a regular schedule basis.

Nurses in the VS locations now number three. Marianne Roth serves at Calling Lake, Chipewyan Lakes, and other outlying areas. Ruth Rittenhouse (Mrs. Abram) just began serving at Anzac. Winifred Lehman (Mrs. Aaron) gives her health services at Sandy Lake.

Concerning the contribution of the VS-ers, Associate Director of VS Don McCammon says, "Most of the volunteers have been helped in their vision of the needs of the world and in their responsibility as Christians to share their material and spiritual heritages with the people they serve."

"They have given a personal witness to many of the government persons with whom they have worked and there continues to be opportunity to share Christ with these as well as the community people."

VS-ers are also giving a spiritual ministry to the people through Sunday school and fellowship meetings. Opposition is often quite strong from leaders of the Catholic Church.

A filmstrip on northern Alberta is currently being planned and will be released in the near future.

VS Retreat

A VS retreat is to be held at the Rocky

Your Treasurer Reports

Mennonite Central Committee and the Relief and Service office of our General Mission Board have worked out with the Christian Rural Overseas Program (CROP) a way in which our members can participate in local CROP drives and at the same time support our Mennonite overseas relief efforts.

The arrangement, announced some months ago, encouraged our people to designate their contributions for Mennonite Central Committee and to indicate the name of their congregation or conference. This was to be done by the solicitor who was to write it on the donation card and the receipt. The funds designated for MCC were to be forwarded by CROP, but the receipts are needed by our agencies to work through the arrangement and to give credit to the respective congregations for their gifts.

These CROP receipts with the MCC designation and other information on them were to be turned in to the proper congregational officer (treasurer, pastor, etc.) who in turn was to forward them to us. Since our financial activities are brought to a close on March 31, we are requesting that these stubs or receipts from CROP donation forms with the designation completed by the solicitor be sent in to us by March 15, if at all possible. Send your receipts to Ray Horst, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

May we hear from your congregation with this material if it hasn't yet been sent in. We are grateful for the interest of our Mennonite people in foreign relief. May God use these gifts to meet human need around the world.

—H. Ernest Bennett.

Mountain Mennonite Camp at Divide, Colo., June 22, 23. The retreat is scheduled to convene immediately after the General Mission Board meeting at La Junta, Colo.

It is planned primarily for the VS units west of the Mississippi River, excluding the distant units at Portland, Oreg., Mexico, and Alberta. A similar retreat is being planned for the East this coming fall.

I-W Workshop

A workshop for I-W sponsors will be held at Camp Hebron, Halifax, Pa., March 5-7.

Theme for the three-day meeting is "The Ministry of Jesus." Discussions will be broken into sub-topics, such as "The Ministry of Jesus in Self-understanding," "... in Commitment," "... to the Uninterested," and "... to the Reactionary." David Thomas, pastor of the New Danville Mennonite Church, Lancaster, Pa., will serve as discussion leader.

The workshop is sponsored by the I-W Co-ordinating Board in co-operation with the various church groups.

Russian Baptists to Visit Churches

The Mennonite Central Committee, at its annual meeting in Chicago, Jan. 17, 18, voted to invite a delegation of three or four Russian Baptist leaders to visit North American Mennonite churches in 1964.

The invitation is being extended primarily to give the North American Mennonites an opportunity to fellowship with Christians from the Soviet Union and to discuss Biblical discipleship and peace. It is also hoped that the visit will result in a growing understanding between the two groups. Hundreds of Mennonites still in Russia have affiliated themselves with the Baptist Church.

Plans for the visit are being worked out by the MCC executive committee and the Peace Section, in co-operation with the Baptist World Alliance.

New Draft Procedures

A recent order issued by Selective Service states that "a physical and mental examination be given to Selective Service registrants as soon as possible following their eighteenth birthday."

Orders have already gone out that registrants should be classified immediately so that the examination of 18-year-olds can begin July 1, 1964. This order applies to conscientious objectors also. All 18-year-old men in I-A, I-AO, and I-O and not married will be given the physical and mental exams.

This does not mean they will be ordered to work immediately. The move is simply part of the effort to better utilize the manpower resources of the country.

Urban Training Center

An interdenominational effort to meet the challenge of the city is finding expression in Chicago in the development of the Urban Training Center for Christian Mission.

Conceived as a concern of urban church leaders several years ago, the center is to serve as a training function for pastors and laymen involved in church work in the city.

Dr. C. Kilmer Myers has been secured as the director of the center. Dr. Myers has served urban parishes, the latest being Trinity Parish in New York's Lower East Side. He is author of *Light the Dark Streets*, Doubleday.

Fifteen denominational bodies have joined in this venture. The Mennonite Board of Missions and Charities and the General Conference Board of Missions are participating with a joint membership. In addition to contributions from participating denominations, financial support from foundations is being solicited with good response.

Curriculum will include short-term courses (one month and three months) and longer term (nine months or more). All participants will be engaged in field work in the city. The aim is to provide graded and supervised experience in metropolitan mission. The center is scheduled to open in September, 1964.

Persons interested in more information may write to Nelson Kauffman, Box 316, Elkhart, Ind., 46515.

Our current Mennonite missions in Chicago are the Bethel Mennonite Church, where Joseph Holloway is pastor; Englewood, where Stanley Kauffman serves; Evanston, where Laurence Horst is pastor; Second Mennonite Church, where Don Brenneman is pastor; and Mennonite Community Chapel, where Victor Ovando and Paul Wenger are stationed.

Paul Wenger of the Mennonite Community Chapel requests prayer support for "the group of 13 here who are being organized for active visitation evangelism in this community. This is the first time this

Your Overseas Missionary of the Week

Grace Martin



Grace Martin, formerly of Orrville, Ohio, is presently serving as a missionary teacher at the Hokkaido International School in Japan. She serves as an overseas mission associate under the Mennonite Board of Missions and Charities.

Grace teaches music for all nine grades of the international school. In addition, she teaches all the academic subjects to grades five and six. The Hokkaido school which began operating in 1958, is a nonprofit institution and provides elementary and secondary education to students in Japan who desire to continue their education in America or other English-speaking schools. Currently there are over 50 students enrolled in the first nine grades.

Grace began her missionary assignment in 1962. She graduated from Goshen College in 1956, with a B.A. degree in music. She has also taught school in Orrville, Ohio; worked as psychiatric aid at Mississippi State Hospital, and has served in Voluntary Service programs in Austria, Alberta, Saskatchewan, and Colorado. She has also been active in Sunday school, MYF leadership, Bible school teaching, music education, and radio broadcasting.

General Mission Board missionaries Arletta Selzer and Mrs. Emma Richards also serve on the Hokkaido school staff with Grace.

kind of thing has been tried on an organized basis. Pray that the Holy Spirit empower us in this exciting undertaking."

New Films Available

A film and filmstrip promoting stewardship and a film portraying the conversion of a Mexican are now available from the Mennonite Board of Missions and Charities, Elkhart, Ind.

Reason for Being, a filmstrip produced by Jam Handy, has a story line of a grandfather showing a series of slides to his grandson. The emphasis in their conversation is upon God's gifts to us—the wonders of creation, His Son—and our response. The story concludes with the question, "How much shall I give of time and money?" The answer given is, "How much do you love God?"

God's Will Through Yours, a Family Films production, is a 28-minute film relating to the Christian's concern about the use of his money after death. The story tells of a father who dies, leaving a widow with a small son and an undated, invalid will. The difficulties that arise from the situation cause a re-examination of the whole question of Christian stewardship.

Narciso is a 30-minute color film produced and written by Robert A. Bolen. It is the story of Narciso, a Mexican man who sets out on a search for God following his uncle's death. He tries to work his way into the kingdom by visiting shrines, and by praying to the Virgin and various saints. He considers searching for God in the ancient sun worship of his Indian ancestors.

In the process of his search, he attends a street meeting where a missionary is presenting the way of salvation. Narciso accepts this way to peace and sets out to tell everyone he contacts about his experience. At one point he is stoned by former friends who cannot understand the change that has taken place—but Narciso has found peace.

Reason for Being is available, on loan, with taped or disc recorded narration from Mennonite Board of Missions and Charities, Box 316, Elkhart, Ind., 46515, and with taped narration from Golden Rule Secretarial Service, Box 334, Kitchener, Ont.

God's Will Through Yours and *Narciso* are available only through the Elkhart office. Two other new films available through the Kitchener office are *Alternatives*, a 25-minute color film which explores the "why" of conscientious objection to war, and *Bible Around the World*, a 54-frame color filmstrip which tells of the ways in which the Bible has been translated and distributed in many lands.

Mosemann Visits Shirati

Orpah Mosemann, on her tour around the world, arrived at Shirati (Tanganyika) Hospital and Nurses' Training Center, Jan. 17. She attended a welcome service for her and the deputation from America, Paul Kraybill and Donald Lauer, and brought greetings from the John Mosemanns, first missionaries to Shirati. The African brethren were happy to meet this relative of John Mosemann, whom they remembered very well.

Deputation Visits Saigon

Paul Kraybill and Donald Lauer, on deputation visit to Eastern Board missions in Africa and Asia, were in Saigon, Vietnam, Feb. 16-20. From there they went to Hong Kong, and Bro. Lauer was scheduled to return to the States on February 22. Bro. Kraybill returned to Saigon where he met MCC Director William Snyder and Wilbert Shenk, and the three men visited churches in Indonesia. Bro. Kraybill is expected to return to the States on March 8.

Augsburger and Mumaw to Broadcast

To highlight the passion season two guest speakers will serve on the March 15 and 29 broadcasts of *The Mennonite Hour* and *The Way to Life*, both speaking on areas in which they have done extensive study.

Evangelist Myron S. Augsburger will speak March 15 on "The Love That Absorbs Hostility," relating the atonement to modern life. Augsburger is a nationally known author and evangelist with "Inter-Church Evangelism."

The Easter program on March 29 will have as its guest speaker John R. Mumaw, president of Eastern Mennonite College, Harrisonburg, Va. Currently Bro. Mumaw is delivering a series of Conrad Grebel lectures on "The Resurrected Life."

The March 22 broadcast will center on the theme, "The Seven Sayings of the Cross," weaving together song and word to describe the last hours of Christ's suffering.

Pastor Hostetter speaks on "What Price—Honesty?" March 1, and "Check Yourself" on the March 8 broadcast.

Heart to Heart on "Hi, Neighbor" Program

Radio WXIV, Wintermere, Fla., has found a unique spot for Heart to Heart's daily five-minute program. This station has a live-produced morning broadcast called, "Hi, Neighbor," and the Heart to Heart five-minute program has a ready audience within this informal, chatty program.

Other new releases of Heart to Heart's daily program are WDAC, Lancaster, Pa., at 3:00 p.m., sponsored by the Willow Street Mennonite Church; and KFRM, Salina, Kans., at 10:55 a.m., supported by Mr. and Mrs. George Lewis.

Heart to Heart's 15-minute weekly pro-

gram is now released on KFLA, Scott City, Kans., at 11:45 a.m., Saturday.

Talks Translated into Slovakian

A radio listener in Czechoslovakia wrote to the German office telling how the radio talks are being translated into the Slovakian language.

"I thank you heartily for the printed messages which you have thus far been sending. They get through regularly and I am always grateful when I am able once again to read the message which I have heard before. It has become a source of great blessing to me. Some of them I have translated and passed on."

"An old co-worker of Sister K. R. in Slovakia got my copy of the book of messages on Jonah and is translating them into the Slovakian language. I believe that your work is not in vain; it will certainly also serve here to the outreach of the kingdom of God."

African Muslim Believes

A letter came to the Nigerian radio office recently from a boy living in a Muslim area in North Nigeria.

The letter said, "I believe that Jesus is the Son of God and I know that He is in my heart, and I want to grow up with the Christian life. One day I went to my friend's house and he told me more about Christ. When I finish my school and my college, I will be ready to go to Liberia (where the radio message was released). . . . I will go to Bible class. . . . I will come back to K. and start to preach."

Cyril and Ruth Gingerich, General Board missionaries located at Abiriba, Nigeria, handle the mail from the Nigerian listeners and are responsible for the home Bible study correspondence courses of the *Way to Life* broadcast. They do not operate a radio station at Abiriba.

Race Riots in Calcutta

India Mennonite Central Committee director Vernon Reimer reports that the rioting in Calcutta between Hindus and Moslems has delayed incoming and outgoing mail for several days. The MCC unit in Calcutta, co-operating with Bengal Relief Service (BRS) and the Committee on Relief and Gift Supplies (CORAGS), has been kept busy with flour and milk distributions to people affected by the riots. CORAGS is composed of the Indian National Council of Churches.

According to Keith Dowding, director of BRS, relief agency of Church World Service, BRS vehicles were permitted to operate through the 22-hour curfew areas while the riots raged unabated.

The BRS vehicles carried food and medicine through the burnt streets to the houses, schools, and parks where Moslems huddled inside lines of troops equipped with fixed bayonets and automatic weapons. In some cases, BRS gave the riot victims their first food in three days.

Total receiving food and medical care exceeded 40,000.

Deputation Schedule

Sunday, March 8, to Sunday, March 15, 1964

Illinois

Richard Benner

Fisher (East Bend), Sun., March 8, a.m.

Kenneth Seitz, Jr.

Eureka (Roanoke), Sun., March 8, a.m.

Indiana

Wilbur Hostetler

Middlebury (Forks), Sun., March 8, a.m.

p.m.

Roy Kreider

Goshen (East Goshen), Sun., March 15, a.m.

John Lehman

Goshen (Pleasant View), Sun., March 8, p.m.

Jonathan Yoder

Goshen (Yellow Creek), Sun., March 8, a.m.

p.m.

Maryland

J. Lester Eshleman

Hagerstown (Reiff), Sun., March 8, p.m.

Michigan

Daniel Diener

White Pigeon (Tri Lakes Chapel), Sun.,

March 8, p.m.

New York

Nelson Kauffman

Clarence Center, Sun., March 8, a.m., p.m.

Ohio

Paul Erb

Kidron, Sun., March 15, a.m., p.m.

Orville, Sun., March 8, a.m., p.m.

J. D. Graber

Elida (Pike), Sun., March 8, a.m., p.m.

Roy Kreider

Smithville (Oak Grove), Sun., March 8, a.m.,

p.m.

S. Paul Miller

Wauseon (West Clinton), Sun., March 8,

a.m., p.m.

Pennsylvania

Lawrence Brunk

Atglen (Maple Grove), Sun., March 8, a.m.

East Earl (Bethany), Sun., March 8, p.m.

Paul Erb

Lancaster (Mellingers), Wed., March 11, and

Thurs., March 12.

Paul M. Gingrich

Lincoln University, Sun., March 8.

Robert Keener

Ephrata (Metzler), Sun., March 8, p.m.

Roy Kreider

Lancaster (Mellinger's), Wed., March 11.

Virginia

Radio Rally

Harrisonburg (Weavers), Sun., March 8.

S. Allen Shirk

Harrisonburg (Zion), Sun., March 8, p.m.

Linville (Lindale), Sun., March 8, a.m.

In his current report Bro. Reimer describes the situation in greater detail: "Our own area was quite badly affected and a few people were killed right in front of our building. The riots in our area began in earnest on Jan. 10 and 11.

"Almost immediately the government imposed a curfew and this helped to control the situation. However, on Sunday night, Jan. 12, we took the women and children to a quieter place. While we were never in personal danger, tension was high what

with riots right by our house and 24-hour curfew. Right now, Jan. 22, things are pretty well back to normal. The military has the situation under control and is to be commended for its prompt action.

"John Weber and I met with BRS and CORAGS staff on Monday, Jan. 13, and decided to co-operatively offer help to the government in looking after riot-affected people who had huddled together in certain areas in large numbers after they had to flee from their own homes.

"After seeing the proper authorities that morning, we began milk distribution that same afternoon and carried through with this feeding to Saturday, Jan. 18. We also distributed a lot of wheat flour which CORAGS made available to us for this emergency. Each morning and afternoon we met at the BRS office to co-ordinate our help and movements before going to the assigned place for the day. By Saturday the government thought we should suspend our activities since they then had blankets and rations available which were to be distributed if the people would move back to their own areas. The government was concerned that the people move back as soon as possible. At present we are standing by in case we should need to render further assistance.

"We missed attending to our own colony program for only one day. Curfew is relaxed and is on only from 10:00 p.m. to 5:00 a.m. at present and this will most likely be lifted in a day or so."

Prayer Requests for Hindu and Jew

Elizabeth Erb, missionary nurse at Dharmatari (India) Christian Hospital, writes, "I would like to present the names of two persons for your prayer lists."

"First, pray for a young Hindu with a very keen mind and a strong metaphysical bent, who is interested in Christianity and is reading the New Testament. We came to know him through a relative who was a patient in the hospital."

"Second, pray for a young Jewish man of the Peace Corps who is stationed 14 miles from Dharmatari. He visits us free'y and has selected Christian theology books from our library for reading. How wonderful it would be if he would come to know Christ as his Messiah while he is in India."

With People in Service

Chester and Georgia Helmick terminated their services with the General Mission Board, Elkhart, Ind., on March 2. They served for the past five and a half years as host and hostess of the Voluntary Service Center. Bro. Helmick has accepted a pastorate at Broken Bow, Nebr. Prior to the VS Center assignment in Elkhart, they served for two years as superintendent and matron of the Sunset Home for the Aged, Geneva, Nebr. Before that, Bro. Helmick served for many years as pastor of the Mennonite church in Pinto, Md. The Helmicks' new address is: 407 S. 13th St., Broken Bow, Nebr., 68822.

Coming to Elkhart to replace the Hel-

micks are Gordon and Laura Schrag, R. 4, Goshen, Ind. The Schrags will assume their responsibility on April 1, 1964. They are members of the Clinton Frame Mennonite Church, Goshen. Bro. Schrag has served as pastor of the New Bremen congregation in New York for a number of years. The Schrags also served as home missionaries under the Ontario Mennonite Conference.

James Snider, General Board medical missionary to Ghana, Africa, reports treating an average of 70-80 patients a day at the Accra clinic.

Eugene Blossers, General Board missionaries to Japan, are "parents" for eleven

children attending the Hokkaido International School. Every six weeks, the children go home for a long weekend.

Joseph Holloway, Chicago, Ill., has been invited by the Bethel Mennonite Church, Chicago, to serve them as pastor for a period of one year, at which time the call will be reviewed. The Holloways moved to Bethel in February, 1963.

Correction: Carl Ropp, V-Ser from Millersburg, Ind., is currently serving at Surprise, Ariz., instead of Stanfield, Ariz.—as was incorrectly announced in the Feb. 18, 1964, issue of GOSPEL HERALD.

Questions and Answers About the Indian Settlement Project in Paraguay

By Paul G. Landes

These questions on the Indians of the Paraguayan Chaco and the Settlement Program which has been begun for them have been answered by people who have worked with the Indians and are familiar with their needs and desires.

1. Who are the Indians? The name "Indian" applies to the original primitive people who were found living in Paraguay when the Spaniards came. Those who intermarried with the Spaniards became known as Paraguayans. The Indians are those who remained unmixed.

2. How many Indians are there in Paraguay? Various estimates range from 30,000 to 50,000. There has never been a general registration of the Indians; so we can only guess at the figure.

3. How many Indians are living near the Mennonite colonies in the Chaco? There were 5,000 living in and around the three colonies—Fernheim, Menno, and Neuland—in 1962.

4. Is the Indian population increasing or decreasing? Until recently the Indians were decreasing in number. Now, however, they are increasing rapidly. This increase can be attributed to several factors: higher living standards, increased medical assistance, cessation of abortions and infanticide, and better care through education and preventive medicine.

5. What is the average life expectancy of the Indian? An Indian in Paraguay can expect to live 30-35 years.

6. How many tribes are there near the colonies? The two main tribes living near the colonies are the Lengua and the Chulupí. Each has its own dialect. Smaller groups of Sanapanas and Moros are also there.

7. How did the Indians make their living in the past? Before the Mennonites came in 1927, the Indians lived chiefly on wild honey, birds, animals, roots, and ber-

ries. They also planted small gardens here and there in the bush. Those living along the river lived chiefly on fish, frogs, crocodiles, turtles, and armadillos. Since 1927, they have changed their mode of living and have been employed by the Mennonites on their farms and in industry. From their earnings they are able to buy the same type of food the Mennonites are eating.

8. Do they own property? Most of the Indians are nomads and do not own property. Each family has some hand tools and cooking utensils which it takes along on its wanderings. They also own some goats, donkeys, and horses on a group basis. The Indians who live near the Mennonites in the Chaco have acquired an increasing number of things and larger herds of animals because they have settled down.

9. Are the Indians really interested in settling down? Yes, in fact they are becoming increasingly insistent that the Mennonites help them to settle down. In 1962 a group of 500 Chulupis from the colonies moved to a different location because they thought they would receive assistance there sooner than at the Mennonite colonies. They didn't receive help; so they returned to the Mennonites and are now waiting for help from the Indian Settlement Board. There is a general impatience among the Indians as they await settlement.

10. What is the Indian Settlement Board? At first the missionaries helped to select any Christian Indian family that needed help, but as the demands for assistance increased, it became evident that the missions would not be able to carry on this work by themselves. The result was that a settlement board, with representatives from the missions, the colonies, the Indians, and the Mennonite Central Com-

mittee, was formed in 1961. The Board consists of 17 members, 3 of whom are Indians. They meet twice a year. A six-man executive committee administers the ongoing program. The Board has a budget of \$80,000 for the three years from 1961 to 1964. The MCC has agreed to underwrite 75 per cent of this budget.

11. What items are provided for the Indians by the Settlement Board? Each family receives approximately 12 acres of land. A village of 20 families would receive the following items: 40 rolls of barbed wire, 10 hand plows, 5 cultivators, 3 wagons, 10 teams of horses with harness, and material for 20 wells.

12. What must an Indian do to be eligible for settlement? Each family is expected to clear 2½ to 5 acres of land and put up its own dwelling.

13. How much does it cost to settle one family? Cost per family varies according to how much help it needs, but it has been figured that it will cost approximately \$300 to settle one family.

14. What are some of the pitfalls which the Settlement Board has tried to avoid? First, it is seeking to preserve the good qualities and values which the Indians possess, such as a strong group consciousness, honesty, a readiness to mutual aid, and strict dealing. To destroy these good qualities would be wrong. Second, the Board feels that it cannot expect the Indians to move onto farms by themselves without supervision. Lack of supervision would lead to failure. Dr. Jacob Loewen, an anthropologist from Tabor College in Kansas, is in Paraguay now, to study the problems of settlement and to make recommendations to the Board.

15. What is the MCC's role in the Settlement Program? It is working in partnership with the Paraguayan Mennonites in administering this undertaking. Financial support and some leadership personnel are the MCC's main contributions.

16. How can North American Mennonites support this work? Contributions for the Indian Settlement Program should be sent to your own church's Relief and Service Office, Elkhart, Ind., or be given in your church's Relief and Service offering.

The Many Faces of Rocky Mountain Camp

By HELEN GOOD BRENNEMAN

When Rocky Mountain Mennonite Camp began, more than ten years ago, it boasted a few tents for shelter, an outdoor stone grill, and a one-burner hot plate. Today the picture is vastly different. As Clifford King, the present director, states

it: "As I see this total operation, I see Rocky Mountain Camp as a complex of camps. It is no longer one camp."

High in the Rockies and deep in Pike National Forest, Rocky Mountain Camp (Divide, Colo.) has furnished a "thinking spot" for many a young camper troubled by a mixed-up world in which he has found himself. It has furnished a "resting spot" for many a Christian family, in need of time together away from jangling telephones and peppered date books. It has furnished a "turning spot" for old and young, who need time to reflect on what life is really all about. Here are a few of Rocky Mountain Camp's many ministries.

Church Camps

Although statistics will never give a true picture of all that God does each year in the hearts of boys and girls and men and women, it is interesting to know how many people do take advantage of church-sponsored activities at the camp. This summer 109 junior campers from our Mennonite church areas participated in junior camp, 133 junior high campers in two junior high camps, and 58 high-school students in Youth Week.

For those families who enjoy music, there was Family Music Week, now in its second year. One hundred and sixty-one persons in 35 families enjoyed living together as families, while taking part in music education on their own level. The mountain-side chapel was packed with visitors to hear the closing program rendered by three children's choral groups, an adult chorus, and an orchestra.

Young Citizens' Program

Since 1956 Rocky Mountain Camp has carried out a summer program for emotionally disturbed children and so-called "juvenile delinquents," referred to the camp by social agencies and the Denver courts. This ministry has been particularly blessed in both visible and intangible results in the lives of these unfortunate youngsters.

Encouraged by appreciative officers in Denver, including Judge Philip Gilliam, Rocky Mountain Mennonite Camp (RMMC) has built special facilities for these groups within a mile of the main camp. Twenty girls and twenty boys, 12-15 years of age, in groups of ten, have enjoyed eighteen days of living together with their counselors this summer, learning to solve their problems in what is called "small group therapy."

Between groups the counselors took time to fill out reports on each boy and girl, to be filed with the social worker so that effective follow-up work could be done.

Frontier Boys' Camp

In all pioneer efforts there is a learning process, and Frontier Boys' Camp is a re-

sult of trial and error, combined with much love and prayer. Begun in 1960, the camp is about ten miles from RMMC. It is a year-round home for boys 10-16 years of age who have been in trouble with the law and for whom custody has been temporarily assigned to the camp.

Under a new three-year contract, Frontier Boys' Camp is now operated by RMMC Association, which is responsible for its operating budget and administration. It is owned and sponsored by an interdenominational organization of Christian businessmen called the Barnabas Club, which is responsible for capital developments.

Although the Barnabas Club had earlier operated the Frontier program, they were happy to have RMMC take the operation back under its wing, so that the club would be free to promote the idea of the camp in the state of Colorado as well as elsewhere. Most of the staff are Voluntary Service workers sent by the Mennonite Board of Missions and Charities. The houseparents, Mr. and Mrs. Clarence Meck of Archbold, Ohio, seven counselors, two secretaries, and a maintenance person live in a new VS center in Westwood Lakes.

The center is not far from Hidden Valley Ranch, the present home of Frontier Boys. Licensed for twenty-four boys, the camp has twenty-two boys at the present time and hopes to accommodate thirty later on. Fifteen fellows have been released after receiving help through the intensive group therapy method applied at camp.

Bro. King explains that the camp offers three therapeutic tools: an out-of-doors existence, which is a natural for boys who love adventure, small group living, and Christian love. In the out-of-doors the boys become aware of the law of cause and effect, as they help provide their own food and shelter. In small group living eight boys and two counselors live in close community, a workshop for testing the practicality of the Sermon on the Mount. And Christian love is a resource not available in secular and humanistic programs.

Work Camps

Each year there is an opportunity for teen-age work campers to contribute two weeks of their summer to helping develop the camp. This year these boys and girls worked on a permanent log building which is to house women staff workers at the main camp.

Private Family Camping and Hostellers

Many families, traveling through the West, stop in at Rocky Mountain Camp to enjoy its scenic beauty. A number of modern cabins are available, and there is space on Four Mile Road beyond the camp for tent sites. A fee of \$1.50 per day is charged when a camping family uses bathhouses and recreational facilities. The camp is

also registered with the American Camping Association as a hostel. This summer a girl from Austria and four boys from New York arrived to spend a short time there.

Barr Camp

Headlines in this year's Rocky Mountain Camp news is a gift of another camp, located on the east slope of Pikes Peak. Since the property is on U.S. Forest Service land, a special use permit will make it possible for the camp to be used as an outpost of Frontier Boys' Camp and RMMC and as a service to hikers who happen along the trail. It will be a valuable side camp for use in the Frontier Boys' and the Young Citizens' programs. The lodge and two dormitories, which are five miles from the nearest road, can be reached only by hiking or riding horseback. The camp hopes to find a couple who will act as houseparents during the summer months, on a VS basis.

Winter Snow Camping

Now that Rocky Mountain Camp has been winterized, an exciting new face of the camp appears. Those of us who have breathed in the beauty of its forests, skies, and mountain peaks in summer have difficulty imagining the white splendor of its winters. Now comes an opportunity for groups of MYF-ers, young adults, or older persons to spend a weekend in the snow. Visualize your group enjoying a weekend such as this: *Friday evening*—arrive, eat supper, get acquainted, hear an inspirational message, and retire early. *Saturday*—breakfast, devotional period, skating, skiing, tobogganing, and snowshoeing. Lunch, rest, winter sports from 2:00 to 4:30. Early supper, long evening, social hour, inspirational message. *Sunday*—breakfast, early church, recreation, late dinner, return home.

A number of church groups and college students have enjoyed this type of winter camping during the past year.

Rental Programs

Each year RMMC furnishes its facilities for use of other denominations, when the camp is not needed for our own programs. This practice not only helps the camp balance its budget, but has proved a rewarding experience of sharing inspiration with Christian friends of other brotherhoods.

Family Travel Camp

This summer, for the first time, the camp sponsored a Family Travel Caravan. Eight Christian families set up camp in three scenic spots, including Rocky Mountain Camp itself, and enjoyed Christian fellowship by hiking together, sharing in cook-outs, becoming acquainted around a campfire, and worshipping together in God's outdoor cathedrals. It is hoped that in forth-

coming years there will be enough interest in this type of camping that a variety of caravans can be planned with a wider choice of travel experiences.

Many Programs, but One Goal

A year ago Clifford King, a former pastor, took over the many-sided program of RMMC. "I would not have felt justified in leaving the pastorate," he says, "if I had not seen spiritual growth in the lives of camper and counselor alike. A church camp must never become a 'glorified dude ranch.' It must be Christ-centered to the core."

Goshen, Ind.

EBENEZER

(Continued from page 156)

Even though our nation has never been a Christian nation, there is today much interest in the Gospel. Billy Graham had the largest crowd ever in his recent crusade in Los Angeles, Calif. Myron Augsburger had large crowds who heard him preach the Gospel in Salt Lake City, Utah, the Mormon capital of the world. In addition to this there is much interest shown in the church by our own government officials. Our late President Kennedy was scheduled to address the General Assembly of the National Council of Churches in Philadelphia in December.

Third, we are glad for the movement toward peace between the great powers of the world. The cessation of nuclear testings by the United States and Russia is a good step toward a peaceful solution of the world's ills and may even tend to eliminate the "cold war." The United Nations organization comes under much criticism by many people of the world including Christians, but even this could become a tool to be helpful toward the peaceful solution of the ills of the world.

Fourth, we rejoice that men are still willing to go to other countries like Haiti and Cuba in which the damage from the recent hurricane Flora was tremendous. Christian hearts are open to the need of the world, and are willing to do what they can to rebuild that which was destroyed.

Gratitude for Our Family Blessings

In America today we are a country of homeowners. This seems to be God's intention, for the Prophet Micah says, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." In spite of a huge national debt and a soaring private debt, individuals are still willing to assume the responsibility for owning their own homes.

We also have our families with us. The Psalmist David says, "Your wife will be like a fruitful vine within your house; your

children will be like olive shoots around your table. Lo, thus shall the man be blessed who fears the Lord" (RSV). Many families today who have not been blessed with children of their own are making homes by way of adoption for other people's children.

In spite of the ruling of the Supreme Court which does limit the use of the Bible in our public school system, it is still possible for families to teach their own children God's Word, and it is further possible that God's Word can be taught in Christian schools. God has said, "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (RSV).

As families who are living in this Western Hemisphere we do have many freedoms which we enjoy. We have the privilege of choosing the church where we want to fellowship, the job at which we want to work, and we can choose the community in which we desire to live. Our children have the opportunity of making their own choices for their lives as well.

Gratitude for Spiritual Blessings

First, we rejoice that the Word of God is an open book. The American Bible Society repeatedly puts out a Bible Reading Program for the holiday period. However, as Christians we have the opportunity and the responsibility to read the Bible every day.

Second, we are grateful for the salvation experience which we have as the gift of God; for the freedom from condemnation and the forgiveness of sins; for the church "of whom the whole family in heaven and earth is named."

Third, we rejoice for the privilege of living in a day of opportunity. This is a great day in which we have opportunities to witness for Christ. This is a day in which we can travel freely throughout the world by many different means of travel. This is a great day of opportunity because of the communication which is possible. When you travel, you can hear the Word of God, you can proclaim the Word of God, you can read the Word of God, and you can hand out literature. Today is indeed a day of opportunity—let us buy up the time!

Hitherto hath the Lord helped us.

How do you feel on this Thanksgiving Day? A young lad, sitting in a wheel chair, was pushed into church, in front of the pulpit, his body crippled and drawn together. The preacher looked down to him and asked, "What is your favorite hymn?" The immediate response was, "Count Your Many Blessings." Is this our favorite hymn too?

A man wanted to list his property with the real-estate agent. After the agent wrote up the description and brought it to the owner for his approval, the owner said, "I have always wanted a place just like you have described." Then he recognized his blessings. Before, he did not. Do we recognize our blessings?

If a day were set aside for us to bring together all of our complaints, would we be happier than we are to come together on a day which is set apart for us to count our blessings? One day Jesus healed ten lepers. One of them returned to say thank you. Jesus asked, "Where are the nine?" Would you be identified with the one? Or with the nine?

We are told that more than a century ago the ministers of our country had developed "a mood of gently complaining melancholy" as they came to the close of their lives. Are we also guilty of having developed a complaining attitude?

Ebenezer—Let us rather rejoice and be thankful.

Lansdale, Pa.

WORKERS TOGETHER

(Continued from page 158)

"When any master holds twixt hand and chin a violin of mine, he will be glad that Stradivari lived, made violins, and made them of the best. . . .

For while God gives them skill, I give them instruments to play upon. God uses me to help him. . . .

If my hand slackened, I should rob God, leaving a blank behind instead of violins. He could not make Antonio Stradivari's violins without Antonio."

In the book, *My Lady of the Chimney Corner*, A. Irvin tells the story of the most beautiful life he ever knew, the story of his own mother. In one passage he makes her say the following: "God takes a hand wherever He can find it. And just does whatever He likes with it. Sometimes He takes a bishop's hand and lays it on a child's head in benediction; then He takes the hand of a doctor to relieve pain; and the hand of a mother to guide her child, and sometimes He takes the hand of an old creature like me to give a bit of comfort to a neighbor. But they are all hands touched by the Spirit, and His Spirit is everywhere looking for hands to use."

Over forty years ago a special appeal to lend a helping hand came to the Mennonite churches in America. The eyes of our people were opened for the needs in the Near East, Europe, and Russia. The leaders of our churches recognized the challenge and the invitation of the Lord to come out to serve a suffering mankind in

general and especially to render help to those of the household of faith.

The small door which was opened to a group of people with a little strength has never been closed again and many new opportunities of service, open doors, have been given to us. The open doors given by God to the Mennonite churches have been used by thousands of consecrated individuals, by people whose hands were touched by the Spirit and whose hearts were filled with compassion, love, and dedication. It is gratifying to know that the work for the benefit of a suffering world has not been the idea of our leaders only but has, in the course of time, become the conviction of the whole Mennonite brotherhood, as has been manifested in so many emergencies.

It was my privilege to come into contact with the relief work of the Mennonite churches of America during the years 1921-22. In those days bread was scarce and it meant much to my family and my neighbors when the American help arrived.

I remember the night when P. H. Unruh appeared in the church of Tiegenhagen, where I was employed as a teacher, to bring greetings from the churches in America. He spoke on Ex. 16:15: "When the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." You should have seen how many people responded with tears for the spiritual nurture they received through his message and for the hope that physical bread was finally in sight. To be in need of bread is a terrible thing. I still hear the voice of my three-year-old child in Russia: "Papa, Brot."

It was also my privilege to get acquainted with other MCC representatives who came to Russia, namely, Alvin Miller, P. G. Hiebert, C. E. Krebhiel, D. M. Hofer, G. G. Hiebert, Slagel, Yoder, and others who came to take care of our physical and spiritual needs.

Thought for the Week

We aren't seriously Christian until we can sincerely pray, "Father, forgive them."—D.

I became more intimately acquainted with the scope and significance of the MCC work after I came to Canada in 1926 and soon joined the Canadian Mennonite Board of Colonization. Since 1946 I have been privileged to attend the annual and executive meetings of the MCC and to participate in the planning and execution of the relief work covering many continents. In all humility we can say that the Men-

nonite brotherhood "received not the grace of God in vain."

In the course of time some of our able leaders have been called to their reward, but the work of the MCC has been going on uninterrupted and it shall continue to do so.

My services as member of the executive committee are terminating with this meeting because I have reached the retirement age. It shall not be my privilege to participate in future planning to use the open doors, but I shall continue to support the great work of our brotherhood prayerfully.

On my intended trip to South America and Europe it shall be my endeavor to interpret the philosophy of our organization to the people with whom I will be coming in contact. I am looking forward to having fellowship with our MCC workers scattered in many lands.

I am grateful that by the leading of the Lord the Canadian Mennonite churches did not receive the grace of God in vain, but worked in close relationship with the Mennonite Central Committee. In a special way I am glad that through the leading of the Spirit it was possible to attain the amalgamation of the Canadian relief, service, and peace organizations into one new organization, the MCC of Canada, thus assuring even closer co-operation.

We have recently entered a new year which offers us many open doors for service and witness. May God grant us vision, faith, and courage to go on and make use of the opportunities the Lord is offering to us to render effective service in His name. Shall we dedicate anew our hearts and hands to His service?

Take my hands, and let them move
At the impulse of Thy love.

Field Notes _____ CONTINUED

Joseph C. Driver of the East Holbrook congregation, Cheraw, Colo., celebrated his 97th birthday, Feb. 13. He is able to attend services regularly. He was ordained to the Christian ministry by the late John F. Funk in 1896, at Versailles, Mo. He was ordained bishop in 1912. Bro. Driver recently summarized his philosophy of life with this statement, "I never lived for the past, but for the present and the future."

New members: six by baptism at Blooming Glen, Pa.; two by baptism at Rocky Ridge, Quakertown, Pa.; three by baptism at Bart, Pa.

Books Abroad needs 25 complete sets of Lessons in Christian Doctrine, and the same amount of the Bible Survey Course sets (1956 revised edition). If you have and wish to contribute either of these, please write immediately to Books Abroad, 512 South High Street, Scottsdale, Pa., giving

full information as to what you have. We will send you mailing instructions and a shipping label, all filled out ready for your use.

The Glad Tidings Mennonite Church, Bronx, N.Y., held its annual Christian Life Conference, Feb. 15, 16. Norman Hockman, Souderton, Pa., on furlough from Honduras, spoke in Spanish on the theme of the Christian home. Stanley Shenk, Souderton, Pa., spoke in English on the theme of Mennonite history. Both English and Spanish hymns were sung in all four sessions.

The South Pacific District Mission Board is interested in learning the names of persons and families of our church who live in the San Francisco area. If you know of any such persons, would you please send both their names and addresses to LeRoy Becher, 151 West 73rd Street, Los Angeles 3, Calif.

Vincent and Rosemarie Harding, Atlanta, Ga., at Bethesda, St. Louis, Mo., Feb. 23. London Rescue Mission, London, Ont., will be host for the 51st annual convention of the International Union of Gospel Missions, May 23-27. Bro. Alvin N. Roth is host mission superintendent. Devotional leader for the convention is Oswald Smith, Toronto, Ont.

Evangelistic Meetings

Herbert Fisher, Lancaster, Pa., at Good's, Elizabethtown, Pa., March 5-15. Richard Bartholomew, Youngstown, Ohio, at Fairpoint, Ohio, March 15-22. Samuel Janzen, Glenwood Springs, Colo., at Lyon Street, Hannibal, Mo., March 22-29. Kenneth Good, Hyattsville, Md., at First Mennonite, Meadville, Pa., March 30 to April 5. Newton Gingrich, Markham, Ont., at Cassel, Tavistock, Ont., March 15-30.

Calendar

Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Eastern Mennonite Board of Missions and Charities annual meeting, Mellingsers, Lancaster, Pa., March 10-12.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 20, 21, 1964.
Church School Day changed from April 26 to April 12.
Illinois Mission Board annual meeting, Wolde Mennonite Church, Flanagan, Ill., April 17, 18.
South Central Conference Church Extension Convention, Hydro, Okla., April 17-19.
Pacific Coast Conference, Oregon (place undecided), June 9-6.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Alberta-Saskatchewan Conference and associated meetings, Tolsted, Alta., July 2-5.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
Allegheny Conference, Blough Church, Hollisport, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 8-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor, Aug. 9-11.

Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Nebr., East Fairview Church, sponsor, Aug. 18-21.
Memphis Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.
Stewardship Institutes:
Fronsonia, Christopher Dock School, March 10-13.
Ontario, Markham, March 31 to April 2.
Western Ontario (place undecided), April 15-17.
Allegheny-Louisville Mennonite Camp, April 28 to May 1.



If you would win a man to your cause, first convince him that you are his true friend.

Abraham Lincoln, quoted by Virginia Ely in *l'Quote*, Fleming H. Revell Co.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birkey, Wayne and Shirley (Miller), Goshen, Ind., first child, Douglas Wayne, Oct. 17, 1963.
Gingerich, Roman and Virginia (Birkey), Kokomo, Ind., second child, first daughter, Kristina Marie, Feb. 5, 1964.

Hadland, Charles and Norrairie (Gingerich), Baden, Ont., second child, first daughter, Elizabeth Coleen, born Nov. 8, 1963; received for adoption, Dec. 16, 1963.

Hess, Amos and Lorraine (Gingerich), Narvosa, Pa., second child, first daughter, Janice Louise.

Hess, Benjamin H. and Joyce (Weaver), Holtwood, Pa., second daughter, Rebecca Ann, Jan. 29, 1964.

Hostetter, Earl and Lois (Burkholder), Ephrata, Pa., second child, first daughter, Cynthia Joy, Feb. 8, 1964.

Ketcham, Marvin and Edith (Hostetter), Eureka, Ill., second daughter, Marla R., Nov. 18, 1963.

Lind, Allen and Sara Jane (Peachey), Wellman, Iowa, first child, Kent Allen, Feb. 1, 1964.

Miller, Harold and Lela (Reeb), Wayland, Iowa, fourth child, second son, Jim Leroy, Oct. 23, 1963.

Miller, Nelson D. and Fern (Bontrager), Millersburg, Ohio, second child, first daughter, Myra Jean, Nov. 13, 1963.

Mull, Kenneth and Edna (Weaver), New Holland, Pa., sixth child, second son, David Lee, Feb. 3, 1964.

Ramer, Jonas and Norma (Gingerich), Baden, Ont., sixth child, fourth daughter, Miriam Elizabeth, Dec. 6, 1963.

Riehl, Aquilla and Ella Mae (Byler), Crockett, Ky., eighth child, fifth son, Samuel, Jan. 18, 1964 (died the same day).

Roth, Allen L. and Evelyn (Nebel), Wayland, Iowa, fourth child, second daughter, Melanie Renee, Jan. 20, 1964.

Shank, Rawley J. and Esther (Heatwole), Harrisonburg, Va., second daughter, Donna Elaine, Jan. 11, 1964.

Sheeler, James G. and Ruth (Allebach), Newville, Pa., fifth child, third daughter, Linda Rose, Feb. 4, 1964.

Shenk, Harold and Barbara (Keener), Rexton, Pa., eighth child, third daughter, Barbara Sue, Oct. 31, 1963.

Smith, Marvin W. and Grace (Schweitzer), Denver, Colo., first child, a daughter, Laurie Lynn, Feb. 5, 1964.

Troyer, Dr. Marlin and Marilyn (Ringenberg), Cuyahoga Falls, Ohio, second daughter, Debra Jean, Feb. 1, 1964.

Weaver, Clarence and Rhoda (Martin), Ephrata, Pa., third child, first son, Bruce Allen, Feb. 8, 1964.

Wickey, Chris and Anita (Dwyer), Curtis, Mich., third child, first son, Matthew Chris, Dec. 15, 1963.

Widmer, Daniel D. and Edna (Leichty), Albany, Ore., fifth child, second son, Timothy Lee, Jan. 21, 1964.

Witmer, Ray and Meredith Ann (Hoover), Lancaster, Pa., second son, Keith Douglas, Jan. 20, 1964.

Yoder, Eldon and Phyllis (Detweiler), Aibonito, P.R., first child, Tony Kendall, Nov. 14, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Miller-Herschberger.—Marvin S. Miller, Arthur, Ill., and Fannie M. Herschberger, Humboldt, Ill., both of the Arthur cong., by Richard Yordy at the church, Jan. 19, 1964.

Richards—Winklemann.—Jerry Richards, First Mennonite cong., Fort Wayne, Ind., and Linda Winklemann, St. Luke's Lutheran, Fort Wayne, at the Lutheran Church, Feb. 8, 1964.

Weber—Cudmore.—Robert Erle Weber, Kitchener, Ont., First Mennonite cong., and Barbara Frances Cudmore, Preston, Ont., Zion United Church of Canada, by Robert N. Johnson at the Zion United Church, Jan. 31, 1964.

Yoder-Waters.—G. Richard Yoder, Albany, Ore., and Margie Waters, Monmouth, Ore., both of the Albany cong., by David W. Mann at the church, Jan. 10, 1964.

Anniversaries

Smoker, William and Amanda (Mast) Smoker, Parkesburg, Pa., were honored Jan. 1, 1964, on their 50th wedding anniversary, at a drop-in party at their home. They were married on Jan. 1, 1914, at the Conestoga Church by the late Bishop John S. Mast. They are the parents of 5 daughters: Mrs. Irvin Engle, Cochranville, Pa.; Mrs. Ammon Kauffman, Mrs. Daniel Kauffman, and Mrs. Aaron Kauffman, Parkesburg; and Mrs. Wilmer Smoker, Argyle, Pa. One son, David, met death in a farm accident 17 years ago. They have 24 grandchildren and 3 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Abram H., son of Samuel and Amanda (Heckler) Bergey, was born in Franconia, Twp., Pa., Sept. 29, 1876; died at Franconia, Jan. 25, 1964; aged 87 y., 3 m., 27 d. On March 18, 1899, he was married to Katie Wambold, who survives. They observed their 64th wedding anniversary last March. Also surviving are 2 daughters (Katie—Mrs. Rein L. Clemens and Grace—Mrs. Samuel D. Hackman). He was a member of the Franconia Church, where

funeral services were held Jan. 28, in charge of Leroy Godshall, Menno Souder, and Jacob Moyer.

Burkhardt, Fannie E., daughter of Benjamin and Magdalene Bare, was born near Foraker, Ind., Dec. 10, 1871; died at the Mennonite Home near Lancaster, Pa., Feb. 10, 1964; aged 93 y. 2 m. On Dec. 24, 1893, she was married to Eli Bowman Burkhardt, who died Sept. 14, 1944. Two sons and one daughter also preceded her in death. Surviving are 2 sons and 4 daughters (Ada—Mrs. C. C. Ziegler, Allen, Clara—Mrs. Virgil Haner, Calvin, Nettie—Mrs. Walter Landis, and Gladys), 3 sisters (Mrs. Martha Hostetler, Kathryn—Mrs. Walter Underwood, and Mrs. Nannie Weaver), and 2 brothers (Joe and Mahlon). She united with the Mennonite Church in the early years of her life and was an active member of the church during her long life.

Diller, Barbara Anna, daughter of Jacob E. and Mary (Augsburger) Greider, was born at New Carlisle, Ohio, March 19, 1897; died, following surgery, Dec. 13, 1963; aged 66 y. 8 m. 23 d. In 1917 she was married to Joseph B. Diller, who died Dec. 19, 1926. Surviving are 5 children (Norman, Herman, Mary—Mrs. Dora Mishler, Esther—Mrs. Richard Hartman, and Martha—Mrs. Carl Yoder), 14 grandchildren, and one sister (Salea—Mrs. Oliver Headings). She was a member of the Pike Church, where funeral services were held Dec. 15, in charge of Paul Smith, Harold Good, and Richard Martin.

Flinner, Jemima, daughter of Wm. J. and Mary (Peurod) Hostetler, was born near Walnut Creek, Ohio, Nov. 12, 1880; died at Sugar Creek, Ohio, Jan. 17, 1964; aged 83 y. 2 m. 5 d. On Dec. 18, 1904, she was married to Wm. S. Domer, who died July 12, 1905. On Jan. 20, 1907, she was married to Wm. Flinner, who survives. Also surviving are 3 sons (Paul Domer and Roy and Lawrence Flinner), 8 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. Emma Shutt and Mrs. D. B. Hartzler). She was a member of the Walnut Creek Church, where funeral services were held Jan. 19, in charge of Paul R. Miller, assisted by Eldon King; interment in Union Hill Cemetery.

Gehman, Howard N., son of Abram R. and Caroline (Nace) Gehman, was born in Hatfield Twp., Pa., April 6, 1883; died at Souderton, Pa., Jan. 28, 1964; aged 80 y. 9 m. 22 d. He was married to Ida B. Moyer, who survives. Also surviving are 6 brothers and sisters (Mrs. Jacob Shoemaker, Harrison N., Abram N., Mrs. Elmer Wismer, Mrs. Estella Badman, and Mrs. Henry C. Freed). Four brothers preceded him in death. He was a member of the Souderton Church, where funeral services were held Feb. 1, in charge of Russell B. Muselman and Jacob M. Moyer.

Hirstein, Aaron B., son of Peter and Lena (Butler) Hirstein, was born near Cullom, Ill., Nov. 15, 1879; died at the Fairbury Hospital, Jan. 9, 1964; aged 84 y. 1 m. 25 d. On Nov. 5, 1903, he was married to Emma Landis, who died Oct. 10, 1910, leaving 3 children (Oliver Koerner [deceased], Eldon, and Marvin). On March 24, 1914, he was married to Martha Shwalter, who survives. To this union were born 3 children (Dale, Merle [deceased], and Velma). He was a member of the Cullom Mennonite Church. Funeral services were held at the Cullom Methodist Church, Jan. 12, with Lester Wence and Levi C. Hartzler in charge.

Hoover, Harvey, son of Christian and Lydia Hoover, was born near Harrisburg, Ohio, Feb. 14, 1885; died at the Jane Frances Nursing Home, Marlboro, Ohio, Jan. 23, 1964; aged 78 y. 9 m. 9 d. Surviving are one sister, Mrs. Jennie Hosler, and one nephew. Earlier in life he was received into the fellowship of the Beech Church, but did not continue the fellowship. Funeral services were held at the Sluss Funeral Home, Louisville, Ohio, in

charge of O. N. Johns; interment in Beech Church Cemetery.

Mathis, Rachel, daughter of Milligan and Mattie Swick, was born near West Liberty, Ohio, May 3, 1876; died at Kalspell, Mont., Jan. 11, 1964; aged 87 y. 8 m. 8 d. She grew to womanhood at Garden City, Mo. On March 10, 1895, she was married to Samuel S. Kauffman, who died in 1931. In 1915 they moved to Montana. Surviving are 4 sons and one daughter (Daniel S., Leslie J., John A., Florence Viola Donaldson, and Oscar F.), one sister (Sadie Swick), 13 grandchildren, 30 great-grandchildren, and 10 great-great-grandchildren. One son and one daughter also preceded her in death. She was a member of the Mennonite Church. Funeral services were held at Kalspell, in charge of D. D. Brenneman and J. G. Hochstetler.

Landis, Mary B., daughter of Christian and Elizabeth (Berger) Souder, was born in Franconia Twp., Pa., Dec. 30, 1881; died at the Grand View Hospital, Sellersville, Pa., Jan. 18, 1964; aged 82 y. 19 d. On March 12, 1911, she was married to Abram N. Landis, who died Dec. 25, 1958. Surviving are one son (Clarence S.), 3 stepdaughters (Mrs. Lizzie H. Rittenhouse, Edith—Mrs. Alvin D. Alderfer, and Mrs. Stella H. Beidler), 10 grandchildren, 18 great-grandchildren, 3 brothers (Elmer, Menno, and Wilmer), and 5 sisters (Mrs. Alice Gehman, Mrs. Sallie Moyer, Mrs. Elias Erb, Mrs. Barbara Mininger, and Mrs. Horace Berger). She was a member of the Franconia Church, where funeral services were held Jan. 22, in charge of Leroy Godshall, Clinton Landis, and Curtis Berger.

Nissly, Mabel, daughter of Eli G. and Fianna (Nissley) Reist, was born at Mt. Joy, Pa., Jan. 6, 1884; died at the Lancaster (Pa.) General Hospital, Jan. 25, 1964; aged 80 y. 19 d. On Oct. 25, 1905, she was married to Christian L. Nissly, who died in 1962. Surviving are 4 daughters (Kathryn N.—Mrs. Paul G. Erb, Dorothy N.—Mrs. J. Lynn Milligan, Marian N.—Mrs. John B. Toppin, and Janet N.—Mrs. Lee Stetsel), 11 grandchildren, 2 sisters (Anna Weaver and Mrs. Mary Greider), and one brother (Alvin J.). One son preceded her in death. She was a member of the Chestnut Hill Church. Funeral services were held at the Nissley Funeral Home, Mt. Joy, Pa., Jan. 29; interment in Kraybill Cemetery.

Notzger, Mary Ellen, daughter of S. P. and Elizabeth (Yutzky) Schrock, was born at Hutchinson, Kans., Oct. 28, 1913; died of heart failure at Canby, Oreg., Feb. 3, 1964; aged 50 y. 3 m. 6 d. On July 3, 1935, she was married to Aaron Notzger, who survives. Also surviving are 4 children (Maynard, Ronald, Leland, and Arnold), 4 sisters (Elsie—Mrs. Julius Schultz, Clara, Iva—Mrs. Allen Snyder, and Grace—Mrs. Charles Yoder), 2 brothers (Willis and Merlin), one grandson, and her parents. She was a member of the Zion Church, where funeral services were held Feb. 5, in charge of John M. Lederach.

Schultz, Annie, daughter of David and Magdalena (Schwartzentruber) Leis, was born in Wellesley Twp., Ont., Feb. 23, 1890; died at her home, Wellesley, Ont., Jan. 22, 1964; aged 73 y. 10 m. 30 d. On Jan. 18, 1910, she was married to Samuel L. Schultz, who survives. Also surviving are one daughter (Beatrice—Mrs. Samuel L. Schultz), 4 grandchildren, and one great-grandchild. She was preceded in death by 2 brothers and 5 sisters. She was a member of the Maple View A.M. Church, where her husband is bishop, and she faithfully shared the cares and labors of the church with him. Memorial services were held Jan. 25, in charge of Christian Streicher and Alvin Leis.

Shantz, Titus M., son of Mr. and Mrs. John C. Shantz, was born in Waterloo Twp., Ont., May 17, 1881; died at the St. Mary's Hospital,

Kitchener, Feb. 1, 1964; aged 82 y. 8 m. 15 d. He was married to Mary Ann Detweiler, who died in 1942. Later he was married to Abbie Detweiler. Surviving are 3 sons (Melvin F. and E. Clare), one daughter (Anna—Mrs. Elton Cressman), 2 brothers (Norman and Amsey), one sister (Mrs. Mary Ann Martin), and 4 grandchildren. One son died in infancy. He was a member of the First Mennonite Church, where funeral services were held Feb. 4, in charge of Robert Johnson.

Shetter, Margaret May, daughter of Richard and Nettie Davis, was born at Crab Orchard, Ky., May 20, 1896; died at the Chambersburg (Pa.) Hospital, Jan. 22, 1964; aged 67 y. 8 m. 2 d. On Dec. 27, 1917, she was married to Benjamin H. Shetter, who died Oct. 24, 1948. Surviving are 4 sons and 3 daughters (Mrs. Clarence Heishman, Delbert L., Savella—Mrs. Melvin H. Martin, Gladys—Mrs. Archie Lehman, Glenn B., Hubert D., and Melvin A.), 17 grandchildren, one great-grandson, and one brother (Charles). She was a member of the Chambersburg Brethren in Christ Church. Funeral services were held at the Sellers Funeral Home, Jan. 25, in charge of Glenn A. Ginder and Omar Martin; interment in Stoufferstown Cemetery.

Snider, Lucinda, daughter of Mr. and Mrs. Abraham Hallman, was born at New Dundee, Ont.; died at the St. Mary's Hospital, Kitchener, Ont., after a long illness, Jan. 26, 1964; aged 90 y. On May 17, 1899, she was married to Ephraim Snider, who survives. He is deacon at the Strasburg Church, where she also served faithfully. Also surviving are 2 sons (J. Stanley and A. Leonard), one daughter (M. Sylvia), one brother (J. Riley), 10 grandchildren, and 3 great-grandchildren. Seven brothers and 3 sisters preceded her in death. Funeral services were held at the church, Jan. 29, in charge of Lester Bauman, assisted by J. B. Martin.

Woolner, Mrs. Nelson, daughter of Mr. and Mrs. Reuben Snider, was born at Floradale, Ont., March 21, 1889; died at the Freeport Sanatorium, Jan. 20, 1964; aged 74 y. 10 m. 30 d. She was married to Nelson Woolner on Dec. 18, 1912. Surviving, besides her husband, are 4 sons (Royden, Maurice, Walter, and Leonard), one daughter (Priscilla—Mrs. John Suck), 4 sisters (Mrs. Angeline Bolender, Mrs. Charles Ermel, Nora Snider, and Mrs. Saloma Regier), 13 grandchildren, and one great-grandchild. She was a member of the First Mennonite Church, Kitchener, where funeral services were held Jan. 22, in charge of C. F. Derstine.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa. 15853.

East Bay and Eden, by Browne Barr; Abingdon Press; 1963; 159 pp.; \$3.00.

This book of sixteen sermons is not just an ordinary book. The writer makes you think and he expands your horizons. He has classified these sermons in four categories: Man—His Nature and Dilemma; God—His Answer to Man's Dilemma; The Church—Its Promise and Power; The Christian Man—His Life and Labor. Evangelical without using much of the trite lingo frequently found in sermons. A book of profitable reading for adults, and especially for ministers. Will be a source for some sermon ideas, and may make ministers dissatisfied with their preaching. At least, it did that for me.—Norman Derstine.



ITEMS AND COMMENTS

BY THE EDITOR

Gov. Nelson Rockefeller of New York violated his oath of office by having his wife obtain a divorce in Nevada, it was charged in Columbus, Ohio, by a National Council of Churches family life executive, William H. Genne, head of the NCC's Family Life Department, made the assertion at a section meeting of the first National Study Conference on Church and State, sponsored by the NCC, in a discussion of U.S. marriage and divorce laws, which he described as a "hodge-podge."

He said something should be done to clear up the confusion "especially when we have the sad spectacle of the governor of one of our great states conniving to avoid the laws he swore to uphold by having his wife secure a divorce in another state."

An organized citizens' campaign is under way in Denver, Colo., against hard core and gray area pornography available to teenagers from magazine racks. A 12-member temporary review committee has made three recommendations:

Survey drugstores and other retail outlets where "questionable" magazines are being sold and make an effort to have proprietors voluntarily take them off the stands. Contact magazine wholesalers and have them take a public stand on whether they are forcing retailers to accept questionable material to get first-rate magazines. Launch a campaign through churches of all denominations to educate the public on the problem and let people know what action they can take to overcome it.

Leonard V. Carlin said an attempt will be made to make it illegal to sell gray area pornography to teen-agers from newsstands if the law is found needed. Mr. Carlin, former Denver deputy district attorney in charge of prosecuting pornography cases, now is in private law practice. He heads the temporary committee of citizens. He had a major hand in drafting Colorado's present anti-pornography law.

Liberia's president, William V. S. Tubman, has recommended that Bible reading be restored to the country's public schools.

In Scandinavia, 95 per cent of the people profess to be Protestants. In Germany, Holland, and Switzerland, this drops to a little more than 50 per cent. In France, Belgium, and Austria, Protestants number only 2 per cent; while in Italy, Spain, and Portugal, they make up less than one per cent of the population.

Joseph Cardinal Ritter, Archbishop of St. Louis, expressed doubt in St. Louis, Mo., that all schemata before the Second Vatican Council can be handled during the third session slated to begin in September. He

suggested that the bishops of the world meet together every ten years to assure that the church keeps up with the times.

Forty per cent of the members of Baptist churches in Yugoslavia are under 35 years of age, the European Baptist Press Service reported. There are 46 Baptist churches in Yugoslavia with a total membership of 3,700, the agency said. The church is adding about 100 members a year, the majority of whom are young people. A theological seminary was opened by the Baptist Union of Yugoslavia in 1954. Ten students are currently enrolled.

The third Southern Baptist hymn-writing contest will be held April 1 through Sept. 30 of this year. Awards totaling \$500 will be given for winning tests. Theme of this year's contest is "Christian Service." Further details about the contest are available from Hymn Writing Competition, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn.

For the first time a Negro has been named to the Methodist Hall of Fame in Philanthropy which honors persons for outstanding contributions of time, service, and money to the denomination's health and welfare institutions. She was Mrs. Daisy H. Stocking of Daytona Beach, Fla., for the last 18 years administrator of the Mother Hunt Orphanage, a home for Negro children at Daytona Beach.

Dr. Dale White, director of program for the Methodist Church's Division of Temperance and General Welfare, has called on the church to step up its attack on smoking. In the wake of the U.S. Surgeon General's report on the health hazards inherent in cigarette smoking, Dr. White urged the denomination to initiate programs for those who wish to quit smoking, plan campaigns to discourage young people from taking up the habit, and support remedial actions by government agencies.

If a proposal now under study before the Federal Trade Commission is approved, the following message would be required in cigarette TV commercial: "Caution: Cigarette smoking is dangerous to health. It may cause death from cancer and other diseases."

The FTC announced in Washington that it was proposing stringent curbs on cigarette advertising. Among its recommendations were these:

1. A requirement that packs and cartons of cigarettes, plus all advertisements, carry

warnings that cigarette smoking is injurious to health.

2. A prohibition against advertising cigarettes as promoting good health or well-being.

3. A ban on cigarette advertising which claims one brand to be less harmful than others, unless documented by research acceptable to the commission.

Evangelist Billy Graham declared in an address to the Georgia Legislature that the answer to racial problems will not be found "in the streets or in the legislatures" but "in our hearts with God's help." The chamber was filled to capacity for the address, many legislators holding their children on their laps. Dr. Graham said that while the U.S. has been kinder to its minorities than other nations, "we still have a long way to go. America will never see the year of 1980 as a free nation unless we return to the moral and spiritual strengths that made our country great," he said. "Not in atomic bombs we trust; in God we trust."

A spokesman for the Roman Catholic Diocese of Portland, Maine, has declared that mixed marriages have "become the primary cause or occasion of defection from the faith." Writing in *Church World*, of which he is editor, Msgr. Vincent A. Tatarczuk, assistant chancellor of the diocese, said:

"The history of mixed marriages in general is a chronicle of neglect of the Mass and the sacraments, neglect of religious instruction of the children, and an alarming increase in complaints for divorce."

"Middle-aged" families and their children—not senior citizens—comprise the bulk of Protestant Church membership in Detroit, a survey indicated. The survey was made in the 103 churches of the three-county Detroit Presbytery over a period of two years by John W. Kuckuk, director of the Presbytery's Research Office. The United Presbyterian clergyman's survey showed membership in the 10-20 and 35-55 age ranges, with 50 per cent of the Presbytery's members in the metropolitan area in those categories. Analyzing the survey, Mr. Kuckuk said it indicated that middle-aged families and their children (rather than older, as popularly presumed) constituted the main elements of the congregations. "If this is the situation nationally, then, obviously, Protestant churches will need to do more spade work among the very young, the young marrieds, and the elderly," he said.

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GOSPEL HERALD

Tuesday, March 10, 1964
Volume LVII, Number 9



*Cold stones
Cannot give life
Though in a temple laid.
But one who loves and cares,
Who gives himself,
Shares life and finds.*

—D.

Evangelistic Living

By David Augsburger

"Wanted: Witnesses. No training required. Everything supplied including the necessary experience. Full-time work that will fit into your present job. Unlimited opportunities. Incalculable rewards."

... but few applicants. The Gospel has been taken out of work clothes and given to "the cloth." The spectator has invaded the church. The pew has become a bleacher. The preacher is the recognized proxy for his members. Witnessing is up to him.

Witnessing cannot be delegated. It is not a vocation, duty, or task. Nor is it a method or technique. It is a *quality of life*. It is not the optional crowning touch of a mature Christian life; it is the inescapable result of being in love with the Master and thus with your neighbor. It is normal Christian living!

Preparation to witness is thus a matter of readying the life, rather than the speech. Evangelistic work is evangelistic living.

Understanding Yourself

You are the sole eyewitness of a new creation that has occurred by supernatural power—your own spiritual life. You have witnessed this unique transformation of sinner to saint. Experiential proof is undeniable, and it can be shared naturally. People hate to be preached to, and this is anything but that. Evangelism is recommending a remedy. Few people can resist hearing how others solved the very problems they face. Thus your first step is understanding yourself.

Perhaps you've been taking Christian living for granted. Certainly Christ has redeemed you, but how is this transaction described? The staid general terms we usually use communicate little to us and less to others. You must be able to describe and present salvation in language that is both revealing and appealing. To crystallize the facts as you know them, answer for yourself the following questions in language that is accurate, communicable, and contagious.

What were the symptoms of the basic disease of sin which made you a sinner? What Scriptures spotlighted your trouble? How did the Gospel meet the problem? What was your attitude toward Christians who witnessed to you? How should they have approached you?

What were your basic needs, such as fear, guilt, insecurity, aimlessness? Can you recognize these problems

(Continued on page 196)



FIELD NOTES

Roman Gingerich, professor of physical education at Goshen College, has received an assignment from the Department of State to teach physical education at Chulalongkorn University, in Bangkok, Thailand, beginning June 8. The Department of State made the award under the Mutual Education and Cultural Exchange Act (Fulbright-Hays Acts) of 1961, an act passed by Congress to help meet the need for international co-operation on the university level.

Andrew Shelly, Newton, Kans., at Sycamore Grove, Garden City, Mo., March 8.

Mrs. Homer North passed away of a heart attack Feb. 26. Bro. North is pastor of the church at Nappanee, Ind.

Emma Yoder, wife of S. C. Yoder, Goshen, Ind., broke her hip Feb. 26.

Bound issues of the 1963 Gospel Herald are ready for those who would like them for their church libraries. The price is \$8.25, plus shipping.

Roy D. Roth, Oldenburg, Germany, spoke in the service at the Mennonite Center, Amsterdam, Holland, Feb. 23.

Kyle Haselden, author of *Racial Problem in Christian Perspective*, and editor of *The Pulpit*, spoke at Lombard, Ill., on race relations day, Feb. 10. At Brotherhood emphasis vesper, Rabbi Dan Isaac, of the local Jewish congregation, spoke.

John Freed, 1128 Fox Street, Bronx 59, N.Y., was ordained as minister at the Fox Street Mennonite Church, 911 Home Street, Bronx, N.Y., Jan. 26. Paul G. Landis and Elmer G. Martin officiated.

Lavern Swartz, Clarksville, Mich., was ordained minister for the White Cloud congregation, White Cloud, Mich., Feb. 16.

Atlee Beechy, dean of students at Goshen College, reported after returning from the conference sponsored by the Institute of International Education, held in Washington, D.C., Feb. 12-15, that "International education must address itself to the problems of poverty, health, peace, and population explosion. . . . Either through education or evolution the changes on the international scene can come." Bro. Beechy said that a second basic idea at the conference was that the task ahead is to utilize today's technology for constructive purposes rather than for destroying mankind.

Rufus Jutzi, Elmira, Ont., in a spring Bible conference at Elmira Mennonite Church, March 26-29.

Paul M. Miller, Goshen, Ind., at Zion, Hubbard, Oreg., March 25 to April 1.

Robert Keener, missionary from Tanganyika, at Mt. Vernon, Oxford, Pa., March 22.

Paul and Alta Erb, Scottsdale, Pa., at Thomas, Holsopple, Pa., March 22.

A. Don Augsburger, Harrisonburg, Va., in spiritual life meetings, March 22-29, at Fairview, Surrey, N. Dak.

Eugene Herr, Scottsdale, Pa., at Kidron, Ohio, March 27-29.

Stephen Olford, pastor of the Calvary Baptist Church, New York City, in a Christian Life Convention at Central Christian High School, Kidron, Ohio, April 21-23.

Ray Keim, Elkhart, Ind., in a home conference at Neffville, Pa., March 14, 15.

John M. Drescher, Scottsdale, Pa., in Passion Week services at Blake, Zurich, Ont., March 27-29.

Robert Johnson, Kitchener, Ont., Spiritual Emphasis week at St. Jacobs, Ont., April 26 to May 3.

Milo Kauffman, Hesston, Kans., at Rockhill, Telford, Pa., May 6.

New members: one by baptism at Rockhill, Telford, Pa.; three by baptism at Zion, Broadway, Va.; one by baptism at Rocky Ford, Colo.; six by baptism at Freeport, Ill.; nine by baptism at Hopedale, Ill.

Evangelistic Meetings

Russell Krabill, Goshen, Ind., at Weavers, Johnstown, Pa., April 1-5. Joe Esh, Mt. Union, Pa., at Thomas, Holsopple, Pa., March 25 to April 5. Paul Ebersole, Annville, Pa., at Goshen near Laytonsville, Md., March 15-22. Norman Yutz, Harrisonburg, Va., at Petoskey, Mich., March 22-29. John I. Smucker, New York City, at Pinto, Md., March 1-8.

George R. Brunk, Harrisonburg, Va., at Ephrata, Pa., March 22-29. Myron Augsburger, Harrisonburg, Va., at Masontown, Pa., March 22-29. Willard Mayer, Pigeon, Mich., at Weavers, Harrisonburg, Va., beginning March 15. Richard Martin, Elida, Ohio, at Sandy Hill, Sadsburyville, Pa., April 10-16.

Calendar

Mennonite Publication Board annual meeting, Scottsdale, Pa., March 20, 21, 1964.
Church School Day changed from April 26 to April 12.
Illinois Mission Board annual meeting, Walden Mennonite Church, Flossmoor, Ill., April 17, 18.
South Central Conference Church Extension Convention, Hydro, Okla., April 17-19.
Pacific Coast Conference, Oregon (places undecided), June 3-6.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Alberta-Saskatchewan Conference and associated meetings, Tolsted, Alta., July 2-5.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 2-5.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers Conference, Goshen College, July 30 to Aug. 2.
Allegheny Conference, Blough Church, Holsopple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor; Aug. 9-11.
Iowa-Nebraska Church and Workers' Conference, Mt. Vernon, Neb., East Fairview Church, sponsor; Aug. 18-21.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.

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Cover picture by WHO/Photo Almay

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
John M. DRESCHER, Editor
ELIHOE ZOOK, J. C. WENGER, Consulting Editors
BOYD NELSON, Missions Editor
BERTHA NITZSCHE, Assistant to the Editor

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Christian Joy

Christianity is a joyous faith. It is a religion of song and singing. It is good news. Nothing in Christianity is conducive to melancholy. And the joy of the Lord is our strength.

Paul, the great suffering servant of Christ, tells us to "rejoice in the Lord always." Although the New Testament centers in a cross, is bathed in the blood of martyrs, and is filled with the fires of persecution, there is a note of triumphant joy pervading. It begins with the angel chorus singing in great joy that the Saviour is come. The New Testament ends with rejoicing around the throne of God.

As Jesus said, the Gospel comes "that my joy might remain in you, and that your joy might be full" (John 15:11). When the Gospel of Christ is heard, the one who really believes will be happy. And it will not be only a temporary mood. Joy is the fruit of the Spirit and to be a permanent possession. "Rejoice in the Lord always."

Do not expect a non-Christian to understand Christian joy. To such the

Christian life is sullen or superstitious. Neither the prison keepers nor the prisoners understood the joy of Paul and Silas who, when their backs were bleeding and their feet were in stocks, sang praises unto God. The non-Christian does not know the source of Christian joy.

Joy is possible because Christ removes the hindrances to joy. Sin destroys joy. Sin brings sorrow. Always! Sin's only thrill of satisfaction is the moment before it's committed. Forgiveness of sin is found in Christ. When forgiveness is our experience, there will be joy. It cannot be otherwise. Joy starts with pardon and forgiveness. It is the natural result of peace with God. The sailor shouts for joy when rescued from the tempest. The prisoner rejoices when pardoned. Bunyan, when forgiven by God, wished to tell his joy to the very crows that sat upon the plowed land before him.

David ends his psalm of pardon with an exhortation to rejoice. He begins, "Blessed is he whose transgression is for-

given, whose sin is covered." He ends by saying, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

Christ also gives us reason to rejoice. He does not take from us one thing but that He gives us something better. There is joy in retrospect. We look back and see what God has done for us. There is joy in aspect. We realize God promises His presence in each step. There is joy in prospect. We face the future in confidence and assurance because of the promises of God. We cannot be joyous here if we do not have a hope hereafter.

Christ is our source of joy. We get turned around here. We suffer in proportion to our thinking that our joy comes from lesser or other things than Christ.

Jesus, Thou Joy of loving hearts!

Thou Fount of life! Thou Light of men!

*From the best bliss that earth imparts,
We turn unfilled to Thee again.*

Since our source of joy is in Christ, Paul writes, "Rejoice in the Lord always: and again I say, Rejoice." Jesus said, "I will come to you. . . . Your heart shall rejoice, and your joy no man taketh from you." No one can know Christian joy unless he is a Christian and not one can be a Christian without knowing Christian joy.—D.

Larger Love

We learn to love first and foremost in the family. Here we learn to love the members of our own family and others. In the family we learn to love God. If it is not learned here, it is difficult if not well-nigh impossible to learn love elsewhere.

There is, however, a kind of love which makes us narrow. We see it sometimes. A father out of love for his family may be led to live greedily and refuse to share. He lives for things because of what things will do for his family. Then there are parents who, because they love their children, resent the accomplishments of other children. Such love is narrow. So it is that fam-

ily love may enlarge or restrict our love for those outside the family.

It is the same also in the church family or denomination. The church is a place to learn to love. God's love is shed abroad in our hearts by the Holy Spirit. His love is broad and inclusive.

However, in the church there can easily develop a kind of self-love which makes us narrow. We see it sometimes. We can see or acknowledge little good in what any other groups do because we feel threatened. We, out of love for ourselves, will not admit the contribution to Christianity by others because we feel as if it might weaken our stance or love for one another. It is possible

to even resent the achievements of others because of self-love. It may be rather hard sometimes to wish the Lord's blessings on a program other than our own. But such love is narrow and self-destructive.

Jesus widened the outreach of love. He that is not against us is for us. "Whoever does the will of God is my brother, and sister, and mother."—D.

Think on This

Hate debases, love exalts; hate is destructive, love is godlike. Retaliation injures the object of one's revenge and debases the avenger. Revenge does more injury to the one seeking it than to the one who is the recipient of an act of revenge.

You will be able to witness effectively in proportion to your ability to relate to the problems of others what Christ has done and is doing for you.

Evangelic Living

(Continued from first page)

in others? Did the Scripture speak to them? Where? How?

How did you receive salvation? Name the steps. What shattered your defenses? Name the greatest contributing factor. What really happened?

What does knowing Christ mean to you today? Is He truly present in you? Are you continually conscious of Him? Is prayer a genuine relationship?

Is the Bible still speaking to your needs? Do you meet God in its pages? How deeply do you respect its teachings and demands?

Does Christ give you victory over sin? How? What characteristics of victorious living attract you to other Christians? Do you possess them too?

Now that you have read these questions, go back and formulate precise pointed replies to each. Then study them. You will be able to witness effectively in proportion to your ability to relate to the problems of others what Christ has done and is doing for you.

Understanding Others

The more difficult problem lies just ahead. When you have discovered what you seek to relate, you must then know to what you are to communicate. The whither is more difficult than the whence.

Learn to look with the eyes of Christ. You are the residence of the Holy Spirit. If you are in constant contact with Him, you will have little difficulty contacting others. Often they will come to you. Live at the center of yourself. Fail here, and you have nothing to give. Faithfulness in communion with Him will bring uncommon discernment of other people's need.

Christ always had time for others. He always saw through to any heart-need. We too must have heart-eyes to see the needs of others, and compassionate understanding that shares the touch of healing. With the eyes of Christ we look for human need, not subjects or contacts. We seek sufferers, not trophies or notches in our Bible. We are seeking souls, not scalps.

This may mean waiting until God opens the door and points the way. God's order is for us to talk to Him about men until He opens the door for us to talk to them about Him. Meanwhile, be looking for

open doors to hearts; they are seldom marked "ENTRANCE." Waiting on God is not a time of idleness. It is a matter of perfect timing.

Learn to love with the compassion of Christ. Few people can resist genuine love. So love them—for this is evangelism. The quality of this love must be supernatural. It is spontaneous and unmotivated and indifferent to the value of the beloved. It is not love which purposes coercion. It is a love which does not exist for the purpose of winning others; it loves only because God is like that.

The Bible does not say that God has love or that God gives love, but that God is love. Only as God indwells and loves through us can we love like that. We have nothing of our own to give. We are merely the tube, the channel through which God's love flows. Give God the opportunity to live in you and to love through you. Show love intentionally to everyone you meet. Let each conscious look and word be God's love coming through you to them. To live Christ is to love others.

Learn to listen with the concern of Christ. Most people no sooner learn how to talk than they forget how to listen. It often takes eighty years to still the tongue that two years taught to speak. The witness who wins is often a better listener than speaker.

The Christian is always ready to listen, even when he is uninterested, or doesn't feel like it; his first energy is invested in understanding others.

The listener gets below the content of what is being said to what is being felt. All expressions come from a reservoir of emotion. Only when our concern cancels their fear of confiding is this possible.

The listener learns the language of the other individual. "Bible" and "English" can be two different languages.

The listener actually becomes personally and empathetically involved in another's problems. We cannot commend the Gospel to our contemporaries unless we can feel their frustrations and thrill to their expectations.

The listener discovers the needs of the heart and then at last is able to relate Christ the Answer to the hungry-hearted.

If you wish to convince your opponent, then touch his heart—if he has one. You cannot conquer anyone's belief with words and arguments. He just adjusts them to

his own ideas and prejudices—unless he likes you.

Today's treadmill man has become a success-seeking automaton, inhumanly leaping from shoulder to shoulder—until he meets a Christian. This encounter of sinner with saint refuses to progress as do all others. The Christian is not using him; instead he is genuinely interested. In this encounter two worlds meet, and intersect.

Learn to live with the consecration of Christ. Jesus said, "He that hath seen me hath seen the Father." He that sees you must see Christ. Speak of Christ, not yourself. When you have discovered the needs of others, and can relate the Gospel from your experience in genuine communication, Jesus Christ can walk right into your conversation and confront the individual with His own demands. It is Christ who calls, convicts, and converts. The greatest obstacle to Christ's entrance is usually our "I" trouble. Although we must witness from our experience, we dare never witness of our experience. We witness to Christ, not to changed lives.

Lose yourself in the proclamation of the Beloved Jesus Christ. Then His Word, by His Spirit, will bear fruit for His glory. Christ is ALL.

Our Readers Say—

Paul M. Lederach in his article, "Role, Responsibility, Relationship of Various Church Units" (Jan. 14, 1964), does well to emphasize our responsibility in "the ministry of reconciliation." As I read and reread the article, however, two basic considerations gave me concern.

The first of these is Bro. Lederach's attitude toward conference. He is overly critical of conference and would seem to want to strip conference of any authority whatsoever. His four generalizations (p. 43) concerning conference programs and conference disciplines can also be applied to the Jerusalem Conference (Acts 15) and her decisions if one is so minded.

Further observations concerning the Jerusalem Conference which Bro. Lederach would seem to find distasteful are that it was "the apostles and elders," not the brethren at large, who "came together for to consider of this matter" (Acts 15:6) and that their decisions were authoritative. Bro. Lederach's "positive" suggestions as to the role and responsibility of conference, if accepted as policy, would deprive conference of all legislative power and would for all practical purposes restrict the function of conference to that of an advisory nature.

The second item of concern is the unbalanced emphasis on "oneness." Certainly there is one body, one Lord, and one true church. This, however, does not mean that the one church must come under one denominational or nondenominational roof. As usual, the usual expressions are used: "one body . . . one fold, and one shepherd . . . they all may be one" (p. 44). If other Biblical expressions pertaining to the same problem are not mentioned: "false brethren" (Gal. 2:4), "many false prophets are gone out into the world" (1 John 4:1), "And many false prophets shall rise, and

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The New Birth

By Robert Detweiler

Some years ago a pastor moved to a Canadian church to take up his ministerial responsibilities in the congregation which had called him. The first Sunday in the pulpit he preached on the text found in the third chapter of John's Gospel: "Ye must be born again" (John 3:7). The second Sunday his text was the same. And again the third.

At the close of the service one of his elders came to him and expressed amazed disapproval that he should use the same text on three consecutive Sundays. Quietly and yet with emphasis the minister replied, "Because ye *must* be born again." For the first time the elder caught the imperative necessity of the new birth and in sorrow admitted that he had never really experienced it.

Never did Christ waste words or stress the unimportant. On the subject of the new birth He was very emphatic. He did not tell Nicodemus, "You ought to be born again," or, "It would be a fine thing if you were born again," or yet, "I wish you were born again." "Ye *must* be born again" were the words of divine imperative. There is no other way. It is the only way to the kingdom of God.

The change which the Lord here declares to be imperative is very evidently no slight or superficial one. It is not merely reformation, or amendment, or moral change, or outward alteration of life. It is a radical change of the heart, will, and character. It is a new creation wrought by the Spirit of God at the very core of man's being.

It is a passing from death to life. It indicates a new nature, new habits, new tastes, new goals, indeed, a new mastery. All this is implied when the Lord forthrightly tells "good" Nicodemus, "Ye must be born again."

Why is this necessary? Because of the sinful nature which all men have received. Man is guilty of both original sin, viz., the innate propensity to sin possessed by all the children of Adam, and actual sin, viz., the outworking of this nature as it is expressed in sinful deeds and thoughts. The latter proves the former and no man can escape either the fact or the act of sin. The third chapter of Romans conclusively states: "All have sinned, and come short of the glory of God," and "There is none righteous, no, not one." Jeremiah, the Old

Testament prophet, lamented the endemic condition of man in saying, "The heart [of man] is deceitful above all things, and desperately wicked" (17:9).

Each of us can ably validate these statements by noting his own condition. Sin is a nasty and glaring fact of life. In honesty each must admit to sin not only in his neighbor's life but in his own. And this is with consequence of the most serious nature. For sin separates a man from his God. The holiness of God revealed in the law and in the life of Jesus Christ becomes the yardstick by which the nature and extent of sin is measured.

Before one may understand the terrible-ness of sin he must have a vision of the holiness of God. God is light and in Him there is no darkness at all. Being absolutely pure He has an awful aversion to all that is evil. Man in himself has no plea to fellowship with God. He has alienated himself through willful iniquity and forfeited all rights to fellowship.

So man finds himself in the terrible predicament of being a sinner under the righteous judgment of God and incapable of doing anything to change his condition. But just here is where God in Christ reaches down to man to meet him in his extremity. Just as God took the initiative in creating man, so He takes the initiative in redeeming man.

Although God has been wronged and man is totally guilty, it is God, the offended one, who offers pardon and forgiveness. This is grace. Paul says that "where sin abounded, grace did much more abound" (Rom. 5:20). And again he writes, "For by grace are ye saved through faith; and that not of yourselves: it is *the gift of God*" (Eph. 2:8).

But how is this gift received? How is the grace appropriated? How does the change occur? These are foundational questions and need to be answered. Let us note briefly what the new birth is not. It is not a gift which man ultimately becomes worthy of through a strict legalism. There are those who believe that if they do their best and keep God's commandments according to their ability, they will surely be admitted to heaven at last. This is false. No one has ever been justified before God because of his own works, regardless of how good they may have been. The best of men are but sinners in the sight of God.

Nor dare self-reform, the "turning over of a new leaf," be in any way considered as a new birth equivalent. Reformation is

not enough, for even if it were to take care of the present, it does nothing about the accumulated guilt of the past.

Other very fine men think that when they stand before God they will fare well because of their morality. They shun evil and maintain high ethics. They are considered and called "good men." But this is not enough. Good though they be, the Spirit of God does not rule in their hearts. "Good" men as much as "bad" men need to be born again. It is not the *amount* of sin but the *fact* of sin which separates man from God.

It needs to be said additionally that church membership, severe ritualism, and Christian "activity" will never save. Even baptism amounts to nothing unless it is an outward sign of that which has taken place in the heart. This and other fruits become evidences of the new birth but dare not be thought of as the new birth.

All of these which I have mentioned are man-made and based on doing. Salvation is not a doctrine of doing and leaving undone but of being and becoming. Man is not saved because of what he has done *but in spite of what he has done!* Could man save himself, Christ would never have had to go to Calvary. The incarnation is proof that man can in no way save himself.

Now let us look positively at the nature of the new birth or regeneration as it is also called. Jesus told Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7). No man has ever given life to his own body and no man is able to give spiritual life to his soul.

We might as well expect a dead man to give himself life as to expect natural man to make himself spiritual. So vital and drastic is the change wrought through the new birth that it alone can make man fit to stand before God and enter heaven. And without the new birth man could not enjoy heaven even if he entered.

As Jesus spoke these words, Nicodemus was apparently astonished and perplexed. So the Lord gave him an illustration. Very probably as they talked together that night, the wind whispered through the trees and around the corner of the house. So Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit" (3:8).

There is much about the wind which is mysterious. We cannot handle it with our hands or see it with our eyes. Yet we cannot deny its reality. Just so it is in the work of the Holy Spirit in bringing about the new birth in man. It may be mysterious and incomprehensible in many ways, but it is foolish to stumble at it because we cannot fully understand the dynamic of it.

Regardless of how much mystery is con-

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nected with the wind, its presence is known by sound and effect. When our ears hear it whistling in the window or driving snowflakes into drifts, we do not hesitate to say, "There is wind." It is just the same with the work of the Spirit in man's new birth. Evidence is present. The change will be known and measurable. There will be the "fruit of the Spirit" because of the transformation through which the newborn man becomes "[partaker] of the divine nature."

Man's part is to be willing, receptive, and penitent. These are passive moods and not connected with "good works." They are bound up in the words "believing faith." Then God works the miracle of regeneration. Man is made a child of God and a member in the household of faith. His very nature is changed. His sins are forgiven. His life is that of discipleship and under "Master-control."

God acts in Christ on the cross. Christ, who knew no sin, became a sin offering for us, so that in Him we might be made the righteousness of God. Man can only respond. He can accept or reject. In either case he is accountable and chargeable. "Man, without God, cannot. God, without man, will not."

Salvation, then, is a present and glorious reality. The new birth assures everlasting life. "He that believeth on the Son hath everlasting life" (John 3:36). What a treasure this is! Earthly treasures take wings and fly away. Friends go on. Life at best is a struggle and beset by heartaches. Our mortal bodies last but a few short years, then are laid to rest and turn to dust. But the soul lives on.

As long as there is a God, the believer shall be with Him. As long as there is a heaven, the believer shall enjoy it. As long as there is Christ, the believer shall abide in His love. As long as there is an eternity, it shall be filled with delights for the believer. May God give us a proper sense of values and cause us to take seriously the words, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

A Prayer FOR THIS WEEK

(Psalm 116:12, 13)

Lord, I would take Thy bounteous benefits—

The joy Thou dost so liberally impart,
The hope Thou givest—and receive
them with
Uplifted hands and heart.

How otherwise could I express to Thee
The depth of joy and gratitude I claim,
But just to take the gift Thou givest me
And call upon Thy name?

—Lorie C. Gooding.



Nurture Lookout People Keep Asking

People keep asking, "What is the Mennonite Commission for Christian Education doing in adult education?" Several things lie behind the increased concern in the adult area. There is the wave of adult interest in education which is sweeping the country. Folks who have long since written their last test are now going back to school via evening classes to pick up courses in many fields.

Also an uneasiness about our neglect of adults shadows us. Now that we have a proved summer Bible school curriculum for children, a well-planned graded series of Sunday-school books for primary, junior, and intermediate, and a very workable nursery course, we are becoming aware of a lack in another area where a believers' church should be most creative—the area of adult education.

The glib naivety of a generation or so ago which assumed and said, "One generation of nurtured children will give us Christian homes tomorrow," is being questioned because it didn't work out that way. It is clear that this is true almost only where there is a Christian home to bolster the work of the nurture homes in Sunday school

and summer Bible school. Otherwise, what is taught in the few hours in a Christian atmosphere at church will be negated in the many hours at home where the atmosphere is opposite.

We are beginning to be bothered a bit too by the fact that many burning questions remain for adults after they have studied uniform Sunday-school lessons for years. These are questions with which uniform lesson writers cannot deal because the outlines which they are forced to follow either skirt the issues or are not adequate in scope to deal comprehensively with them. So while some of the really burning questions lie buried, smoldering but unasked, an adult Sunday-school class will spend its hour exchanging irrelevancies. It might even be interesting to argue about how many Philips are mentioned in the New Testament, but what difference does it make? What grain of difference for discipleship can it possibly make?

So people have a right to ask, "What's being done for adults?" And the Mennonite Commission for Christian Education is asking, "How shall the need be met?" A step toward a solution has been taken. The area of adult education has been selected as a Commission priority among the many areas bidding for attention. A counsel and reference committee has been appointed to start spading. The Commission's Secretary of Adult Education, Norman Kraus, is the chairman of this committee.

—Arnold W. Cressman.

Our Mennonite Churches: Oak Grove



The church was organized in May, 1845, in one of the homes near West Liberty in Champaign County, Ohio. The first building, called the Champaign Church, was built approximately 1856 and used until 1875, when a new building was built on a new location about two miles northwest. The new church building was named Oak Grove. It still has a few of the lovely oak trees. It was extensively remodeled in 1915. At that time a sixteen-foot extension was added and a basement put under the entire building. The basement was finished for Sunday-school rooms. The annex (to left in picture) was added in 1954. The interior was remodeled in 1961. The congregation is affiliated with the Ohio and Eastern Conference. Bishop brethren S. E. Allgyer and N.E. Troyer served this congregation many years. Bro. Nelson Kanagy is the present pastor. Present membership is 234.



Are We Giving Our Pastors Enough?

BY AN ALLIANCE LAYMAN

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

One of the main responsibilities of the local church is to provide for its pastor. This is fundamental to fulfilling the purpose of its existence. It is time to examine how well we are discharging this responsibility before God.

"The labourer is worthy of his hire," said Jesus when sending forth the seventy. His law is not fulfilled by such pious mouthings as those rightly condemned by the Apostle James: "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body" (2:16). Likewise James condemns the wicked rich because "the hire of the labourers . . . which is of you kept back by fraud, crieth: and the cries . . . are entered into the ears of the Lord of sabaoth" (5:4). Reason demands, therefore, that the sons of God who for one reason or another follow the same wicked course should reap the greater condemnation.

Possibly some will argue, as one Midwestern church did, "Keep the pastor poor and you keep him humble." Brethren, if he is dedicated to the Lord and is doing his job, he is humble—which is more than can be said of his judges. Our Lord is fully able to complete His divine purposes without dishonesty or questionable methods on our part. He performs His providential work through sanctified, consecrated, humble believers. It is God's declared purpose to make definite and ample provision for His servants: (1) spiritually—"the supply of the Spirit of Jesus Christ" from above (Phil. 1:19) and (2) materially—"unquestionably essential"—"all your need [not wants] according to his riches in glory by Christ Jesus" (4:19).

It is the pastor's duty to insure for God's sheep a continuing supply of spiritual nourishment for their insatiable desire for things of the Spirit. It is the people's duty under God to meet fully the temporal needs of the pastor and his family. ("For if the Gentiles have been made partakers of their spiritual things," wrote the Apostle Paul, "their duty is also to minister unto them in carnal things.")

With few exceptions, shepherds who have been truly called recognize their responsibility and meet it well; we, as the

flock, are all too often blind, or at least careless, toward ours. If our pastor fails, we get a new one; if we fail, we still remain God's sheep, continually expecting our pastor to lay down, symbolically at least, his physical life—or an essentially satisfying part of it—for us, as the Lord Jesus gave His literally.

Matthew Henry interprets Paul's thought in Phil. 4:19 thus: "He shall do it, not only as your God, but as my God, who takes what is done to me as done to Himself. You supplied my needs, according to your poverty, and He shall supply yours according to His riches." The implication is, If you fail to supply your pastor's needs physically, you tie God's hands so that He cannot supply either your spiritual needs (mighty small though they may be, as judged by your own indication) or your temporal needs (inflated as they are because of today's unprecedented general prosperity).

How does God see fit to "supply all the need" of the pastor? By that portion of His unlimited riches which He has entrusted to the stewardship of the body of Christ—specifically, the church which the pastor serves. And "it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Wherein, then, are we failing? Obviously, we are either short in our capacity to manage for God or we are unfaithful in the execution of our abilities.

One of the deficiencies observed by Nehemiah in his day was that "the portions of the Levites had not been given them: for the Levites . . . that did the work, were fled every one to his field" (13:10). The Levites were forced to spend time eking out a living on their land, time that should have been occupied in God's service. A few months before the 1929 financial collapse which heralded the Great Depression, Dr. W. Graham Scroggie, in Scripture Union Daily Notes on this passage, commented in part on "Suspended Ministrations": "Christian ministers cannot live on air; if theirs is a full-time ministry, they must be financially supported—I will not say paid. How do you support your minister? Penurious provision is not stable support; it is a cracked crutch.

This admonition is just as necessary today, particularly concerning the pastors of small and often struggling new works. Many of these churches are manned by

young couples fresh from Bible college, still in their "first love," wholly dedicated but financially poor from working their way through their preparatory schooling. Not all have well-to-do parents. Some have unsaved, even hostile, parents, and some have no parents at all.

I wish it were possible to quote completely "Some Problems in Arithmetic," written more than forty years ago in *The Standard* by a preacher's wife. It describes the harassing struggles of the underpaid minister of that day, and is equally applicable to ours. It ends with a call to another church, the pastor's wife soliloquizing:

"My husband has had to hunt another job or place me in a sanitarium. I hate to leave these friends. I dread the adjustment in a new field, but it has to be. My sister will pay our moving expenses. My brother will donate enough to pay off all the bills. My aunt will furnish me a new dress, shoes, and a hat (oh, joy!) that I may appear decently clad when we arrive at the new church. A friend wants me to go to a sanitarium for a two weeks' rest at her expense. I loathe charity, but I must accept it or go under. I'd rather spend the money hiring the hard work done and remain at home with my children, but 'beggars may not be choosers'; so I bow to the inevitable.

"Thus, on the eve of closing this ten years' pastorate I should be filled with grief over the parting with friends—dear friends they are. But the scars on my soul are too fresh for that, and I can realize only one great fact—the salary will be paid every week, and there is a wee little dab more of it!"

While this problem is nonexistent for pastors in the larger, richer churches (I read recently of one with a yearly budget of \$150,000; \$77,000 for missions, and \$73,000 for salaries, administration, upkeep, and home programs), congregations may well examine themselves in the light of stewardship and Christian grace. While God deserves all worthiness and beauty in His sanctuaries, I believe He despises ostentation and decries anything that gives any persons, saved or unsaved, the bogus feeling that their clothes are not good enough to seek God there. It was this attitude confronting Dr. A. B. Simpson that helped to give birth to the Christian and Missionary Alliance, but God never condones evil that good may come.

However, even in the struggling church, and in the average-sized church where the members and adherents enjoy wage increases with regularity, the pastor's right to a decent standard of living must also be recognized. Anything less is, among other things, an indecent testimony to outsiders of our God. The pastor's work never can be paid for adequately in this life. Dealing with the eternal welfare of souls otherwise doomed to a Christless eternity, he can never be fully recompensed in even the

necessary dollars and cents. Thus, self-reflect and a guiltless conscience for the corporate membership of the church demand a standard of living at least equal to the general average. A pastor these days cannot own and operate a car and pay for other services on \$200 a month any more than the young office boy, who normally averages far more than this in today's inflated economy.

The average personal income per member varies considerably among churches. While the salary of pastors in large or even average churches undoubtedly needs more prayerful and conscientious consideration, normally these men are not under hardship. It is the pastor of the smaller, less affluent church with whom we are here concerned. He is almost always without a car allowance, even though he is probably required to drive many more miles in the pursuit of his duties than the pastor of a more centrally located and established work. Furthermore, he and his wife usually do more entertaining. (I know of one such couple living on a thoroughway who were victimized by sixty overnight guests in one month last summer! Some of them they never knew existed, but they were members of the same denomination; so they "stopped in.") These pastors live in a small parsonage, often without essential modern conveniences, and they receive as little as thirty-five or forty-five dollars per week (if it comes in) with which to carry on their ministry, entertain, clothe the family, provide health protection, and so on, to say nothing of their own faithful tithes.

Some members may earn \$5,000 a year—some more, a comparatively few less—with the general average, say, \$4,000. The pastor, then, should receive at least that much. Granted that he may receive rent or free parsonage, he should receive at least the equivalent of the median salary for his area. (In the United States, the median of wage earners in groups drawing three, four, five, seven, and eleven thousand dollars a year is \$5,000; in Canada, probably \$4,500.)

Although the pastor often works many more than forty or fifty hours per week, his Lord does not insist on overtime rates. Nevertheless, his salary should be reviewed yearly in the light of economic trends. The pastor, like yourself, looks forward to the best in education and other benefits for his family. Can we deny them these?

Barry Moore, a man of God used much in Canadian evangelism, recently put it this way: "God's servants cannot live on faith, even though they can live by faith. Money is still essential to meet obligations and provide food and clothing." God's providence requires that the pastor's faith be answered through your faithfulness and mine to His financial system.

A guaranteed salary from the district board is not the answer. It deprives the

local group of responsibility and blessing. Every church member should have a definite part in the witness "in all Judaea, and in Samaria, and unto the uttermost part of the earth."



OUR SCHOOLS

Hesston College

John R. Mumaw, president of E.M.C., was the speaker at the annual Christian Life Conference. During the morning chapel hour, he spoke on various aspects of Christian Discipleship. He began on Sunday morning by defining the term "disciple" as one who is decisively committed to Christ, not a casual acquaintance. "Discipleship has no alternative in the Christian faith," he stated. Inner loyalty compels His followers to witness. Discipleship is not easy. It involves a saving relationship, a serving relationship, and a learning relationship to Christ.

During the week, pursuing this subject, he began with the new commandment, "... that ye love one another." God expressed to man a unique kind of love—a giving rather than a desiring love. We honor God by the way we love each other.

"Forgiveness, the Hallmark of Discipleship," was the title of his third talk. He used Matt. 18 as a basis for handling problems of tension in the church. Man finds forgiveness through penitence and confession, but forgiveness requires faith. When God says He forgives man, He means it. The Christian must be willing to forgive himself. Having found forgiveness, he can forgive others.

Jesus sifted the motives of His disciples. They had to count the cost. The rigid rules of discipleship call for dedicated people. A follower of Christ must give Him priority; natural affections become secondary to the spiritual. Personal aspirations are secondary in career conflicts. All personal possessions are secondary to Christian values.

In the 1963 Conrad Grebel Lectures, which Bro. Mumaw gave in the evening services during the week, he spoke of "The Resurrected Life" in its various aspects. He pointed to the fact that the resurrected life is more than hope in immortality. It is a way of life for the person and the community.

Goshen College

Mary Royer Begins Sabbatical

Mary Royer, professor of education, is doing post-doctoral work at the Claremont Graduate School, Claremont, Calif., in three areas—problems in reading, children's literature, and research on the fifth-year program on the master's level for elementary teachers.

Sister Royer returned to Goshen March

But keep in mind that it must start in your "Jerusalem," and unless it is first supported generously and adequately there, it will never be blessed elsewhere!—*The Alliance Witness*.

1 when officials from the National Council for Accreditation of Teacher Education visited the campus. In August she will be at Bethany Mennonite School, Aibonito, Puerto Rico, where she will conduct workshop sessions for elementary teachers and an orientation for teachers from the States beginning service in Puerto Rico. She plans to return to Goshen to resume full-time teaching in September.

Students Sacrifice

Students at Eastern Mennonite, Hesston, and Goshen colleges sacrificed meals, corsages, and boutonnières in order to raise \$822.85 to be used in building the University of Nigeria Protestant chapel.

Said Dwight King, a senior from Hutchinson, Kans., and president of Goshen's Student Christian Association, "The project came from a desire of our student Christian movements in the United States to share with the student Christian movement in Nigeria. Secondly, the gift stands as a symbol of brotherhood as we acknowledge the world-wide lordship of Jesus Christ."

Glen R. Miller, professor of chemistry at Goshen, who spent his sabbatical in Nigeria last year, originally presented the idea.

To raise their share of the money, Goshen and Eastern Mennonite students entered into Co-operation Starvation. College administrators gave students the chance to skip voluntarily three meals at Goshen and four at Eastern Mennonite; the money saved went toward the chapel fund. Students at Hesston, a college with a smaller enrollment, decided to forego corsages and boutonnières at their annual Christmas banquet.

Hold Public World Day of Prayer Service

Students and faculty at Goshen College took an extra thirty minutes from classes Friday morning, Feb. 14, to participate in a World Day of Prayer Service. They held their service, on the theme, "Let Us Pray," in the Goshen College Church-Chapel, from 9:00 to 9:50, in connection with their daily chapel.

Complete Graduation Requirements

Eleven seniors completed requirements

(Continued on page 210)



Meaningful Family Worship

By NELSON E. KAUFFMAN

In traveling for the work of the Lord, one is called to be away from his own family, and is deprived of fellowship with his own, but there is also the compensating factor of rich experiences in sharing in the homes and worship experiences of others. In the month of January, 1964, my work took me for about four weeks into homes of the brotherhood of the Alberta-Saskatchewan Conference. The family worship experiences of three homes impressed me much, and sharing them can mean still more.

In one home the father drives a school bus and must leave the family early in the morning. However, instead of concluding that such an early hour is too early for the children to get up for family worship, or that the children must sleep as long as possible, and so squeezing family worship into a very few minutes, or seconds, this family begins breakfast 45 minutes before the father needs to leave, and there is time for sitting together in the living room after breakfast—time to have all the children (except the preschooler) read and discuss the passage, and then pray together.

I was impressed with the fact that home life can be planned in such a way that the essentials of life are not crowded into a corner, under pressure, and taut nerves, but it is possible to plan, and in our time, to bring up children in such a way that they enjoy sharing in the family worship, the family chores, and in the work of the congregation.

In another home, family life was strengthened by joining hands around the table once a day at family prayers. One could feel the love of this family. This love was reflected in the children toward each other. Such simple things as this provided a tie that binds, and I felt my heart also tied in around that family table. I felt I was a part of the family, and the children were free and fearless in inviting me to share in their play and games, which I enjoyed. In such homes children will grow up to honor their parents and their Lord, and His church.

In a third home, prayer requests were presented at family worship, the children were invited to choose the request that appealed to them, and then each led in prayer, all thereby sharing, at least once a week, in the world-wide concerns of the church. I could not help feeling that this was an excellent illustration of meaningful

family sharing in prayer concerns, that would have influence, possibly around the world, in years to come. How different from the fenced-in vision of many people today! One cannot but thank God for our *Family Worship* magazine, the writers who give help to parents and children, and for the homes in our brotherhood that respond in worship and prayer concerns.

May it not be true that one of the greatest church frontiers of our day is the frontier of meaningful home and family life? We as parents can and must conquer

the secularism and materialism of our day in our families, with our children before and while they are teen-agers. God give us more homes that put planning, praise, prayer, and purpose into family life and worship! In possibly no other activity can so little time go so far—in doing so little, yet so much for Christ, for our children, and for the world.

Elkhart, Ind.

Light or Tears

There once was a procession of children marching in heaven. Each held a lighted candle, and as they marched, they sang. Their faces shone with happiness. But one little girl stood alone. . . .

"Why don't you join us, Little Girl?" one happy child asked.

"I can't," she replied. "Every time I light my candle, my mother puts it out with her tears."

FAMILY LIFE AND LOVE

Did We Feed the Children Today?

YES, we were careful to give the children food for their bodies.

But did we feed their souls? We and our children have a soul hunger that cannot be satisfied without God and His Word. We can try to fill our lives with substitutes—pleasures, indulgences, a whirl of activities, gadgets, and possessions. But there is still a gnawing, hidden hunger unsatisfied.

The Bible gives us food for the soul. As we

read from its pages, we receive spiritual nourishment. We see the Saviour who said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Here is soul hunger satisfied, by finding and following the Saviour!

In our daily family routine, we need food for the body and food for the soul.

Did we feed the children today?

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Is Hell a Ghost Town or a Boom Town?

By Raymond L. Cox

William L. Hull experienced quite a different home-coming to Canada from his last farewell to his native land. His departure to Israel previously had prompted little notice, but on his return he was met by the press. Reporters asked him, "What do you think happened to Eichmann?"

Perhaps no better spiritual authority exists to answer that question than this mission leader from Israeli Jerusalem. For William Hull served as spiritual counselor to the former Nazi Jew-baiter right up to the day of his death. Hull talked freely of salvation through faith in Christ, and Adolf Eichmann listened. But to the last the condemned man refused to make a profession of faith.

Eichmann went to the gallows. Afterward his ashes were scattered over the Mediterranean Sea. And when the chaplain who participated in the struggle for Eichmann's soul returned to Canada, the reporters demanded, "What happened to Eichmann?"

Perhaps they expected the missionary to evade the question, to hem and haw. For William Hull's straightforward answer caught them entirely off guard.

"If Adolf Eichmann did not accept Jesus Christ," replied the returning missionary, "he is in hell!"

This interview hit the headlines in Toronto and elsewhere in Canada. Editorials commented on how unusual it was that a religious leader actually would pronounce publicly upon the likelihood that a particular person had gone to hell!

Certainly our society has become unaccustomed to such specific thinking concerning the destiny of the deceased. It is perfectly proper to consign people to paradise, but to voice the possibility that someone is in perdition somehow has become something of a lost chord.

A religious lecturer announced that at a certain meeting he would reveal the total present population of hell. Spot announcements on radio and large advertisements in newspapers publicized his service. A large crowd assembled to hear how many people were then in hell.

The long-awaited moment arrived. The lecturer was introduced to his audience. After preliminary remarks he dramatically declared, "Now I am going to tell you exactly how many people are in hell right now!"

You could have heard a pin drop in the large auditorium. Every eye was riveted on the speaker. Suspense seemed almost electrifying.

"How many people are in hell right now?" repeated the lecturer. He paused, then confided quietly, "None! The population of hell is absolutely zero! No one is in hell, or ever will be!"

Of course, no man or men, no church or churches can constitute an authority on the question of who is or is not in hell. William Hull suggested Adolf Eichmann is there if he did not accept Jesus Christ as his personal Saviour. A religious lecturer declared that no one is in hell. But what men say is not infallible. There is one absolute authority, the Word of God.

What does the Bible say? Does the Scripture specify whether anyone is presently in perdition?

It does, definitely!

The Lord Jesus Christ referred to a particular individual as already suffering in hell!

"Just one case doesn't prove the point," do you declare?

It should when it is Jesus who states the case! We have it on Christ's personal authority that one man in particular went to hell!

Interestingly enough, we have one case where a definite individual is stated to be personally in heaven in the New Testament! Again our authority is Jesus.

These two men are nameless in the Scripture, but Jesus vouches for their destination after death. The repentant thief at the cross heard Christ's guarantee, "Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). This man the New Testament says is in heaven. The same Gospel contains Jesus' report of a specific person in hell. "There was a certain rich man," Christ stated. Luke 16:19. This man lived, died, was buried, and awoke in *hades*, Jesus proceeded to relate. He was in hell immediately after death, during the lifetime of his five brothers who survived him on earth. Luke 16:28.

The Lord Jesus Christ singles out personally one particular inhabitant of heaven and one definite denizen of hell. On His authority you can be sure that both places are presently populated. At least one saint is in heaven and one sinner in hell! And if there is one in each destination, we can be certain that there are others. For the dying thief was not the only repentant believer, and the rich man was not earth's only sinner to die unsaved!

Hell is not a popular concept, and human nature endeavors to ignore it or explain it away. Efforts persist to bank the

flames of perdition with unscriptural theories, the most widespread of which perhaps is that espoused by the lecturer whose census of hell suggested perdition to be a ghost town! Certainly Jesus' teaching on the subject is incompatible with the idea that the lost are annihilated, "put out of their misery" in a sort of spiritual euthanasia.

The ultimate source of the conditional immortality concept is not the Scriptures but the ancient mythology which postulated a river in Hades named "Lethe," whose waters, when drunk, caused a person to forget the past and eventually enter oblivion. No such stream flows in the Bible revelation concerning hell. Forgetfulness is impossible, for Jesus said, "their worm dieth not, and the fire is not quenched" (Mark 9:48). "Their worm" refers to the sinner's remembrance of guilt.

If Adolf Eichmann did not accept Jesus Christ as his personal Saviour, he went to hell. If I do not accept the same salvation, I will go to hell. If you do not, you will go to hell!

The truth of hell needs re-emphasis in our day. Someone said, "If there were more preaching of hell in our pulpits, there would be less of it lived in our homes." Moreover, when hell is de-emphasized in our churches, salvation also is devalued. Paul Hutchens declared, "One cannot fully realize his need of a Saviour who does not believe that there is something from which to be saved."

The Bible teaches that there is a hell. Jesus Christ singled out one person in particular who went to hell. The Scriptures warn that everyone whose name is absent from the Lamb's book of life will be cast into this lake of fire. But God has provided in Christ a fire escape from perdition. Saving faith in Jesus changes destinies from perdition to paradise. The redeemed escape the damnation of hell. They will never enter the lake of fire, but instead in heaven they will take their stand on the sea of glass to hail their Saviour with praise and adoration forever and forever!

Hillsboro, Oreg.

Prayer Requests

(Requests for this column must be signed)

Thank God for Bible teachers like Clayton Beyer. Pray that the studies from John's Gospel now found weekly in the *Companion* will help each reader see Jesus Christ. Remember in prayer the morning Bible lessons by Bro. Beyer at Mennonite Youth Convention in August.

Pray that each Mennonite congregation may be a church in mission and that each Christian may be a missionary.

So Send I You

By ARTHUR L. JACKSON

What is our purpose on this earth? This is a question that many have asked and all too often they come up with the wrong answer.

For Our Glory

Is the life that we have been given for ease? Is it to be spent in obtaining possessions, garnering up knowledge, and boasting in fame and earthly accomplishments?

This is the view of many and it is fast becoming the view of those who call themselves believers. But is there not more that we must do on this planet?

For the Glory of Others

Many who graduate from our schools and colleges feel that their main purpose in life is to devote their lives to others—in the fields of medicine, teaching, loving a husband or wife, or ruling over a business, or assisting in material labor.

Here, too, are a host of those who say they believe the Bible, but all too often they feel that that Bible is centered in man.

For God's Glory

Who made us in the first place? Who created everything that we have or ever will have? If your answer is God, then you are on the right track at last. If we say that we are children of God and that He is our Father, then should we not believe in His judgment and obey His commandments!

If we say that we are His chosen, then should we not trust His will and pray that this will may be made known to us? If we call ourselves followers of His Son, then should not this fact be in every word that we utter and in every deed that we perform? Should we not make our lives a mirror of this vision?

This is the only task for the Christian. For this is the commandment of the Great Commission that we are to tell others of His goodness and to promote those teachings which we follow. We are to make our lives a testimony of His calling that when He shall come, we shall know Him as He is, for we shall have known His grace in our lives.

Whether we eat or drink or whatsoever we do, it must be done to the glory of God. But how can we know God without accepting His Son Jesus Christ as our very own? And how can we grow in this redemption if we will not heed the guidance of the Holy Spirit?

This is our only mission in life, and for this purpose we have been sent and called by the one name under heaven by which man can be saved.

Philadelphia, Pa.

BOAT CHRISTIANS

By J. PAUL SAUDER



*The row-boat Christian goes if he's pushed,
For he has no compassion within.
Now, lacking compulsion,
He has no propulsion*



*So much needed in currents of sin,
The sail-boat Christian goes with the wind;
Its direction and speed make him go.
He proceeds with the rest,
When they go, east or west,
And in storms he is tossed to and fro.*



*The steam-boat Christian is all fired up,
For his power proceeds from within.
He battles the wrong
With the Word and with song,
Works to make wrong things right,
Calls to God for His might,
Works, pated up, or alone
Till the victory's won.
This man steers against waves of sin.*

Tampa, Fla.

Two young pastors of the Indiana-Michigan Conference give their observations on "Sharing the Living Christ" through the rural church.

The Church's Mission

By Menno Kuhns

The church has only one mission and that is to share Christ. I would like to suggest a few things that are necessary in this mission.

First, we must see a vision of God. This is a primary requirement. Without a vision of the glory and splendor of the God we serve, our efforts will soon be exhausted. We need to experience and live in the vision of Isaiah in the temple when he saw the glory of God.

After having been cleansed by the forgiveness of God through Christ, we can in reality see the sinfulness of our fellow men. For too long we have tried to close our eyes to our next door neighbor and have thought only of the "poor heathen across the sea." We have felt that they need Christianity, and they do. But our next door neighbor is going to the same hell as the "poor heathen."

Our neighbors are our responsibility, not that of the mission committee or just the clergy. When we become aware that the persons living next to us may spend eternity in hell because we have been careless or unconcerned, it should drive us to our knees in guilt and confession. We need to open ourselves to God to become delicate tools which He can use to perform the operation of transformation in the hearts of our neighbors.

Man's Dilemma

Second, we must understand that Christ is the answer to man's dilemma. We are not called to pass along the truth but to share it. I am amazed again and again at what a distorted idea people have concerning the person of Christ and His work of redemption. Only when I am convinced that my experience and understanding of God's Word have thoroughly satisfied my needs, am I ready to share it with others.

People appreciate our sharing of something real, but resent being preached at or condemned by us for their deeds. I am afraid that too often we have tried to perform the acts of witnessing without having anything really vital and important to witness about. When there is no response, we



Stutsmanville Chapel, located in northern Michigan, where Menno Kuhns serves as pastor.

try to excuse ourselves by saying at least we have told them.

This is not true. We have not told them the truth. When we share the truth from God's Word with our experience, then the Holy Spirit can begin to work. He cannot work without God's Word or with a phony testimony. God is truth and can only work with truth and reality.

Sensitive Christians

We must walk among men. Why is it that we are afraid to open ourselves to our neighbors and enjoy their company? Are we afraid that they might move us from our faith or ask questions we are afraid to, or cannot, answer? Certainly Christians have different goals and interests in life, but there are many things in which we have a mutual concern.

We have found that sharing an evening together is a good way to start a friendship. Others, we invite to be our guests for Sunday dinner. They can hardly come to dinner without coming to church first.

When others have confidence in us as friends, they are ready to seek our God and our church. This can be done without compromise. We must learn to meet people where they meet. This may mean sitting in a smoke-filled coffee shop where people gather to share problems, concerns, and fears. What better place is there to witness? When people see us as such who are in-

terested in them and their needs, they begin to open up and talk freely. We are commissioned to "go to the highways and byways" where people are and share with them the living Christ.

Flexibility

We must have a flexible church program. One of the lessons we soon learned at Stutsmanville was that we cannot set up a strong, traditionally rigid church program and schedule and then ask God to bless it and then say to our neighbor, "Here it is. If you want to be saved, then you must come to our service, on the time we have set, listen to the King James language of preaching, words, and prayers, do the expected thing of raising your hand during an invitation, and someone will tell you what you must do, and then you will be saved."

In sharing the living Christ, we must be willing and able to adjust to the needs of each individual. For some, they may find salvation through the small group, such as youth meetings, WMSA, Men's Fellowship, etc. For others it may mean our going into their homes to study the Bible together. In one experience I went every night after prayer meeting for 15 weeks to study, discuss, and explain what it means to be a Christian.

People have a right to ask questions and challenge our statements. It seems to me that the preaching service should be a teaching revelation of God's Word, and the work of evangelism must be done through private encounters with the person and the Word of God.

I am convinced that real conversions are based on the person's understanding of God's Word. People will begin to long for something better only when they understand God's Word and see in our lives an example of the conversion experience.

Tradition Is Drawback

We must be willing to break with traditional practices if breaking them helps win souls for the kingdom. Unless we are willing to change when a change is needed, we may as well content ourselves with a dead or dying church.

The missionary task is the task of the entire church. Unless our churches become missionary societies, they cease to be churches. God uses people to reach people. When we speak of missionary work, we mean the building and extending of the church to new areas.

Our church has a unique place among other missionary churches today. Our peculiar teachings are not hindrances if they are taught from the Bible. Seekers for the truth will accept anything that is Biblical and this is all we dare teach. We must be very careful that our background does not make us biased to the real truth in God's Word.

When people are content to come to church week after week without bringing anyone else with them or without seeing a continuous inflow of new people, the church has no choice but to die. This is as normal as when our heart ceases to pump fresh blood through our bodies. God has given the church a job to do and the job is not optional. We need to dedicate ourselves to God and to His church and to the great task He has assigned to us. When we do this, we will begin to share our experience with those who are still outside of our fel-

lowship, and they too will cry out, "What must I do to be saved?" Sharing Christ is a normal experience for a normal Christian to be done in a normal way.

The above article is a condensation of a message given at the Indiana-Michigan Mission Board Meeting held at Goshen, Ind., in October, 1963.

Bro. Kuhns, along with his wife, Esther, and their four children, moved into the Stutsmanville, Mich., community on July 4, 1961. Bro. Kuhns served as a licensed minister for two years and was ordained to the ministry on Sept. 22, 1963.

Called to Share

By Jason Martin

It is startling to observe that so near the beginning of the Bible that haunting question is raised, "Am I my brother's keeper?" Humanly speaking, the correct answer is, "No! Certainly not. At least not unless it is to my advantage." Most of history is a sordid verification that this is the response people give.

The question haunts people because it rises from guilt—guilt that follows on the heels of hostility toward one's brother. In Cain's case, guilt was prodded into action by the voice of God, "What have you done?" Cain would not control his hostility and murdered Abel. Then suddenly the guilty man was confronted by his Maker and Judge. This drama has been re-enacted countless times since Cain. God stands in the path of every person who will not keep his brother.

We have here the key problems that pervade all of life—how to get along with other people and how to relate to God. These problems are inescapable and they always go together. No one lives in isolation and God confronts us about our attitudes toward others.

Isolation and Involvement

Some people have tried to isolate themselves in order to better serve God. Among those have been the Mennonites whose zeal to serve God has sometimes led them into isolation from their brothers. They have used geographic isolation. Where that did not work, they could avoid their brother by speaking a different language.

It seems to me it is not God's will for His people to live in isolation. One hermit learned this long ago. Telemachus lived when many Christians believed the road to holiness lay in isolation. Accordingly, Telemachus moved to a desert to practice holiness untroubled by a sinful world.

One day he heard God's voice, "Go to Rome." Telemachus went. As he plodded

across the blazing sand, he questioned what God wanted of him in Rome.

In Rome the gladiatorial contests were under way and Telemachus followed the crowds into the arena where two men tried to cut each other down. Telemachus impulsively ran into the ring to separate the gladiators. The crowd roared in frustrated rage. The officer in charge barked a command, and with a flick of his dagger a gladiator felled the holy man.

A great quiet fell over the arena. Then one person left, then another, then in droves until the arena was empty. It was the last of Rome's gladiatorial games.

We are to plunge ourselves into the arena of human sin to confront people with God's will. It is God's intention that we become our brother's keeper by declaring to him God's will as we received it through Jesus Christ.

Motivation

Paul's life was dominated by his call to proclaim Christ. The Lord said of him, He is a chosen instrument of mine to carry my



Several families fellowship after the Sunday morning service at Wawasee Lakeside Chapel, Syracuse, Ind.

name before the Gentiles and to suffer much for my sake.

Paul suffered years in jail for his Lord's sake. From his cell he wrote to the Philipians that his final imprisonment really served to advance the Gospel. Paul's bodyguard heard it and the brethren were encouraged to speak boldly of the Gospel. Some of the brethren preached out of envy and rivalry. But Paul noticed God was able to use even their efforts.

In our day it is difficult to have any motive to share Christ, let alone clear motives. Who wants to work at sharing Christ in struggling congregations when the big things are happening elsewhere? Our nation is in a forty billion dollar race to the moon. Joining this race has greater appeal than sharing Christ.

The Bible refers to the deceptive quality of strong drink. It is not the only deceptive thing in life. Few people cheer when God changes a life, but when John Glenn came out of orbit to parade on Broadway, he was showered with four thousand tons of paper. Yet a life saved and redirected is more than that. We do not thrill at saved lives as we should.

If no one gets excited over one reborn, neither does he when God's call to share Christ comes to someone. God speaks too softly. When St. Francis of Assisi responded to God's call, his father was enraged. He took Francis before the bishop to disinherit him. Right there Francis removed his garments and handed them to his father, saying, "Henceforth I will serve only my heavenly Father."

Lost Sheep or Lost Coins

Then if someone does hear and respond to God's summons to share Christ, there are many things to derail him. There is the crusade for Negro equality which is laudable if it does not replace preaching the Gospel. There is the problem of making ends meet. An African Christian said, "Our pastor has no time to go out after lost sheep. He is too busy hunting the lost coin." Success is more easily measured in recovered coins than in redeemed souls.

To have the right kind of motivation presents Mennonites with some unique problems. The trouble springs from our long experience as an outcast and harried people. On the subconscious level flows a powerful drive to achieve respectability.

Brothers in the Inner City

But Paul also mentions those who shared Christ out of good will and love. These realize they are their brother's keeper. They have heard of God's summons to share the good news and have obeyed.

The church needs many such people everywhere but especially in the inner city. The Christian Church has nearly abandoned the inner city with its blighted millions.

An alert pastor with a half-dozen families who want to share Christ out of love and good will could establish a new congregation anywhere. If the families are willing to stand by the congregation, willing to tithe, to attend the church services, and willing to teach, such a congregation will prosper.

And they must be ready to grapple with the dirty issues of human sin, with divorce and remarriage, with giving communion to non-Mennonite Christians who wish to share in the congregation's life.

To these problems there is no completely satisfying solution. Missionaries who get exposed to the brutal extent of our culture's marital mess quickly learn that if they refuse to help people suffering the evils of broken homes, there are not many others left to help. About the only reward for those who try to help is to have hands soiled by work.

The church needs congregations who can learn to say "no" so effectively that when they say "yes" they will be understood. In today's world we cannot indiscriminately say "no" to everything the world does. Rather, the times to say "no" must be

strategically chosen. The only reason we have to say "no" to the world at any point is so that the world can hear and understand our "yes" about Jesus Christ.

Today's Christians must feel the whole call of God to share the good news about God's work in Jesus Christ. Christians find it necessary to spend time with Jesus to be kept safe from sidetracking influences.

You are your brother's keeper and your brother is God's gift to you. If your brother is a follower of Jesus, keep him. And permit your Christian brother to keep you. In that respect he is God's gift to you. As for your brother beyond the Christian fellowship—if you share Christ with him, you demonstrate that you are his keeper also.

The above article is also a message given at the Indiana-Michigan Mission Board Meeting.

Bro. Martin was ordained to serve the congregation at Wawasee Lakeside Chapel, Syracuse, Ind., in 1961.

Wawasee Lakeside Chapel was established through the efforts of Goshen College students. It began as a Sunday school in 1948. Present membership is 55.

The fire which destroyed the Ashoro Church may have been God's way of extending the church in Japan.

Let's Rebuild

By Ralph Buckwalter

Yesterday at 1:30 p.m. (Feb. 6, 1964) we received a telephone message from nearby Ashoro. "Fire has destroyed the Ashoro Church!"

"I'll be right over," was all I could think to reply. But during the next hour while waiting for a bus and then riding up the valley to Ashoro there was time to think—and remember.

Fire could spell disaster for the Akutsu and their three small children whose rambling dwelling serves triply the needs of home, chicken hatchery, and church center. It was eight years ago that they opened their home for Christian meetings.

Veterinarian Akutsu was not a Christian at that time, but his young bride from the Obihiro congregation faithfully witnessed and prayed. Mr. Akutsu opened his heart and began sharing his wife's hope for establishing a Christian home and a Christian church in Ashoro.

I thought of Jiro Ishimoto, the pastor whose dedication and vision have encouraged everyone during the past ten months since he and his wife came to serve the Ashoro congregation.

After several years as a Christian boat builder, sharing in the life of the Kushiro



The Akutsu home showing carpenters busy rebuilding the roof. The rear second-floor section of the house has been removed and a flat roof will cover that portion of the building.

congregation, he accepted a call to serve in the Mennonite Hour office for one year before going to Bible school. After two years at Japan Christian College and two years at Mennonite Brethren Bible School in Osaka, he accepted a call from the Ashoro congregation. Now he is back in Hokkaido with a vision to serve and build and evangelize.

One month ago Annual Winter Bible

(Continued on page 210)

Missions Today

Garden Variety Christians

By J. D. GRABER

For more than a hundred years, during what we call "The Great Missionary Century," Christians in the West have relied almost entirely on "professional" missionaries, appointed, sent out, and supported by home boards and churches, for proclaiming the Gospel around the world. Never from the day of Pentecost until about the year 1800 or 1840 did the church depend on specially appointed and supported people to bear the Christian witness to the world. During all those centuries Christians simply "went every where preaching the word."

Two million Americans, it is estimated, are somewhere abroad at any one time. Many of these, unfortunately, are not Christians. Many of them, however, are Christian believers and members of the church. Here is a tremendous potential for Christian witness, but much of it remains "bound up in a napkin." For these people it means an opportunity to put into effect, as someone has said, "the whole idea of the Reformation—the idea that each Christian is a vital part of the 'priesthood of believers.'"

The Garden Variety of Christians are simply the ordinary members of the church, at home or wherever they may be. It is the sum total of their witness, and not primarily that of the "professional"—pastor, missionary, full-time worker—that makes its impact on the secular and non-Christian world. This is sometimes referred to as a "revolutionary concept." It may be revolutionary as compared to what has become the present-day pattern, but it is actually the original and the traditional mode by which the church has penetrated the secular and unbelieving world in all past centuries.

"Ye are witnesses," said Jesus. Please note that He does not say you may be witnesses or that you ought to be. He says you are witnesses. No church member can be neutral even if he would like to be. Jesus said, "He that is not with me is against me" (Matt. 12:30). So we are always witnessing whether we think so or not. We are always "the Christian presence" in the place where we stand, speak, live, or work.

Devoted, full-time workers are urgently needed by the church. Besides the necessary "church work" they do, their renouncing of secular employment, opportunity for gaining financial security, comfortable living, and other prized present-day values is a powerful witness in this materialistic and secular age. But in addition to these the church must challenge all its members to be centers of Christian witness, at home or abroad.

MISSION NEWS

United Mission Celebrates Tenth Anniversary



Entrance to the 230-bed Shanta Bhawan Hospital, Kathmandu. The hospital building used to be an old palace. Patients come by taxi, car, ricksha, carriage, coolie back, and on foot.

United Mission to Nepal began officially on March 4, 1954, when ten denominational mission boards and societies formed to open two medical centers at the request of His Majesty's Government.

Each year of the decade has seen other groups joining until today there are 23 member bodies from Japan, India, Australia, Europe, Great Britain, United States, and Canada. Mennonite Board of Missions and Charities, Elkhart, joined the mission in 1957, with the sending of missionary nurse Lena Graber.

Mission boards have contributed missionaries each year until they now number 87. All of these are laymen, except two ordained ministers, and these two, along with the rest, are engaged in various forms of Christian service. There are also more than 250 national workers presently employed in the various projects of the mission.

In 1954, permission was given to do medical work only. But year by year the mission has offered new services and received new permissions until today it has services organized in ten different projects. These services are in medicine, public health, education, agricultural improvement, and a technical institute. It is estimated that the workers of the mission are in direct, per-



Giving out drugs at the hospital outpatient department. Drugs are sold at cost price and given free to those who are unable to pay.

sonal contact with 100,000 Nepalese each year.

In each of its projects, mission personnel share in regular meetings of worship, prayer, and Bible study; in personal witness to Christ; in use of Christian literature as opportunity affords; in fellowship with emerging congregations; in Christian service in the name of Christ; and in prayer for the blessed, converting work of the Holy Spirit in men's hearts.

Nepal's laws concerning religion have remained strict during this decade. They forbid a citizen to convert to another religion and also forbid that a Hindu should be disturbed in his religious position. The church, in its small and infant form, is sprinkled in little groups in perhaps 20 places. In each place it is carrying on activities common to any church.

Regarding the progress of the mission, Executive Secretary Jonathan Lindell says, "From our ten-year-old hillock we look back down a road full of God's doings. Without hesitation, we testify that we have experienced the Lord's presence daily. We believe that this is a special time of His dealings with this land."

"In large, creative ways, far beyond the little we see and get to know about it, He is at work by His Spirit in the persons and



The most common traveler in the mountains is the villager with a burden on his back. The load weighs more than the man. He may carry it anywhere from five to twenty days into the mountains for some distant shop in a mountain village.

events of this land, to work out His purposes of good. In that larger cause, the creation of the United Mission is only a small part. We thank Him for each day He gives us to be with Him in His mission in this land."

On the agenda for the years ahead is another technical institute, three hospitals, two high schools, clinics for the Kathmandu Valley district, agricultural programs for four mountain districts requiring a dozen

Your Treasurer Reports

Shall we maintain a sense of "mission urgency" in our day? Most of us are aware of our call to witness, to carry out the Great Commission of our Lord. But we find ourselves, as persons and congregations, forced into the position many times where we struggle with the limitations we place upon ourselves. Personal responsibilities, job commitments, financial concerns, needs for security, local commitments, and other things often limit our ability to serve and give with a sense of "mission urgency."

Yet we know that the need gets greater. Suffering from wars, social and economic changes, and other disasters are leaving people in all parts of our country and world in need of help. Men are lost and the number is increasing. The Christian Church is faced with many new challenges, opportunities, and convictions.

Much is now being done and we are grateful for the vision which has led our church into many new areas of witness and service. But we must not be satisfied with what has been done if we are to maintain a sense of "mission urgency." We continue to pray for new vision and conviction to share and serve that we may be fully dedicated in our work for the church.

—H. Ernest Bennett.

or more agriculturalists, enlargement of headquarter facilities, and development of a mission air service for remote areas.

Commenting on this development program, Bro. Lindell says, "These human and material resources, together with their trends and implications, must, however, be balanced along with many other factors in the total Nepal situation. There are the seething social revolutions of Asia exerting their tremendous pressures on all sides of this small kingdom. There is the rapidly changing domestic scene under the development program of His Majesty's Government. There are agreements which say to us, 'Go ahead'; there are others which say, 'You may have everything confiscated and may have to leave the country.'"

"But there is one factor as real and present as all the others which tips the balance. That is the presence and gracious working of the Lord in it all."

Currently in Nepal are missionaries Lena Graber, director of nursing education at the Shanta Bhawan Hospital, and Miriam Krantz, dietitian of the hospital. Also serving are Mennonite Central Committee Pax men Victor Bock, Winnipeg, Man., Stanley Kamp, Orrville, Ohio, and Jerry Nitzsche, Bancroft, Nebr.

Trainee Conference Held

The fourteenth trainee group to America, consisting of 48 men and women, assembled Feb. 14-16 at Meadows, Ill., for the annual mid-term trainee conference.

Don Brenneman, pastor of Second Mennonite Church in Chicago, presented four talks: "Who Is This Man?" "Reconciliation: Experience and Expression," "Servants, Soldiers, Sent Ones," and "New Wine-skins." Discussions in four groups followed each presentation.

Emma Schlichting, administrator of the trainee program, also informed the group of European and African service opportunities open to teachers and relief workers wishing to work under the auspices of the Mennonite Central Committee.

On Sunday morning, the trainees separated into three groups and took active part in three different church services. The three-day conference climaxed on Sunday evening with a church program featuring trainee talent.

After the conference's conclusion, the trainees scattered all across the country to the homes of their new sponsors for the remaining half of their year in America.

VS Retreat to Feature 20th Anniversary

The VS retreat (announced earlier) for June 22, 23 at Rocky Mountain Mennonite Camp, Divide, Colo., is designed for all current VS-ers and ex-VS-ers.

The reunion-retreat will feature the twentieth anniversary of voluntary service under the General Mission Board. Other items on the agenda are talks—giving a comprehensive view of VS; a play portraying adjustments a VS-er makes when returning to his home community; the film-strip, "Members One of Another," showing personal relationships; ping-pong tournaments; picture contest; and craft displays.

The purpose of the retreat, says Secretary for Relief and Service Ray Horst, "is for VS-ers to enjoy in an informal, out-of-doors setting, Christian fellowship with those who have served and receive inspiration from those who are serving. We are encouraging people from a distance to organize transportation pools so that more can attend."

The retreat is scheduled to convene immediately after the General Mission Board meeting at La Junta in June.

School Building Dedicated in France

A new building which serves as a workshop for 30 retarded youth and as a crafts classroom for community children was dedicated in a suburb of Paris, France, on March 1.

The dedication was part of an all-day service in which missionaries, parents, and friends of the 45 retarded youth and children in the Paris center participated. Pierre Widmer, president of the French Mennonite Mission, gave the dedicatory address.

The new building will give the much-needed and long-awaited workshop, garage, and office space, according to missionary Robert Witmer. Bro. Witmer reports that "this \$15,000 project (not purchase and building) is being financed almost entirely through contributions of our local congrega-

tion, French Mennonites, parents of retarded youth, and friends. The current General Mission Board budget also includes \$800 for this purpose. We are grateful for your support of our mission board."

The building will also be used for youth activities and recreation, church fellowship dinners, etc. Double doors will likewise permit using it as a garage for the night.

In the morning service of the same day, five people were received into the church fellowship by baptism. Mr. and Mrs. Herrgott withdrew from the Catholic Church some 12 years ago and have been worship-

ing with the Chateaux-Malabry congregation since August, 1962.

Pierre Sommermeier (22 years), recently released from prison where he was being held for his refusal to do military service, grew up in the local community and was instructed in the faith, but did not commit himself to Christ until 2½ years ago.

He had served a term of voluntary service in Morocco because of his pacifist convictions. Happy in this work, he nevertheless "felt like a Jonah"; so he decided to return to France and face the consequences of his stand. He was immediately imprisoned as a conscientious objector.

Since his release, he has been awaiting his call to alternate service. Although he had written to the Paris congregation about 18 months ago asking to be considered one of them, he is now requesting baptism and formal membership in the church.

Two teen-age girls were also baptized, Catherine Witmer and Christian Deteix grew up in the Paris Sunday school and now testify of saving faith in Christ and commitment to His service.

Pray for the spiritual welfare of these new members.

Navaho Council Donates \$2000

Don and Anita Beidler, Doylestown, Pa., have received word that the Navaho Tribal Council will donate \$2,000 toward the support of the program at the Winslow Indian Center. The Beidlers feel that this is a real step forward, since members of the Council can understand the needs of their own people and know better how these needs can be met.

Peace Corps and Missions

A questionnaire sent to returning Peace Corps volunteers shows that Peace Corps experience is influencing young people to enter service vocations at home and overseas, and to secure further education as preparation for service. For example, of those volunteers who served as Peace Corps teachers, only 13 per cent had taught previously; on return, 25 per cent planned to take up teaching as a career.

The Peace Corps Office of the National Council of Churches, which conducted the questionnaire, also notes that it is frequently visited by young people considering both Peace Corps and mission service. Their main concern seems to be finding the spot where their particular skills and talents can best be used. The Peace Corps Office points out that older people have tended to choose Peace Corps more frequently because there have been fewer openings in church missions for retired people.

Service openings for retired and semi-retired persons are available through the senior voluntary service program of the General Mission Board. Mennonite hospitals, nursing homes, colleges, and community projects need older couples for administration, maintenance, building programs, housekeeping, and certain types of patient service.

For further information write to: Personnel Director for VS, Mennonite Board

Your Overseas Missionary of the Week

Arietta Selzer



Arietta Selzer, originally from Canton, Kans., is serving in Japan as an overseas mission associate under the Mennonite Board of Missions and Charities, Elkhart, Ind.

Arietta serves as principal of the Hokkaido International School, Hokkaido, Japan, and teaches grades one and two. She went to the school as a full-time teacher and principal in 1959.

The Hokkaido International School has been in operation since 1958 as a nonprofit institution and provides elementary and secondary education to students in Japan who desire to continue their education in America or other English-speaking schools. There are over 50 students enrolled in the first nine grades.

Arietta, who is the daughter of Mrs. Edna and the late Harry E. Selzer, graduated from Hesston College in 1951. In 1957, she graduated from Goshen College with a B.S. degree in elementary education.

Prior to her mission assignment, she taught school in McPherson County, Kans., and at Culp, Ark. She has also taught Sunday-school and summer Bible school classes and served in summer voluntary service in Cleveland and Youngstown, Ohio, respectively.

Two other General Mission Board missionaries teaching at the Hokkaido school are Grace Martin, who teaches music and grades five and six, and Emma (Mrs. Joe) Richards, who is a junior-high English teacher.

Hostetler in Puerto Rico

J. J. Hostetler, secretary of Sunday schools for the Mennonite Commission for Christian Education, spent the weekend of Feb. 15 and 16 at the La Plata (P.R.) Mennonite Church.

Bro. Hostetler held Sunday-school teacher-training classes all day Saturday with missionary David Helmuth assisting. Bro. Hostetler and Dennis Crespe, Baptist minister of Cayey, gave the evening messages.

Bro. Hostetler also visited other congregations at Guavate, Palo Hincado, and San Juan, to give opportunity for several districts to do special teacher-training.

At the regular monthly pastors' meeting held at the home of missionary Elvin Snyder, Bro. Hostetler also presented the need for better organization and adaptation of methods of Christian education for the times in which we live.

Elvin Snyder says, "Special thanks are due Bro. Hostetler for his valuable contribution and inspiration to our workers on this occasion."

Two other weekend Bible conferences were held at the La Plata congregation in February. On Feb. 8 and 9, classes on "How to Study the Bible" were taught by missionaries Don Heiser and Elvin Snyder. Evening messages were by Lester Hershey and José A. Santiago.

On Feb. 15 and 16, missionaries John Driver and Addona Nissley taught classes on "Evangelism Through Witnessing." Evening messages were given by Samuel Rolon and Ramon Nieves, an Assembly of God missionary expelled from Cuba.

Spanish Broadcast Approved by Radio Board

The board of Mennonite Broadcasts, Inc., at its Feb. 21 and 22 meeting, granted approval to Lester Hershey to begin a 15-minute version of *Luz y Verdad*. There are opportunities to use a 15-minute program where it is not possible to use the current half-hour broadcast. This may also be better use of the broadcast dollar.

The board appointed a study committee to look at the present Russian program, evaluate current needs, and set forth a statement of objectives for Russian broadcasting and literature. Appointed were John H. Yoder, Paul Lehman, Urie Bender, and Richard Weaver.

Another action was the appointment of an English study committee to evaluate how well *The Mennonite Hour* fulfills its objectives and reaches its target audience. Appointed were Roy Umble, Charles Hoeflich, and J. Howard Kauffman.

A committee was also appointed to study and experiment with the use of television in Latin America.

The Mennonite Broadcasts board consists of Lewis E. Strite, Winston Weaver, Daniel Suter, Harley Rhodes, H. Ernest Bennett, J. D. Graber, Earl Maust, Mahlon Souder, Henry Weaver, Jr., and John H. Yoder.

Teachers Express Radio Interest

Recently schoolteachers have given testimony of their appreciation for *The Mennonite Hour* broadcast.

A supervisor of elementary music from New York writes, "I feel producers of good music should be recognized. Your renditions feature excellent voices, good phrasing, and very beautiful sounds."

A science instructor from near Charlottesville, Va., says, "Enjoy the religious singing so much. The sermons are 'down-to-earth,' simple to understand, and really hit the right topics."

A high-school teacher from New York says, "I like your music and especially the talks. They are 'down-to-earth' and have a personal message and inspiration. As a Baptist, I feel we have much in common."

Confession of Faith in Spanish

A new Confession of Faith written in Spanish is in its final stages of preparation, reports Puerto Rico missionary Elvin Snyder.

Bro. Morales of Orocovis did the translating from an early draft of the Mennonite General Conference Confession of Faith adopted last August; the pastors added their modifications. Elvin Snyder did the final compiling, including changes in order, according to the latest draft of General Conference.

Community Sheet Drive for Vietnam

Upon completing a weekend sheet drive on Feb. 1, the community of Windber, Pa., turned over 867 sheets to the Mennonite Central Committee for shipment to South Vietnam village hospitals.

The sheets were forwarded by MCC and the cost of ocean transportation will be covered by the Agency for International Development. The shipment left from Philadelphia, Pa., on Feb. 25.

Windber, a town of roughly 8,000 residents, is located in western Pennsylvania. The 867 sheets are valued at \$152.

William Rusin and Mrs. Marie McLaughlin, Windber, are the brother and sister team instrumental in getting the "Sheets for South Vietnam" drive under way. Participating in this venture were the Windber firemen, boy scouts, churches, radio station, and other groups in the community.

The Windber project developed as the result of individuals discovering from a recent national publication that South Vietnam village hospitals were in need of sheets. They contacted the U.S. government and inquired how they might help. As a result, the Advisory Committee on Voluntary Foreign Aid, Washington, called Akron. MCC agreed to handle the processing, shipping, and final distribution of the sheets designated for South Vietnam.

Missionaries Lose Possessions

The house in which the Lawrence Brunk family was living at Laurelville Camp, Mt.

Pleasant Pa. burned on Friday evening, Feb. 7. The Brunks are recently returned missionaries from Argentina.

Personal loss to the Brunks was estimated at approximately \$2,500. Temporary living quarters for the family is at 801 Walnut Avenue, Scottsdale, Pa.

Deputation Schedule

Sunday, March 15, to Sunday, March 22, 1964

Colorado

B. Charles Hostetler

Denver (First Mennonite), Sun., March 22, a.m.

Denver (Wheatridge Grange Hall), Sun., March 22, p.m.

Glenwood Springs, Fri., March 20, p.m.

Limon, Thurs., March 19, p.m.

Indiana

Roy Kreider

Goshen (East Goshen), Sun., March 15, a.m.

Kenneth Seitz, Jr.

Peru (Santa Fe), Sun., March 15, a.m., p.m.

Nebraska

B. Charles Hostetler

Chappell, Wed., March 18, p.m.

Ohio

Paul Erb

Kidron, Sun., March 15, a.m., p.m.

Pennsylvania

Paul Erb

Hollsopple (Thomas), Sun., March 22, a.m., p.m.

With People in Service

J. D. and Minnie Graber will leave on April 1 for an administrative trip to the mission posts in Japan. They will visit informally with the missionaries and the nationals and will attend a pastors' meeting and the annual Japan church conference. They plan to return to the States on May 11.

Recently appointed I-W officers of the

Norristown, Pa., and Greystone Park, N.J., areas are Eugene Zimmerman, Ephrata, Pa., president; James Raily, Bowmanville, Pa., vice-president; and Glen Zimmerman, Bowmanville, Pa., secretary-treasurer.

The Weyburn Groff family, missionaries at Union Biblical Seminary, Yeotmal, India, will return to the States for furlough on June 30, 1964.

The John Beachy family, missionaries to India, will return to the States for furlough on June 3, 1964. They plan to reside at Goshen, Ind.

Ella (Mrs. Jesse) Wenger, mother of Israel missionary Bertha (Mrs. Paul) Swarr, died on Feb. 27. The funeral was held at the Mt. Zion Mennonite Church, Versailles, Mo., on Feb. 29.

Dr. E. E. Miller, missionary to India, will be the baccalaureate speaker at the tenth annual commencement exercises of the Union Biblical Seminary, Yeotmal, India, to be held March 14-16.

Myron and Esther Augsburgers plan to arrive in India on May 21 or 22. They will

visit eight points in India, then fly to Saigon, Vietnam, to spend a day with the workers there and conclude their trip by spending a weekend of fellowship with the workers in Tokyo, Japan. They will return to the States on July 19.

LET'S REBUILD

(Continued from page 206)

School met in the Ashoro Church. Ishimoto and co-workers had just completed renovation of another vacant space above the second floor of another section of the Akutsu house. Materials for this job cost nearly \$300. Plans for opening a church nursery school with 20 children were well under way.

What will this fire mean for the immediate future of our Ashoro brethren?

Within two hours after the fire, which destroyed part of the first-floor incubator area and gutted the whole upper structure, all fallen debris had been cleared away and water-soaked household effects were hanging out to dry. Mrs. Akutsu was busy helping prepare hard-boiled eggs and tea in the neighbor's kitchen to serve the large group of men and women who had joined hands in the thorough cleanup.

Ishimoto-san greeted me with a shrug of his shoulders and a smile.

"Brother, this is really tough," I said.

"We'll build again over there," he replied confidently, pointing to the area near the house where work campers had earlier helped clear a play area for the proposed nursery school.

Later in the afternoon other co-workers dropped in. Bob Lee, Kanno, and Kaneko came from Obihiro to give encouragement. Joe Richards, who had been in Ashoro the day before to work with the church-wide evangelism committee to finalize plans for summer evangelism, returned. Together we prayed and discussed ways of sharing the burden of rebuilding with the Ashoro brethren.

By this morning, others from Kamishihoro, Hombetsu, and Rikubetsu came. Bro. Hatano, church conference chairman, wired, "Let's rebuild the church with everyone co-operating." Takio Tanase phoned from Kushiro to say that Endo-san was coming to help.

In the meantime the Ashoro Christians (12) met in a prayer meeting and concluded the Lord would have them move forward to build. They will build as soon as possible, before spring. Permanent building plans must wait till later.

Present planning calls for a building to serve the immediate needs of the congregation and the nursery school for four or five years. Minimum requirements call for an expenditure of about \$800. A small sum

is on hand. Some money may be borrowed from the church building revolving fund, but most of this fund is already in use. Love offerings will be coming from sister congregations. All of us will give, but it will still be a hard pull to provide this extra need above regular budget giving.

God is faithful. We join hands and hearts in claiming His promise. We also invite you to share with us in this ministry.

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If you want to share in rebuilding this church, send your contributions, earmarked "Ashoro Church," to Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

OUR READERS SAY

(Continued from page 196)

shall deceive many. . . . The love of many shall be cold" (Matt. 24:11, 12). "In perils among false brethren" (II Cor. 11:26), "from such withdraw thyself" (I Tim. 6:5), and "from such turn away" (II Tim. 3:5). These expressions all indicate that external division must occur when "false brethren" gain the upper hand.

In this connection the writer also says: "There is also severe judgment on him who would fracture the church. God will destroy him. I Cor. 3:17" (p. 44). The context of the Scripture referred to, to support this statement, indicates that the one who defiles the temple is one who commits sin, not necessarily one who maintains a Biblically distinctive fellowship. In fact, it would seem that Paul commends certain brethren who remained faithful even though division occurred because of their faithfulness: "For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, for there must be factions among you in order that those who are genuine among you may be recognized" (I Cor. 11:18, 19, RSV). When there is drift and certain brethren remain faithful, external division, which is only an outward manifestation of an internal division that has already occurred, is inevitable.

Although we would not judge other denominations, or other Mennonite groups for that matter, as being non-Christian, we ourselves bear a personal responsibility to the Word of God which will not allow us to ignore the doctrines of the Word that have spoken to our conscience and which make our church distinctive. To ignore these clear teachings of the Scriptures for the sake of "Ecu-Mennonitism" and ecumenism is to commit spiritual suicide, for disobedience is sin and sin brings judgment, not grace.—James A. Goering, German Department, University of Connecticut, Storrs, Conn.

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I had the privilege of reading Richard L. Benner's article, "A Neglected Ministry" (*Gospel Herald*, Jan. 14). I followed this article with considerable interest since I also was a student at one time. . . .

It seems to me that this is an extremely important fact that has been overlooked, since so many of our church leaders are from these groups. I'm not sure where all the students are centered at the present time because it seems to change from time to time, such as

from Philadelphia to Cleveland and Chicago and other points. One may comment on the fact that there is a rather sizable number of young people who are loyal to the church because of being neglected at such a crucial period in their development, especially from the standpoint of development in their own thinking, beliefs, and Christian experience at a time when their loyalties are established, which are almost permanent for life.

From my own experiences as a student in Philadelphia, I can thoroughly sympathize with all other students in the same plight, especially when they are at the crossroads of life and have to think and rethink certain mores, traditions, and concepts that have to do with everyday life. A great deal could be done in this area without imposing ourselves on these students to help them through this time, and I would like to urge that more interest be shown in this. . . .

Thank you for your article and hope we can have more like it.

—W. E. Schlabach, M.D., Luray, Va.

• • •

The letter of Loren Lind in the Jan. 28 issue set me thinking. I think that Paul or Augustine would say that man is basically evil, that he needs a transformation and not just an awakening. It seems to me that if we say that man is basically good, we are not far from the Pelagian heresy that beset the church centuries ago. Pelagius said there is no such thing as original sin and that man might will not to sin. By original sin I mean the universal tendency to sin and man's helplessness to combat it. If he were basically good, there ought to be some few individuals who would demonstrate this.

I also have questions on Norman Kraus's article and the statement on the "creatureliness of man." If man would have been obedient and not sinned, Norman seems to say that he would have died anyway. What impact would the warning, "In the day that you eat thereof you shall surely die" have? Also, the creation story is called a parable. This opens the door for doctrines that many will have difficulty in accepting. It seems to me that we are fast losing the Anabaptist vision that the late H. S. Bender brought to our attention. . . .

—Ralph Nofziger, Archbold, Ohio

OUR SCHOOLS

(Continued from page 200)

for their bachelors' degrees at Goshen College at midyear. They will, however, participate in the June activities, since Goshen holds no commencement at the end of the first semester.

Second Semester Enrollment Is Up

Total full-time and part-time students at Goshen College and its Biblical Seminary increased 18 from first to second semester.

The registrar's report shows a full-time college enrollment of 839, and 191 part-time students. Full-time ministry enrollment is 42, and there are 19 part-time students. The grand total, full-time and part-time enrollments, is 1,082.

Students Elect Leaders

Students and faculty elected officers for

the campus's major organization, the Student Christian Association. The officers will begin their terms at the beginning of the 1964-65 school year.

Larry Wenger, son of Mr. and Mrs. Warren M. Wenger, Lambertville, N.J., was elected president. He is a junior majoring in social work.

Elected as vice-president was Janet Nase, daughter of Mr. and Mrs. Howard M. Nase, Perkaspie, Pa. Janet, a major in elementary education, is a sophomore.

To serve as secretary next year will be Joan Krabill, a junior from Louisville, Ohio. Joan, the daughter of Mr. and Mrs. Rollin Krabill, is working toward a degree in Spanish with a teaching major in English.

Treasurer will be John David Miller, a sophomore from Wellman, Iowa. He is the son of Mr. and Mrs. J. John J. Miller, and is considering chemistry as his major.

The purpose of the Student Christian Association is to aid in development toward a vital and mature Christian faith. Members of the association, which has general oversight of student-sponsored religious activities, are Sunday-school teachers, prayer group leaders, song leaders, and helpers in young, emerging churches near Goshen. Others visit homes for the aging, conduct evening meditations over the college radio station WGS, plan informal fellowships, tutor children, and work with boys' clubs and handicapped children.

Ministers and Automation

"We must train ministers today to handle the problems which automation will bring tomorrow" is the vision of Bro. Ross T. Bender, recently appointed dean-elect of the Goshen College Biblical Seminary.

"Labor leaders today are predicting that production workers will work only two hours a day in the near future. These people, who have a healthy self-image of themselves because they have a job today, will think of themselves differently tomorrow when they have less opportunity to work," he said.

"My vision for Goshen's Seminary is to train ministers for a world that isn't standing still." Using his own church as an example, Bro. Bender said, "The idea of Mennonites in an isolated rural setting today, a common notion, is an illusion. In eastern Pennsylvania, where two generations ago almost all were farmers, we find that today 80 per cent of our members are no longer on farms. In the Indiana-Michigan area it is about 50 per cent. Farther west, a higher percentage are still on farms."

Speaking more broadly than for his church, Bro. Bender asked, "What is the Christian Church for if it isn't aware of the developments around it and isn't concerned with the relevance of the Christian Gospel to the world?"

God and History

By STANLEY C. SHENK

What are the forces that shape history, that decide the fate of nations and civilizations? A number of different answers have been given to this question. One is the personal or "great man" theory. Carlyle was an advocate of this viewpoint. Winston Churchill is a present-day supporter of it. According to this theory, the patterns of history are shaped by great men who modify the old patterns or bring completely new ones into existence.

Examples of such great men would be Moses, David, Paul, Luther, Wesley, Napoleon, Bismarck, and Lincoln. Others (Karl Marx, for example) have claimed that history is caused by economic forces. Others point to geography and illustrate their viewpoint with the effect of the Nile on Egyptian history, and the effect of the English Channel on English history. There is some truth in all of these theories, and in other ones as well.

However, the Biblical viewpoint in regard to the basis of history is not centered upon great men or economic forces or geography. It is centered upon God and His purposes and His controlling power over all other forces. The inspired writers of the Old Testament saw history as a vast epic, stretching from creation through an age-long struggle between God and Satan, and concluding with a great victory by God.

They believed also that God had shaped history in connection with calling out a people for Himself, in preserving them, and in carrying out His purposes and judgments in the destinies of nations. They believed that He was in control of the nations and of history, and that He used human instruments in carrying out His judgments upon wickedness, while at the same time He preserved the free moral agency of those who did His will.

The early Christians agreed with the Old Testament writers on the foregoing points. They also believed that the coming of Christ was a decisive act of God in history, that an age of great spiritual opportunity had begun, and that this age, and history itself, would close with the glorious return of Christ.

There are many times when we can see the hand of God in history. He founded His chosen people, preserved them in Egypt, called them out with a mighty hand, and led them through the wilderness and into the Promised Land. There He disciplined them with frequent defeats but safeguarded them as a nation through the stormy time of the judges. Through the leadership of David, He expanded the borders of Israel to the far-flung promised limits. Then in the centuries that fol-

lowed, He allowed Assyria to overwhelm the northern kingdom, but forbade her to take Jerusalem; and He delivered up Jerusalem to the Neo-Babylonians and the people to captivity, but prevailed upon Cyrus to allow a remnant to return.

He prepared the world for the coming of His Son. When "the fullness of the time was come" (Gal. 4:4), there was a common language to carry the Gospel, a world-wide empire to preserve peace and simplify travel, and a world-wide spiritual vacuum because of the breakdown of Greek philosophy and Roman religion.

He founded His church, expanded its frontiers, and protected it through the bitter days of the Roman persecutions.

After the Roman Catholic Church had become a powerful but corrupt institution, He raised up prophets such as Waldo, Luther, Grebel, and Simons. After the Established Church in England began to strangle true religion, He sent John Wesley to revive it.

It is not as easy to see the hand of God in political as in religious history; but there are many who feel that He overruled in the establishment of the United States and Canada as lands of religious freedom and human rights, in the final defeat of Napoleon, in the defeat of the Confederacy, in the abolition of American slavery, in the survival of England and the crushing of Nazi Germany in World War II, and in the founding of the modern state of Israel.

The concept of God and Christ as ruling the earth and shaping its history is perhaps stated in its most sublime form in two passages of the Book of Revelation. In the first of these, Christ is referred to as "ruler of the kings of the earth" (1:5, the New English Bible). And in the second, John declares, "I saw what appeared to be a sea of glass mingled with fire, and those who had conquered the beast . . . standing . . . with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

'Great and wonderful are thy deeds,
O Lord God the Almighty!
Just and true are thy ways,
O King of the ages' " (15:2, 3, RSV)!

Souderton, Pa.

What Would I Have Done?

By HELEN SINGER

When the wonderful news resounded throughout the world that a Saviour was born, would I have been a skeptic about it and refused to believe such a thing? Or would I have thrilled at the news and thanked God for such a miracle? Would

I have dropped all my work and traveled mile after mile to see the Christ child? Would I have traveled by foot, or by donkey? For I know not if I would have been a person of wealth or just a poor laborer in a household. What would I offer as a gift to Him? Nothing as fine as the three Wise Men brought. But I could bring the best I had—my love and obedience to Him. Perhaps that is all He would ask.

In the years that followed, as Jesus grew into a boy, would I have recognized Him as the future Messiah, or would He be just another boy in the village? Would there have been something special about Him in appearance, some faraway look in His eyes that would show me the joys, the disappointments, the miracles He was to perform, the sadness in being rejected by His own people, the agonies He would suffer? Oh, so many questions to seek in those eyes!

When, at the age of twelve, He was found in the temple with the doctors who were amazed at the wonderful knowledge He possessed, would I have said He was just a bright lad, perhaps a child prodigy as we refer to them today? Or would I have marveled at His great knowledge and realized where this knowledge came from?

And as the years passed by and He grew into manhood, would I have known what happened in the span of years not mentioned in the Bible? When He began to preach God's Word, and chose the men who were to follow Him until the last days, would I have doubted and shown displeasure at His choices? Or would I have understood when He said to them, "Follow me, and I will make you fishers of men"? Would I have given up all if He had said those words to me?

As He journeyed on His way to all countries, teaching those eager for His words, healing the blind, the men sick with palsy, the lepers, those possessed of demons, would I have mocked Him and been a disbeliever, or would I have followed along with all the others and been content day after day to sit and listen to the parables He told in order to explain the words of His Father more clearly? Would I have been glad to partake of the meal He prepared for the multitudes that day from a small boy's lunch? Would I have stood the pace He kept up, or would I have given up before my work was done?

The day He decided to return to Jerusalem, the people laid palms on the path the donkey trod, carrying his Master, and shouted with gladness at His coming. Would I have been there as one of the scorners or perhaps a spy to report His coming to the one in authority? Or would I have been there to cheer Him on as He rode by? I knew He was not welcomed in this town; would I have known what the future held for Him there?

He told His disciples that He would not

be with them much longer, but they could not understand why. When He made plans for the Last Supper with His disciples, what a sad occasion it must have been! But when He broke the bread and drank the wine, would I have understood what that would mean in the years to come? When Peter refused to have Jesus wash his feet, would I have refused also? Still so many questions to ask.

When Jesus spoke of the one who would betray Him, would I have felt guilt and fear that it was I? Would I have known it was Judas, and felt scorn for him—or pity? Would I have known His disciples would scatter when the real test came, or would I have believed they would remain faithful to the end?

When Jesus went to the Mount of Olives and asked the three disciples to watch while He prayed, would I have been able to stay awake with the burdens that were on their hearts, knowing that the Master would not be with them much longer and not understanding all these things He had spoken to them in the upper room? Would I have known what burdens Jesus must have had as He prayed to His heavenly Father, and the disappointment He must have felt in finding the disciples sleeping each time He returned to them?

When He awakened the men and started toward town, He was met by a group of soldiers, led by Judas. Would I have forgotten the wonderful sermons and the miracles He had performed and turned against Him as the others did? Would I have stood by, as Peter did, watching the soldiers scourge Him and watching as the crown of thorns was pressed on His brow? What would my heart have felt as He looked at Peter with those deep piercing eyes which told him, "I forgive you"?

Then came the crucifixion. Would I have shouted with the crowd and jeered Him, or would I have wept tears of sorrow as Mary did? To have been hung between two thieves must have been another blow, but there was purpose even in that act. For the thief who hung there and accepted Christ as the Son of God was given the promise, "Verily I say unto thee, Today shalt thou be with me in paradise." What mixed emotions would those words have held for me?

Even as Jesus hung there dying, He said, "Father, forgive them; for they know not what they do." Would I have been as generous to forgive if I had suffered what He had? What fear would I have felt when the veil of the temple was rent in twain and the earth quaked and the sky darkened?

As Joseph claimed His body and buried Him in his own tomb, what a sorrowful task it must have been—never to see Jesus again! But what would I have done knowing what wonderful news the followers of Jesus would hear? Christ is risen—the tomb was empty! Could it be so, or would I have

thought His followers perhaps had removed His body during the night? Would I have believed He arose again?

Christ has risen! The shackles are broken, freeing me from eternal death and giving me a chance for eternal life. *What would I have done? What can I do today?* It is all up to me. I can have eternal life or if I so choose—*OBLIVION!*

Massillon, Ohio.

A Family Affair

By ARTHUR O. RINDEN

When Joseph served in the household of Potiphar, in Egypt, he was a steward. He was manager of the household. He was entrusted with the care of things which did not belong to him.

The psalmist says: "The earth is the Lord's and the fulness thereof, the world and those who dwell therein" (Psalm 24:1, RSV). He speaks this truth that we may know that each of us has been entrusted with many things: our lives, our abilities, and our material possessions. But they do not belong to us. We are but stewards. The question is: How do we exercise our stewardship?

Christian stewardship teachings are based on those of the psalmist—but they go far beyond them. The word most used by the writers of our New Testament, in Greek, is *oikonomos*—*oikos* for house, and *nomos* for law. It means the management of household affairs, principally financial ones—economics. This same idea was used by Jesus when He asked, "Who then is the faithful and wise steward, whom his master will set over his household" (Luke 12:42, RSV)?

Working Together

Great spiritual depth was added to the meaning of stewardship by Jesus, when He said to His disciples, "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my father I have made known to you" (John 15:15, RSV).

Stewardship is a family matter—an understanding with mutual responsibility. The Apostle Paul echoed the same idea when he wrote to the church at Corinth, "We are fellow workmen for God" (1 Cor. 3:9, RSV). That aspect of Christian stewardship should be crystal clear to everyone who calls himself a Christian. We have the privilege of working with God—of sharing in the fulfillment of His purposes, through service in His church.

We know that Christ was sent into the world by our heavenly Father for our salvation. He brought life more abundant to all mankind. Today much of that task still

remains undone. Helping toward completing it is the privilege and responsibility which He gave to His followers. This is the heart of our stewardship.

American and Canadian Christians have been entrusted with vast material blessings. We are more favored than the peoples of any other nation. And we are apt to forget that "To whom much is given, of him will much be required" (Luke 12:48, RSV). These bounties are not just for our own enjoyment, but for the benefit of all mankind. We recognized this stewardship when we were admitted into membership in Christ's church, by promising that we would support its program with our presence, our prayers, our service, and our material possessions. Now, let us ask, "How have we kept these promises?"

More Than Money

Today many people think of stewardship only as giving money to the church. That is too narrow a concept. But it contains much truth. Money is a medium of exchange. We get it in return for the use of our abilities and our time. When we give a portion of it to Christ's church, it accomplishes many of the things Jesus died: healing the sick, feeding the hungry, and bringing a knowledge of God's love to those who have never known it. Jesus' first disciples exercised their stewardship by personally serving as physicians, as teachers and preachers. Today a few of us can do the same, but most of us can more effectively serve in distant places through the stewardship of our money.

Persons who want to be faithful stewards ask: "How much should I give?" The answer is not easy. Old Testament people gave a tithe—a tenth—of many things. Jesus' comment was, "These you ought to have done" (Luke 11:42, RSV), and we can be quite certain that He tiethed. And the Apostle Paul quite surely tiethed. But when he counseled the Christians about their giving, he said that each one should give "as he may prosper" (I Cor. 16:2, RSV). The exact amount was to be decided by each person, in prayer with the Giver of all. But surely he did not mean less than a tenth. Zacchaeus, who assuredly tiethed, was not commended for doing that which was considered his duty. But when he said, "the half of my goods I give" (Luke 19:8), Jesus said he would be blessed. When we give an amount that is meaningful to us—which represents real sacrifice—God is pleased.

They Gave Themselves

Christ's concern with our giving is not so much with the amount, but with us. Lowell wrote, "The gift without the giver is bare." When the Apostle Paul commended the Macedonians for their giving, it was not because of its large amount, but

because "first they gave themselves to the Lord." (II Cor. 8:5, RSV).

Christian stewardship, as W. H. Greever has so truly said, "is the practice of the Christian religion. It is neither a department of life, nor a sphere of activity. It is the Christian concept of life as a whole, manifested in life and actions." Of course, God is concerned with the amount of money that we give to share in His work through His church; but He is as much interested in what we keep. His concern with what we do on Monday is as great as with what we do on Sunday.

The reason for all our stewardship, whether of service or of money, should be our love for God. Through faithful stewardship of that which He has entrusted to us, we can show our gratitude to Him who has given us all things so richly to enjoy—most of all, for the gift of His Son, our Lord Jesus Christ.

Portrait of a Pilgrim

By J. MARK STAUFFER

(The following is the introduction to a message given in Charlottesville, Va., on Sunday morning, June 25, 1961.)

It was ten o'clock, Saturday evening, Aug. 15, 1959; we had just arrived in Milford, Neb., after a hard day of driving. Evangelist Augsburg entered the church to inquire about the night's lodging. He returned shortly, and with hesitation, to tell me the unexpected news of my father's death.

During the flight from Omaha to Washington, I had ample time for reflection; the character of my father's ministry came up for review. What was the secret of his good life? How was he sustained for approximately fifty years in the Christian ministry? What could I learn from his life now that he had gone so suddenly?

Six days before he died, he served on a weekend Bible Conference in Pennsylvania. His last message Sunday evening was based on a favorite theme and Scripture, "The Blessed Hope," as found in Titus 2:13. Words from this beloved passage are engraved on the stone under which he lies with his face toward the rising sun and his ear tuned for the sound of the trumpet.

From the standpoint of an admiring son, my father's life could be described as "The Portrait of a Pilgrim." For some time I have felt that the first message of my official ministry ought to be based on the theme of his last message. There is a reverent and sacred implication in this decision. We know the church of Christ marches on; nothing, including the combined forces of hell itself, can stop this triumphant procession. The redeemed Bride of Christ will arrive in God's time. But we know also that the torch of truth must be faithfully passed

from one generation to the next. The strong, young man must relieve the weary, seasoned hand of the elder. The son ought to pick up the father's torch and bear it bravely into the night. If God will be my helper, and with your sustaining prayers, I solemnly promise to carry this torch that is mine.

Harrisonburg, Va.

Marked Down Christians

By ROY S. KOCH

January is the month of markdowns in business. Merchants are eager to unload merchandise that will soon be out of season. Unsold merchandise becomes a liability requiring expensive storage and tying up necessary capital. Capital must remain in circulation. Money tied up in unsold goods could be used several times over, thus increasing the margin of profit. Value is determined by demand! When demand diminishes, the price must be slashed.

Some Christians are like marked down merchandise. They may not be bad people; in fact, they are just as good as many others who profess to be Christians. There is just one thing wrong with them—they are out of circulation. They are not in the main stream of life. Their type of Christianity is not in demand; so down goes the price.

In their church these Christians are on the side lines at best or backsliders at the worst. In society they have insulated themselves from potential value by refusing to live for Christ where their testimony is really needed. None but bargain hunters on the hunt for cheap goods will show any interest in their profession.

Christians in lay-away or cold storage are a liability. God has designed that Christians use their influence in the main stream of life. Sunday Christians only are cold storage Christians. Christians who refuse to witness are in lay-away. Neither command high price tags.

Jesus was always in circulation. He moved among people, spreading a holy influence wherever He went. He made God palatable even to the outcasts of society. He was in high demand. Jesus does not want His followers on little islands of isolation. He wants them in the stream of life with their lights shining in the moral darkness of the shop and the market.

Are you a Christian? Then put yourself into circulation in your church and in your community. Ask God to fill you with His Holy Spirit so that your capital for Christ will be used over and over. Maybe you are a student, or a teacher, or a doctor. Live for Christ whatever your profession. If you are a truck driver or a farmer, or a worker

on an assembly line, witness for Christ wherever you are.

God's capital dare not be laid away in the napkins of neglect nor stored in the cold vaults of unregenerate living.

West Liberty, Ohio.

The Flare—and God's Care

By MARION MELOON

"Your life won't be worth a nickel!" were the truck driver's parting words of warning that fell upon my ears as he and my friend climbed into the truck and drove off in the icy darkness. In fifteen minutes the flare he had lighted as a warning to oncoming motorists would die out, leaving me at the mercy of the next truck to come around the corner behind me.

The car in which I sat had only a few minutes before been purring its way contentedly homeward. Then came the cough in the motor and we stalled. There was nothing to do but flag down a passing motorist. Since it was night and cars from the rear came upon us suddenly, we were not too successful. The sleet and treacherous going also added to our danger. But now my friend was speeding away to a garage which stayed open all night—only it was a half-hour's drive away, and the flare would last only fifteen minutes!

Florence's last frightened look and words came back to me, "Marion, lock the doors and don't leave the car!" I compared them to the truck driver's advice to get out and away from the car when the flare went out or "your life won't be worth a nickel!" How could I do both? It was unthinkable that I could do either, for I was dressed too lightly to flounder through snowbanks and not freeze. I was stranded in a lonely wooded spot and high snowbanks hemmed the road on both sides, leaving a scant two lanes for travel. The big trucks on the road at this hour made getting out of the car as dangerous as staying in it.

I realized I was in an "impossible" situation. It is one thing to read about it; quite another to be in it, first person singular! Watching the flare, I talked to God. It was a brief, but intensive prayer—a prayer stripped of formalities.

"Lord, I don't know what you can possibly do, but I know you can do it, and please do it soon, Lord, soon!" And so I prayed, watched and prayed, as the flare flickered the precious minutes away.

Then the impossible happened. The "Blue Angel (highway patrol car) came blinking down the hill toward me, and "Angel" it was to me that night! Even when the driver came swearing to my car, angry at my presence there in the road, I

did not fear, for I knew he was sent of God and I was peaceful.

He began with an expression strangely familiar. "Your life isn't worth a nickel," he said between oaths, and called my attention to the fact that the flare had just gone out! The next car around the corner in back of me would mean a collision! Quickly they attached a chain to my car and began to pull it, and me, to some place plowed out sufficiently to get me off the road. I prayed again that Florence, in returning with the garageman, would not miss seeing us in the sleet and darkness.

Finally they ceased towing and got out angrily. Apparently we had gotten beyond the place they planned on and had to somehow turn around. Now again I found myself with a corner just behind me and the car still filling one of the two lanes! What immense relief when a few seconds later the garageman, with Florence, pulled up in front of the "Blue Angel" ahead of me and my friend came back to the car trembling with cold and anxious concern.

The garageman had just placed a flare at the left rear of my car, and was standing at the window beside Florence. The still angry, but relieved, patrolmen were down in front of the car removing the chain when suddenly a car shot into sight from behind, its bright lights reflecting for a moment on horrified faces; then screeching of brakes, crunching of snow, and silence.

With my back to the speeding car I could only guess what had happened, but I realized that what could have been a terrible tragedy had been averted. God had spared not only my life again but also the lives of Florence, the garageman, and the two patrolmen. Their closeness to the car would have meant instant death had the car collided with us. Florence dropped weakly into the driver's seat beside me.

"Honey," she said, close to tears from the near horror of it all, "I really do believe in Rom. 8:28!" She managed to explain to me what had happened. The driver, it seemed, had become confused by the flare and had tried to pass it on the right. Instantly he realized he was going right into the car and he gave a quick, complete turn to the right on his steering wheel which sent him clear of the car but into the snowbank off the road. The language of the garageman as he sent him on his way must have thawed the snowbanks a bit!

After seemingly endless hours spent in the garageman's shanty with only coke cases to sit on, we attempted a nap in the car only to find the cold so bitter that sleep was light and not the relaxation we craved. Returning to the shanty we found the garageman in a state of grim excitement. Again our lives had been endangered, this time from a large truck which had been parked near the car and, with its motor going for heat, was sending its poisonous exhaust through our car window. The

garageman "happened" (?) to notice the danger in time and was so furious with the truck drivers in their carelessness that he ordered them off the premises. We had slept through it all. God who never slumbers nor sleeps had, through the garageman, watched over us.

Morning brought the help we needed to see us home, and our "night of horror" was over. But this is not the end of my story! The actual climax came to pass several months later.

At a fellowship meeting in Maine, Florence and I met again and were exchanging greetings when a minister's wife joined us. After greeting me, she turned to Florence, asking if she were sick or in trouble one night on a certain date at certain hours. We immediately knew this to be the very night which I have described and which happened in Connecticut, hundreds of miles away from her! Our sister in Christ went on to tell how God had awakened her in the night with the words, "Pray for Florence." So she prayed, and prayed till the burden lifted, which was several hours later!

I learned some precious things from this experience about prayer, and God's care:

(1) Prayer may be dressed in very simple garb and yet gain an audience with the King. The soul facing a very "real" situation has the recompense of being stripped of all unreality and is treated to a "prove me" prayer's answer!

(2) God's care is thorough, with precision timing an outstanding characteristic. He never leaves us hanging in the middle of a muddle!

(3) God delights in using human channels to bring about His will; in my case, from the ungodly swearing patrolman to the saintly minister's wife.

And who am I to call a "night of horror" an experience which has since been a great source of inspiration to me, serving as a reminder of His love and faithfulness, a guarantee of His care in the future! So I thank God for this experience that makes possible a testimony for His glory.

Framingham Center, Mass.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Boyer, Dr. Stan and Marilyn (Ebersole), Cass Lake, Minn., third child, second daughter, Gayle Kristine, Dec. 17, 1963.

Detweiler, Clayton and Kathryn (Haltman), Pipersville, Pa., seventh child (one stillborn), third daughter, Julia Kay, Dec. 24, 1963.

Hauder, Richard and Virginia (Schrock), Milford, N.H., third child, first daughter, Lisa Rae, Feb. 5, 1964.

Kreider, Noah, Jr., and Marian (Landis), Manheim, Pa., third child, second son, James Steven, Feb. 8, 1964.

Marnier, Clair J. and Juanita (Miller). Williamsburg, Iowa, third child, second daughter, Karen Lynnette, Jan. 30, 1964.

Miller, David and Erna (Bender). Flint, Mich., sixth child, fourth son, Kevin Dale, Jan. 31, 1964.

Miller, Richard and Shirley (Roth), Milford, Neb., seventh child, fourth daughter, Rachel Rae, Jan. 15, 1964.

Myers, Wilmer L. and Naomi Ruth (Shoemaker), Linville, Va., first child, Paul Gilbert, Feb. 13, 1964.

Rau, John and Bernice (Zehr). Metamora, Mich., second daughter, Julianne Marie, Jan. 26, 1964.

Roggie, Elton and Helen (Roggie). Castorland, N.Y., fifth child, first daughter, Sharon Jane, Feb. 4, 1964.

Roth, Mervin and Gladys (Brubacher), Kitchener, Ont., second son, Bradley Trevor, Feb. 9, 1964.

Roth, Willis and Donna (Roth), Milford, Neb., third child, second son, Samuel Lee, Jan. 22, 1964.

Rupp, D. Leon and Clara Mae (Pletcher). Wauseon, Ohio, fourth child, third daughter, Carolyn Sue, Feb. 12, 1964.

Ruppert, William H. and Dorothy (Kreider). East Berlin, Pa., fourth child, second daughter, Joyce Elaine, Feb. 7, 1964.

Shenk, Ray D. and Miriam (Moyer), Lititz, Pa., second son, Ray Daryl, Jan. 12, 1964.

Strife, Nelson L. and Doris L. (Hege), Hagerstown, Md., third daughter, Barbara Sue, Jan. 22, 1964.

Zehr, Gerald and Angeline (Knechtel). Carthage, N.Y., sixth and seventh children, fourth daughter and third son, Martha Kay and Matthew Jay, Feb. 3, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Adams-Joseph-Alexander Adams, Morson, Ont., and Catherine Joseph, Pawtucket, Ont., by Willard Marner at the home of the groom, Feb. 4, 1964.

Beckler-Saltzman.-Norman Beckler, Milford, Neb., East Fairview cong., and Diane Saltzman, Milford (Neb.) cong., by Milton Troyer at the Milford Mennonite Church, Aug. 31, 1963.

Chittick-Nyce.-David Chittick and Mary Lee Nyce, both of Doylestown (Pa.) cong., by Joseph Gross at the church, Jan. 25, 1964.

Good-Jenkins-Raymond L. Good, Intercongreg. Pa., and Mary Lou Jenkins, Lancaster, Pa., both of the Neffville cong., by John R. Martin at the church, Feb. 15, 1964.

Hoover-Burckhart.-Charles William Hoover II, Wooster (Ohio) Methodist cong., and Mary K. Burckhart, Orrville (Ohio) cong., by J. Lester Graybill at the Orrville Mennonite Church, Feb. 7, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aungst, Anna N., daughter of Hiram B. and Barbara (Nissley) Strickler, was born in Ratho Twp., Pa.; died at the Lancaster (Pa.) Osteopathic Hospital, Jan. 5, 1964; aged 71 yr. Her husband, Warren S. Aungst, Elizabethtown,

Pa., survives. Also surviving are 5 sons (Warren S., Jr., Hiram S., Harry S., Harold S., and Paul R.), 28 grandchildren, 5 great-grandchildren, one sister (Mrs. Barbara Greider), and one brother (Hiram S.). She was a member of the Bosler Church, where funeral services were held Jan. 9, in charge of Martin R. Kraybill and Harry Hoover; interment in Landisville Cemetery.

Beck, Joseph, son of John and Elizabeth (Freymeyer) Beck, was born in Fulton Co., Ohio, Nov. 18, 1884; died at the home of Wm. Christensen, Jan. 30, 1964; aged 79 y. 2 m. 12 d. On Dec. 1, 1907, he was married to Amanda Baer, who survives. Also surviving are 3 daughters (Erma-Mrs. Reo Rufenacht, Marjorie-Mrs. Laurel Short, and Arlene-Mrs. Pete Gasche), 3 sons (Val, Delmar, and Carl), 14 grandchildren, 16 great-grandchildren, and one sister (Mrs. Fannie Miller). One daughter, one grandchild, 2 sisters, and one brother preceded him in death. He was a member of the North Clinton Church, where funeral services were held, in charge of Olen Nofziger and E. B. Frey; burial in Pettisville Cemetery.

Buerge, Angela Joy, infant daughter of James and Jean (Orton) Buerge, Lebanon, Oreg., was born Feb. 11, 1964; died of a breathing difficulty on Feb. 12; aged 1 day. Surviving are her parents, one sister (Pamela Jean), one brother (Anthony), and grandparents (Mr. and Mrs. Claude Buerge and Mr. and Mrs. Ralph Orton). Graveside services were held at the Willamette Memorial Cemetery, Albany, Oreg., Feb. 14, in charge of David Mann.

Burkholder, Paul Marvin, son of Oliver S. and Anna Burkholder, died suddenly at his home from a heart attack, Dec. 20, 1963; aged 48 y. 11 m. 15 d. He is survived by his wife, Frances Wenger Burkholder, and 4 brothers and 4 sisters (Roy, John, Daniel, Henry, Mrs. Esther Landes, Mrs. Mary Rhoads, Mrs. Ward Landes, and Mrs. Mark Eberly). He was a member of the Church of the Brethren. Funeral services were held at the Montezuma Church of the Brethren, Dec. 23.

Ebersole, Amos Risser, son of Levi L. and Mary (Risser) Ebersole, was born in Lancaster Co., Pa., Dec. 22, 1870; died at the home of his son, Walter, Elizabethtown, Pa., Feb. 7, 1964; aged 93 y. 1 m. 16 d. He was married to Clara Whisler, who died in 1925. Later he was married to Martha Ebersole, who died in 1945. Surviving are 2 sons and 2 daughters (Jonas W., Walter W., Nora W.-Mrs. Walter Zeager, and Mrs. Mary W. Dick), 19 grandchildren, and 61 great-grandchildren. Two sons preceded him in death. He was a member of God's Church, where funeral services were held Feb. 10, in charge of Ira Z. Miller, Jay M. Bechtold, and Clarence E. Lutz.

Hollinger, Henry W., son of Jacob and Mary Ann (Witmer) Hollinger, was born March 1882; died unexpectedly at his home, Lititz, Pa., Jan. 17, 1964; aged 81 y. 10 m. 16 d. His first wife, Hettie Good, died in June, 1934. His second wife, Pearl Houck, also passed away. Surviving are 8 children (John, Mahlon, Mabel-Mrs. A. W. Stauffer, Jacob, Raymond, Marvin, Elva, and Anna Mae, with whom he lived), 16 grandchildren, 18 great-grandchildren, 3 brothers (Elam W., John W., and Levi W.), and 2 sisters (Ada Mae-Mrs. Daniel H. Rohrer and Barbara-Mrs. Henry E. Martin). One daughter preceded him in death. He was a member of the Landis Valley Church, where funeral services were held Jan. 20, in charge of Levi M. Weaver and Ira D. Landis.

Kanagy, Wilfred C., son of Dairus and Ila Kanagy, was born in Champaign Co., Ohio, Oct. 31, 1912; died of heart failure, Feb. 10, 1964; aged 51 y. 3 m. 10 d. On Aug. 1, 1934, he was married to Frances Yoder, who survives.

Also surviving are 4 children (Sharon-Mrs. Lowell Shank, Bonnie, Patty, and Wilfred Lee) and one brother (Lloyd). He was a member of the Oak Grove Church, where funeral services were held Feb. 13, in charge of Nelson Kanagy, Ralph Harmon, and Reuel Gosand.

Lebold, Christian, son of Mr. and Mrs. Jacob Lebold, was born in East Zorra, Iowa, May 28, 1893; died at the Stratford (Ont.) General Hospital, Feb. 5, 1964; aged 70 y. 8 m. 8 d. On Dec. 28, 1915, he was married to Catherine Bender, who survives. Also surviving are one son (Lloyd) and 3 daughters (Wilma-Mrs. Elmer Albrecht, Minerva-Mrs. Maurice Witzel, and Ruby-Mrs. Stanley Wagler). He was a member of the East Zorra Church, where funeral services were held Feb. 8, in charge of Dale Schumm, Henry Yantzi, and Vernon Zehr.

Lesher, Irvin L., son of Mr. and Mrs. Israel Lesher, was born near Greencastle, Pa., July 3, 1895; died at the Chambersburg (Pa.) Hospital, Feb. 5, 1964; aged 69 y. 1 m. 2 d. Surviving are 4 sisters and 2 brothers (Clara E., Alice E., Mrs. Ruth Showalter, Mrs. Bertha Maloy, Joseph, and Adam W.). He made his home with his 2 single sisters, and was a member of the Marion Church. Funeral services were held at the Minnich Funeral Home, Greencastle, Feb. 8, in charge of Norman H. Martin and Marie G. Cordell; burial in Brown's Mill Cemetery.

Martin, Ben F., son of Ben and Lena (Oswald) Martin, was born at Minier, Ill., Dec. 6, 1885; died at the West Point (Neb.) Memorial Hospital, Jan. 15, 1964; aged 78 y. 1 m. 9 d. On Sept. 10, 1907, he was married to Katie Miller, who survives. On Feb. 6, 1916, he was married with the Congregational Church of Beemer. Surviving also are 3 sons (Lorin, Merle, and Carl), one daughter (Ethel-Mrs. C. A. Hansen), one sister (Mrs. Simon Egli), 4 brothers (Chris, Peter, Aaron, and Art), 17 grandchildren, and 17 great-grandchildren. One son, one daughter, one grandson, and 3 brothers preceded him in death. Funeral services were held at the Beemer Mennonite Church, in charge of Sam Oswald.

Rediger, J. A., son of Christian and Elizabeth (Eigist) Rediger, was born Sept. 15, 1880; died at the Mae Beth Nursing Home, Seward, Neb., Jan. 14, 1964; aged 83 y. 3 m. 30 d. In 1907 he was married to Cora Eicher, who survives. Also surviving are 3 children (Nelson C., Oletha M., Hulien, and Debloma-Mrs. Willie Sies), 6 grandchildren, one great-grandchild, 2 brothers (Ben B. and William), and one sister (Emma-Mrs. Pete Roth). Four brothers and 5 sisters preceded him in death. He was a member of the East Fairview Church since his youth.

Reusser, Randall Lynn, son of Warren and Wanda (Schmucker) Reusser, was born at Warren, Ohio, Jan. 22, 1905; died after one month's illness at the Akron Children's Hospital, Akron, Ohio, Feb. 11, 1964; aged 9 y. 20 d. Surviving are his parents, one sister (Schmucker) and grandparents (Mr. and Mrs. Elmer Schmucker and Mr. and Mrs. George Reusser), and great-grandparents (Mrs. Mary Miller, Mr. and Mrs. Herman Ingold, and Mrs. Mary Reusser). He attended the Orrville Mennonite Church, where funeral services were conducted Feb. 14, in charge of J. Lester Graybill; interment in Crown Hill Cemetery.

Rhodes, Raleigh D., oldest son of Reuben S. and Magdalene Rhodes, was born near Dayton, Va., March 7, 1880; died at the home of his daughter, Mrs. Marion Eberly, Dayton, Va., Jan. 8, 1964; aged 83 y. 11 m. 1 d. On Feb. 16, 1902, he was married to Lelia Virginia Keller, who died May 6, 1951. Surviving are 4 children (J. A., Sally-Mrs. Luke A. Hurst, Reba-Mrs. Marion Eberly, R. D., Jr.), 30 grandchildren, 36 great-grandchildren, 2 brothers (E. F. and Webster C.), and 3 sisters

(Mrs. Amos Wenger, Mrs. Minor Landes, and Mrs. Henry Wenger). Funeral services were held at the Bank Mennonite Church, in charge of Daniel Lehman, Joseph O. Weaver, Milo Lahman, Phares Martin, and D. R. Showalter; burial in Dayton Cemetery.

Wilcox, Viola Ruth, daughter of Joseph and Katherine (Notsifer) Bellar, was born at Kirschville, N.Y., Feb. 25, 1900; died at her home, Croghan, N.Y., Jan. 28, 1964; aged 63 y. 11 m. 3 d. On Feb. 14, 1946, she was married to Charles Wilcox, who survives. Also surviving are 2 nieces and 2 nephews. She was a member of the Croghan Conservative Church, where funeral services were held Jan. 30, in charge of Joseph Nafziger, Elias Zehr, and Richard Zehr.

Yoder, Ella, daughter of Levi and Rebecca Kanagy, was born in Logan Co., Ohio, Aug. 22, 1884; died in Logan Co., Feb. 4, 1964; aged 79 y. 5 m. 13 d. On Oct. 24, 1909, she was married to Ervin Yoder, who died Oct. 24, 1960. Surviving are one daughter and 3 sons (Beulah Yoder, Maurice, Albert, and Homer), 3 sisters (Saloma Thoman, Rebecca Hostetler, and Laura Plank), and one brother (Glen). She was a member of the Oak Grove Church, where funeral services were held Feb. 7, in charge of Nelson Kanagy and Roy Koch.

Yordy, Lena, daughter of Nicholas and Bena (Roth) Staker, was born at Morton, Ill., April 19, 1883; passed away in her sleep at the home of her son, Russell, Morton, Feb. 3, 1964; aged 80 y. 9 m. 15 d. On Feb. 16, 1904, she was married to Chris H. Yordy, who died Feb. 27, 1958. Surviving are 3 sons (Clarence, Robert, and Russell) and 2 sisters (Viola—Mrs. Joe Kurtz and Mrs. Fannie Gerber). Three brothers and 3 sisters preceded her in death. She was a member of the First Mennonite Church, Morton, where funeral services were held Feb. 6, in charge of Clyde D. Fulmer; interment in Pleasant Grove Cemetery, Tremont, Ill.

ITEMS AND COMMENTS

BY THE EDITOR

Federal control over cigarette advertising is sought in a bill introduced in Congress in the wake of issuance of the government report linking smoking to lung cancer and other diseases. Sen. Maurice B. Neuberger (D-Oreg.) initiated the measure, which is designed to permit the Federal Trade Commission to regulate cigarette advertising and labeling. Rep. John A. Blatnik (D-Minn.) was preparing to introduce a similar measure in the House. The proposals also call for Public Health Service research on smoking and public educational campaigns.

Lord Geoffrey Francis Fisher, the former Archbishop of Canterbury, said in Melbourne that he did not believe there would ever be a single world church under one jurisdiction. In an interview reported by the national radio network, the Anglican leader noted that the Roman Catholic Church's advance into the movement of friendship among Christians was "a first

step toward Christian unity." However, he said, Christian unity did not mean a single church under one jurisdiction. Dr. Fisher interpreted it as "unity in friendship and understanding."

A proposed constitutional amendment (Becker Amendment) which permits the voluntary reading of the Bible in our schools and the recognition of Almighty God in the public life of our nation is being backed by numerous individuals throughout the nation in writing to their congressmen.

Ever wish you didn't have to work so much? An editorial in the Jan. 31 issue of *Christianity Today* declares that "working less and less for more and more leisure is not making us a happier or a better people." Leisure is only what you make it, the magazine said. "Its beneficial employment demands the exercise of personal responsibility," the editorial added, "for few things are so demoralizing as the abuse of leisure." The magazine asserted that religion "is not for the believer an elective, spare-time pursuit like going to football games or bird-watching. It is life itself, and it comprehends everything Christians do and say and hear and think."

"God entrusts us with nothing more valuable than time," the editorial said.

Establishment of "house churches" to reach the mass of people in Japan's growing complex industrial society was proposed by a foreign missions executive at the annual meeting of the Methodist Board of Missions in Buck Hill Falls, Pa. If Japanese church leaders do not adopt new techniques to minister to residents of large apartments and make more use of lay evangelists, they will lose their opportunity to promote Christianity in an industrial country, Dr. Thornburn T. Brumbaugh, executive secretary for East Asia, told the board. At the same time he noted that some Japanese Christians already are aware of this challenge and are pioneering in new programs of occupational evangelism. This involves, he explained, erection of community halls with facilities for recreational programs, medical clinics, labor relations conferences, educational activities, and social functions.

A report that President Johnson will propose federal aid for parochial as well as public schools in depressed areas drew immediate adverse reaction in Houston, Texas, from Protestants and Other Americans United for Separation of Church and State (POAU). Noting press reports quoting "in-

formed sources" as saying the president's attack on national poverty would include assistance for "nonprofit private agencies, organizations, or institutions," in addition to public facilities, the POAU directors and advisory committee adopted a statement saying:

"The American people will not permit this country's long standing tradition of church-state separation to be scuttled. They understand that subsidies to parochial schools under any pretext are subsidies to the churches which own and control them. Such a proposal would demolish religious animity in this country, pitting church against church and brother against brother."

A proposal to ordain women as ministers, elders, and deacons in the Presbyterian Church in the U.S. (Southern) was defeated in Birmingham, Ala., by the Birmingham Presbytery. The vote was 26 to 21.

American Baptists contributed a record sum of \$11,088,817 to their unified budget in 1963, according to Newton E. Woodbury, executive director of the Division of World Mission Support. The amount represented an increase of \$379,582, or 3.54 per cent, over last year's amount. However, the church failed to reach its budget goal of \$11,394,000.

Work with university students in the emerging nations of Africa, Asia, and Latin America is "one of the most strategic of all contemporary mission fields," Dr. Tracey K. Jones, Jr., told the Methodist Board of Missions annual meeting in Buck Hill Falls, Pa. "These institutions the world over are under pressure to meet the needs of society for highly trained personnel," said Dr. Jones, associate general secretary of the Methodist Division of World Missions. Dr. Jones said that Christian mission strategy in this field is complicated by the fact that more and more universities are operated by the state, rather than the church. Any effective program of Christian student work "must be an integral part of higher education itself," Dr. Jones said. "It cannot be an extracurricular activity, a program divorced from the mainstream of academic life."

Dr. Jones recommended working through Christian faculty members and added, "The strategy of finding, training, and using Christian faculty members as the missionary agents in the contemporary secularized college or university is a major challenge."

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GOSPEL HERALD

Tuesday, March 17, 1964
Volume LVII, Number 10



*He who helps a child to smile
Helps God as well,
For God plants a radiance
In each child's heart
Which yearns to respond to love.*
—D.

I Thirst

By John T. Kreider

Having now fulfilled His incarnation purpose—that is, having satisfied God's holy justice regarding sin, and having settled heaven's judgment against Satan—Jesus faces His death. This, of course, entailed His actual death, His burial, and His resurrection. What appeared to have been an incredible, inconceivable, and frightful tragedy was now on the verge of becoming a historical event of overwhelming triumph and victory.

Just following His offering for sin and preceding His death, the Christ who on a previous occasion cried out to the people, "If any one thirst, let him come to me and drink" (John 7:37, RSV), now cries out Himself, "I thirst" (John 19:28). The question which grips our mind is, What do these two little words teach us about God who was in Christ reconciling the world unto Himself and He to the world? Let us suggest that these two words teach us three facts about the God who Himself bore our sins away in His own body. These words teach us that the God who suffered for sin was:

I. The Human Jesus

The concept of the "human Jesus" speaks to the fact that Jesus was not like "a son of man" but rather that He was "the son of man." Jesus was a man even in His suffering and death. It is to this fact that the words, "I thirst," refer. To deny this is to be unfair to God, to ourselves, and to those with whom we share this Jesus. For it was by means of this human identification that God was able to crash through to the affections, feelings, and to the spirit of sinful man.

Because of this fact, there are two crises to which the concept and reality of the "human Jesus" speak. The first of these was His crisis of humiliation. This crisis of Jesus entailed the surrender of His original glory and the assumption of the appearance and life of the commoner or sinful man. What Jesus willingly did may be illustrated by one of the world's monarchs, who, if he would decide to step down from his throne to identify with his people for a time, would lay aside his royal attire and his crown; close behind himself the door to his palace, and move out to the hinterlands and cities; clothe himself in the likeness of his people; talk with them in their language; eat with them at their own tables; mingle with them;

(Continued on page 220)



FIELD NOTES

William Klassen, Elkhart, Ind., will give the Funk Lecture, "The Church and Psychiatry," as the main address in the fifth annual constituency day program, April 25, at Brook Lane Farm Hospital, Hagerstown, Md.

Ross Bender, Goshen, Ind., at Metamora, Ill., April 26.

All-day Good Friday service at Kral-town, East Berlin, Pa., March 27. Speakers are Marvin Ruth, Newville, Pa.; Robert Garber, missionary on furlough from Ethiopia; and Bela Bucher, Dover, Pa.

John Hess, Toronto, Ont., in Passion Week services at Zion, Archbold, Ohio, March 25-29.

Stewardship Conference at the Wideman Church, Markham, Ont., March 31 to April 2.

The Virginia Conference is sponsoring a Race Relations Conference, March 31, at Chicago Avenue Mennonite Church, Harrisonburg, Va. The theme for this conference is "The Christian and Race" with session headings on "Biblical Foundations," "Historical Perspectives," and "Moral Implications." Speakers for this conference include Paul G. Landis, J. Otis Yoder, Grant M. Stoltzfus, Nelson Burkholder, Richard Weaver, and Truman Brunk. The worship periods are in charge of Lloyd Hartler; moderator is John H. Shenk.

Western Ontario Mennonite Conference Stewardship Institute, April 14-16; resource personnel include Daniel Kauffman, Scottsdale, Pa., and C. Norman Kraus, Goshen, Ind.

Rock of Ages Chorus, Denhigh, Va., at Zion, Broadway, Va., May 17.

Ertel Leinbach, Three Rivers, Mich., in Passion Week services at Central, Archbold, Ohio, beginning March 22.

Camp Hebron Women's Spring Retreat will be held May 14-16. Heartstill Meditations will be given by Mrs. Paul Gingrich, missionary from Ethiopia. Registration is limited to 75 women. Persons interested should contact Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa.

Omar Martin, Chambersburg, Pa., at Allentown, Pa., March 27-29.

The combined choirs of General Conference churches from Northern Indiana will present their annual Song Festival program at the Eighth Street Mennonite Church, Goshen, Ind., the evening of March 22.

The Ambassador Choir of Columbia Bible College, Columbia, S.C., at Congregational Mennonite, Marietta, Pa., the evening of March 24.

The Goshen College A Cappella Choir, under the direction of Dwight Weldy, will sing at the following places:

Illinois: Hopedale, March 26; Metamora, April 6; Kansas: Metropolitan Avenue Methodist Church, Kansas City, March 27; Yoder, March 28; Hesston College Church, Hesston, March 29. Colorado: Rocky Ford High School, Rocky Ford, March 29; Beth-El, Colorado Springs, March 30; First Mennonite, Denver, March 31; Glenwood Springs Methodist Church, Glenwood Springs, April 1. Nebraska: Chappell High School, Chappell, April 2; Milford High School, Milford, April 3. Iowa: First Mennonite, Iowa City, April 4; East Union, Kalona, April 5; Sugar Creek, Wayland, April 5.

Mennonite Publication Board meeting, March 20, 21, Scottsdale, Pa. John M. Lederach, Hubbard, Oreg., will conduct the devotions. John E. Lapp, Lansdale, Pa., and John David Zehr, Goshen, Ind., will be speakers.

Jesse Byler, Harrisonburg, Va., in Passion Week services at Norris Square, Philadelphia, Pa., March 27-29.

Good Friday and Easter meetings at Pleasant View, Chambersburg, Pa., March 27-29. Speakers include Ray Emswiler, Fulks Run, Va.; Paul Hummel, Millersburg, Ohio; Herman Reitz, Harrisonburg, Va.; and Dean M. Brubaker, Shipshewana, Ind.

J. B. Martin, Waterloo, Ont., in Easter weekend services at Baden, Ont., March 27-29.

Virgil Brenneman, Goshen, Ind., executive secretary of Student Services Committee, received a Danforth Campus Ministry Grant for the 1964-65 school year from the Danforth Foundation, St. Louis, Mo. The one-year grant will provide for the minimum living costs and tuition for eleven months of uninterrupted study in a fully accredited United States graduate or theological school.

James Hersberger, of the Pennsylvania congregation, Hesston, Kans., has accepted a call to serve as pastor of the Spring Valley Church, Christian, Kans.

The Christian Education Committee of the Iowa-Nebraska Conference has recently appointed Loren Kremer, Milford, Nebr., to the responsibility of secretary of Junior Boys' Activities. This now means that seven district conferences have appointed a person to this position.

New Every-Home-Plan church for the Gospel Herald is Milan Center, New Haven, Ind.

A man claiming attendance at the Calvary Mennonite Church, Los Angeles, Calif., has been seeking help from a number of Mennonite pastors. He is not known by the pastor nor has he ever attended the Calvary Mennonite Church.

Noah Risser, Hershey, Pa., Mennonite bishop for 44 years, passed away March 3. Obituary will follow.

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GOSPEL HERALD

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Exercising the Army of Compassion

Guest Editorial

About 25 years ago I had a simple answer for, "Why don't Mennonites keep Lent?" I explained that we keep Lent every day. But do we? During Lent Christians fast, pray, go to church, and stay away from amusements. That doesn't exactly describe our way of life, does it? In fact, as we look at our record of compassion, it is time for denomination-wide fasting and prayer.

Our church is trying hard to express our compassion to the extent of \$21.00 per year per member for missions and relief. This is about five and one-half cents each day, which is just a half cent above the average American's gifts for all charitable and religious causes. And the same day he spends nine cents for tobacco and 58 cents for alcoholic beverages. If we would be as addicted to compassion as the average American is to tobacco and alcohol, our missions and relief budget would be over ten times what it is now.

One evangelist gives as a fact that in America more money is spent for dog food than for all foreign missionaries of all churches and all denominations. But we haven't gotten to the dog-feeding culture yet. We are still consuming it ourselves. We need to repent.

Lent is a training time for inescapable Christian warfare. Since we missed Lent this year, couldn't we still have a period of training in Christian warfare? The next period of time is the 50 days between Easter and Pentecost. As we approach Good Friday, let us think of new ways of experiencing fellowship in the sufferings of Christ. Let us participate in what Frank Laubach calls, "The Army of Compassion."

Let every household taste the holy joy of self-denial and cross-bearing, by observing the following discipline:

1. Fifteen minutes daily in prayer for missions. Pray that the Lord will send an army of compassion into the world.

2. Miss two meals each week and dedicate the savings to increase the ministry of compassion of our church.

3. Seek to spend only for actual needs that you might have to give to the need of sharing our Christ with our world. An extra \$20.00 per member would add \$100,000 to our missions and relief budget. (During this 50-day period the average American will spend \$33.00 for tobacco and alcohol.)

Let your faith control your life during this 50-day training period and you will be better fitted to carry on the Christian warfare after Pentecost.

—Raymond Byler.

Draft and Commitment

In this issue of the GOSPEL HERALD, Edgar Metzler, Executive Secretary of the Peace Section of the Mennonite Central Committee, discusses the selective service act and the recent appeals court decision. You will want to give particular attention to this article and notice what this means for conscientious objectors and the churches.

It would seem that, in light of present position and changes which will likely be made in selective service, special attention should be given to our commitment as Christians.

Young men should think seriously about training for service. Since it is likely that there will be time before young men are called, why not use this time to get further training and make clear and definite plans to relate this time of service to the church? Bro. Metzler mentions that it may be a good idea for churches to discourage young men from volunteering for I-W earning service in order to get further training and make decisions and assignments to

enter a church-related service program.

Then, too, it is a good time for the church as a whole to think through Christian commitment. Do we just respond to service and mission opportunities when government pressures are on? Is our spiritual commitment so shallow that we will cease giving time to the church and world need should the government no longer ask service? Will our VS program decrease if the government calls fewer through the draft?

Really, this is a time to double our effort. There ought to be a growing number of young people who plan to give two years or more to some definite church-related service. Rather than decrease our giving to the voluntary service program, we should as a church dig deeper into our personal and financial resources to give our wholehearted support to the program. May our Christian motivation be such that at the very time the government is demanding less we will give ourselves more to the cause of Christ in ministering to our needy world.

If this is to be done, then each family and each congregation must encourage young people to give their time in service and also give more spiritual, moral, and financial support to those who go.

—D.

Think on This

We make a mistake in imagining that his [Paul's] great missionary journeys were flying evangelistic campaigns from city to city. As a matter of fact, he resided one year and a half at Corinth, two years at Rome, and three years at Ephesus; and while he made a few public addresses, the greater part of his ministry was the instruction of small groups in houses rather than in auditoriums. In the brief accounts which we have of his activities, Paul shows the marks of a master teacher. The first eight chapters of his Epistle to the Romans disclose a teaching situation which Paul must have gone over again and again. . . .

Indeed, there is no question but that the teacher was the central figure of the first-century church.—C. H. Benson.

Is it possible that the tensions between nations, races, religions, persons, and within ourselves are so disturbing we cannot hear the cry of Christ?

I Thirst

(Continued from first page)

suffer with them; involve himself in their struggle for existence; and face with them their temptations, hardships, anxieties, fears, and frustrations. He would literally become one with his subjects.

Knowing the nature of man, we would need to search for years, and even then without success, perhaps, to find a human monarch, or let us say, just an ordinary citizen, who would be so willing to humble himself, because our culture, our learning, our race, our social position, our religion, and our prejudices will not permit us to become so lowly. But the truth is, God did it. In Christ Jesus were all the "potential powers of humanity gathered" (Westcott). He was the human Jesus in whom God saw the original conception of manhood absolutely attained. His humanity rose far above all those for whom He came to offer His life a ransom for sin.

The second crisis was His crisis of substitutionary suffering. Piercing through that curtain of darkness which had enveloped the cross and Jesus, came His words, "I thirst," which identified the inexpressible pain Jesus had been and was even now feeling. Jesus bore such pain because He loved the Father enough to bear our suffering and mine. Dare we be so disrespectful of Jesus as to suggest that because He was God, He felt no pain? Or, because He was so involved in making atonement for sin He felt no physical agony? The nature of Jesus' suffering can be appreciated only, and then only in part, when we come to grips with the question, How human was our Lord?

Let us consider a number of questions with you—questions which might help us to more fully understand this nature of Jesus. Have we ever experienced utter physical exhaustion? Do we know what it means to experience parched lips and a scarred throat as a result of a killing fever? Has it ever been our experience to almost collapse from body dehydration? How long had Jesus gone without a drink? If we have any knowledge at all as to how cruelly criminals were treated in the days of Jesus, especially those declared to be impostors and insurrectionists, we may have a hint as to how long Jesus may have gone without even a drop of liquid to drink.

Can we appreciate what it means to suffer pain, almost unto death, without a drug to ease the pain? Do we know the natural craving for a drink following a very distressing and strenuous ordeal? If we have experiential knowledge of such suffering, then we can begin to appreciate how human Jesus really was. Let us say that just before He died, His cry for a drink was God's way of saying to the world that He who suffers in your place is as truly man as He is truly God.

The second fact the words, "I thirst," teach us about God is that the God who suffered for sin was:

II. The Sympathetic Jesus

A fact of life not hard for any of us to grasp is that real sympathy is communicated to us not necessarily by one who says that he sympathizes with us, but rather by that one who has experienced a tragedy like or similar to what we ourselves are experiencing. Therefore, Jesus' words, "I thirst," were not only words proclaiming His humanity to the world, but also words proclaiming His sympathetic understanding of one suffering physical pain. The piercing sword and the painful dagger of physical pain were no foreigners or strangers to our Lord. And for this reason Christ continues to say to those who find themselves in the straits of pain, "Come unhesitatingly to me and I will make your burden or suffering easier to carry, for I fully understand."

This does not mean, however, that God will remove our suffering and pain. He did not do this even for His own Son. But it does mean that power will be ours to bear pain, to understand pain, and to accept the fact that spiritual fellowship is enhanced through pain as we are willing to accept pain itself. Pain can be endured—in fact, enjoyed—when we understand that Jesus enters into our sufferings with us.

The third fact the words, "I thirst," teach us about God is that the God who suffered for sin was:

III. The Fearless Jesus

Why did Jesus wait so long before asking for a drink? One reason may have been because He knew how utterly futile it would have been to ask before now, but asking just before dying He may have been searching to see if there was even one who might have within him a feeling of com-

Our Readers Say—

I am writing this letter concerning the editorial on "Tobacco and Alcohol" (Feb. 18, 1964). This editorial was very good as far as good goes. But I'm afraid many times we get only half way on truths of this kind. Now would anyone mix me a dose of poison and let me drink it? "No, no," you would cry out, "don't drink that, or you will die," and that's right—I would die. But isn't this just as true of other things? What about a so-called Christian or a Mennonite who raises his poison and gives it to the world to make cigars and chewing tobacco? It seems to me this is a very tender sin among us, and it's offensive to talk about it. So why do we bring it up? Let us not be like the hypocrites: say just what pleases—and what hurts, just cut that out. The Judgment Day is ahead. What then? What will the professing church do then? Oh, yes, we say now, "I would not think of smoking that lung killer." But, after all, do we not raise the killer and give it to others? . . . Don't forget, just as we would die drinking poison, likewise those who smoke themselves to death die spiritually. Are we guilty or innocent in God's sight? May God help us to clean up our fields of this sin, and He will be able to bless us.—Helen Moore, Lancaster, Pa.

passion toward Him. There was one—not one who professed to be one of God's children, but a Roman soldier who knew nothing but war and emperor worship.

A second reason may have been because He felt it was more important to satisfy the holy demands of God's justice against sin before satisfying His own physical desire. But a third and perhaps the greatest reason why Jesus waited so long before asking for a drink may have been because He wished to make it clear to His friends, to His enemies, and to the spirit world that He was not afraid of death. Jesus, during His life, showed no signs of fear, neither of man nor of Satan. Now, just before yielding His spirit, He asked for a drink to revive His energies in order that He might face death, not in weakness, but with strength and power.

Why did Jesus desire to die in a state of alert consciousness rather than in a state of semiconsciousness? In this life which we all live we find a bit of comfort when a friend or a relative of ours dies while in a state of coma, because we feel death came to our loved one while he was asleep and therefore there was no struggle. But this Jesus, who had almost slipped into a state of unconsciousness, cried out for a drink because He wished to face the world's enemy of death with courage and with strength. Only with such energy could death be overcome. Jesus died in triumph.

It is not uncommon to meet those who are afraid to live and others who are afraid to die. Let us suggest that Jesus' request for a drink was a proclamation to the world that God was triumphant and victorious both in life and in death. How can we

(Continued on page 234)

John T. Kreider, Downey, Calif., is pastor of the Faith Mennonite Church at Downey.

Saving Faith

By the Editor

What is faith? How may it be increased? Are there different kinds of faith? Does everyone have faith?

Perhaps it is true as Mark Twain said, "Faith is like the weather. Everybody talks about it, but nobody does anything about it." Some look for a mysterious influence to come down from heaven in order to have faith. Others think of faith as an irrational something or as something coming like a wonderful light breaking upon them, or as an electric shock. After such an experience or similar one, they expect to have a great faith.

But is faith a nebulous thing, based on credulity or an admixture of stupidity? What is faith? Really, what do we mean when we say, "Accept Christ by faith," or "Believe on the Lord Jesus Christ, and thou shalt be saved"? Suppose one had never heard of faith; how explain its meaning?

The Bible speaks of two kinds of faith. There is a dead faith, which is merely intellectual or mental. It is the assent of the mind, but conduct is not altered. It will not risk life on the thing believed. Then there is a saving or living faith, which is of the heart. It determines conduct. One will stake life on that which is believed.

The word "faith" is a noun and the word "believe" is a verb, both coming from the same root word. In this article these words will be used interchangeably.

The Importance of Saving Faith

Notice first the importance of faith. The Scripture says one must exercise faith in order to experience salvation from sin and find forgiveness. Man has always sought salvation in one of two ways, either the works way or the faith way. The one is the way of the flesh, of doing to be saved, which glorifies self. The other is the way of the Spirit, of trust in a person, Christ, to be saved, which glorifies God. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith in the wrong thing or person or doctrine can be harmful and disastrous.

All the blessings of salvation and the saved life come through faith in the person, Christ. The work of regeneration is by faith. "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

The blessing of justification comes by faith. He is "the justifier of him which believeth in Jesus" (Rom. 3:26). The gift of eternal life is received by faith. John

3:16; 6:47. We are kept by the power of God through faith. We are purified, sanctified through faith. We have access to God by faith. We walk, stand, live by faith. Victory is ours through faith. We sing, speak, search for faith because it is important. We cannot be saved or live the Christian life without faith. "Whatsoever is not of faith is sin." "Without faith it is impossible to please . . . [God]." There is not a blessing that God has for us that is not bestowed upon this foundation of faith.

The Ingredients of Saving Faith

Still one might say, "I know faith is important, but what is it really?" If it is so important, we had better be clear what it is.

Saving faith, Bible belief, has three elements. The first one is *knowledge*. Many times in discussing spiritual things, someone says, "Oh, that belongs to the realm of faith," or, "Yes, but that must be accepted by faith." He says it in such a way as to imply that it is something magic, unknowable, ethereal like—you can't know anything and so you just have a strong imagination that it's true or you form an irrational allusion.

But faith is impossible without known and reliable facts. Faith is not a wish in the dark. You can't be ignorant and have faith. The reason some people's religion is superstitious and sentimental is that it lacks knowledge. The Christian religion is the only religion in which knowledge is so vastly important. Underline the word "know" in your Bible. We grow in faith as we grow in knowledge.

One time in teaching the Book of Romans, I asked the question, How do we get faith? There was silence. Another question. Are we ever asked to pray for faith? Immediately one dear old saint of God said "Yes." I said, "I may be wrong, but the closest I've come to finding praying for faith in Scripture is the plea of the disciples, 'Lord, increase our faith.'" At the next meeting of the class, this student came early. She told how she went home, searched her Bible and every concordance and similar student's aid she could find, and yet she did not find where we are told to pray for faith.

How do we get faith? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "How shall they believe in him of whom they have not heard" (Rom. 10:14)?

Moody one time said that he supposed if

he added up all the hours he spent praying for faith, the time would amount to days. But one day he opened his Bible and read, "Faith cometh by hearing, and hearing by the word of God." He picked up his Bible and his faith also grew. Knowledge is necessary before there can be real trust or commitment. Faith is not increased by praying but by hearing and doing.

Faith is a gift from God to the saint in that He puts the faith faculty in us. Rom. 12:3. But we must exercise faith.

Faith does not come by working up at some meeting. Our faith does not grow unless our knowledge grows. We cannot have more faith in Christ than we know about Him. He says, "Learn of me." So great faith does not come all at once. It is not a shot-in-the-arm experience which gives great faith, then allows one to coast from that time forward.

And we dare not deny the objective source of spiritual knowledge, which is in God's Word. Without this knowledge we step in spiritual darkness. Faith is not simply a self-attested awareness. It is based on the sure Word of God. To those seeking faith, it means acquisition of knowledge. For those desiring to propagate faith, it means a disseminating of that knowledge.

The second element of saving faith is *conviction* or agreement. We come to the conviction that the thing learned is true. But if it stops here, it is merely mental. It is not saving. For instance, we might come to the conviction that Jesus lived, suffered, died, and rose again. We might believe in His miracles. But these were unquestioned by those who crucified Him. We may know and be convinced that God left glory in Christ. He was "God . . . manifest in the flesh." He tasted death for us and triumphed over death by resurrection. We might believe He is willing and able to save. We may know these truths and be convinced that all this is truth, yet be as lost as any heathen. The devils believe all this. They tremble at the truth, yet are no different.

We must look deeper. The element which makes the difference between a dead faith and a saving faith is *surrender*. Andrew Murray wrote, "Faith is the surrender of the heart to God." Faith is a response. When we by faith take Christ, Christ is allowed to take all of us.

A housewife took a check to the bank. She was asked to endorse it. She wrote, "I heartily endorse this check." The cashier handed it back to her, saying, "You must sign your name here."

Many are willing to endorse all the Bible says. But they never surrender themselves to its truth. They say, "That was a wonderful sermon. It was the truth." Yet they continue on in wrong. They have the knowledge, are convicted of its truth, but never surrender to the truth. It is a dead faith. Many say they believe the Bible from

cover to cover. Unless they do what it says, it is mere head knowledge. It is not Bible belief. We need more than the knowledge of a stony intellect, "for with the heart [not the head] man believeth unto righteousness."

We can't say, "I believe Christ can save from sin," yet go on practicing sin. We can't say, "Christ is the only way of salvation," yet trust anyone or anything else for salvation. We can't say, "I believe in prayer," yet not pray.

Saving faith is to know the way of salvation, to come to the conviction of its truth, and to surrender our wills to following it. As someone has said, F-A-I-T-H—forsaking all, I take Him.

Implications of Saving Faith

Saving faith implies many things. It produces tangible and visible results. Here are a few. It implies obedience. James in his epistle says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." James discounts a fruitless, empty "believism." Here is a recognition of fact without submission. It is not saving faith. Abraham is the patriarch of faith and also of obedience. It cannot be otherwise, for faith and obedience are different sides of the inseparable coin. Do not talk of your faith if you do not obey.

Saving faith brings forth supernatural fruit. The splendid testimony of our lips must be exceeded only by the glorious testimony of our lives. Our hearts are purified by faith. Acts 15:9. We live holy and loathe the impure if we have saving faith. "Faith . . . worketh by love" (Gal. 5:6). When love is weak, faith is weak. When faith is weak, love is weak.

Saving faith produces victory in our lives. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

Saving faith produces good works. The faith that does not lead to obedience and good works, is called in Scripture a dead, unreal faith.

The important question, therefore, is not, Do I have enough faith? but rather, Do I have the right kind of faith? When the disciples prayed, "Lord, increase our faith," Jesus said in effect, "You don't need more faith, but you need the right kind of faith." It isn't a matter of quantity, but of quality. "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." "You must have a great faith in God," said someone to George Mueller. "No," he replied, "it is rather that I have a small faith in a great God."

Exercise by obedience that which God has already revealed to you. This is the way for faith to grow and become strong.

A Prayer FOR THIS WEEK

Gracious God, may we neither seek conflict out of malice nor run from it out of cowardice. Guide us in the pathway of the Prince of Peace, who was also the valiant foe of evil. Quiet our fears by showing us in the midst of life's tumult Thy peace that passes understanding, the peace of Christ our Lord. Amen.—Roger L. Shinn in *Moments of Truth*.

Prayer Requests

(Requests for this column must be signed)

Thank God for the increasing indication of deepening commitments in the lives of young people. Pray that Mennonite Youth Convention in August will be another step in God's working among our Mennonite youth.

An important part of Mennonite Youth Convention this summer will be the "True Story Witnesses" of young people. Pray for John and Vel Shearer that the Holy Spirit will lead them to the youth with God's message for the convention.

Conscience often gets the credit which rightly belongs to cold feet.—Zion Zephyrs.

Nurture Lookout Save the Builder

The title of this piece could be misunderstood to mean that the *Builder* is struggling for survival. It is not that. We are simply calling your attention to a clever little idea which some congregations have hit upon. They save copies of the *Builder* and file them in the church library. Some file only the articles and Sunday evening program guides to save space. Others file the whole copy to keep it intact.

Have you ever had the unfortunate experience of being unable to find a copy of *Builder* when you were preparing to serve on a Sunday evening program based on a program guide of several months preceding? Or did a program guide refer you to a *Builder* article of last year? The article was exactly what you needed, but everyone had discarded his old *Builder*.

So save the *Builder*. If you are a librarian or on the committee, it's your job to take the initiative. If you're not, make it your business anyway. Carry this suggestion to those in charge.

And while you're at it, why not save some of the other periodicals too? Your library should keep a complete file of GOSPEL HERALD right down to the index in the final issue of each year. You should do the same with *Christian Living*. And how about YCC, *Words of Cheer*, and *Story Friends*? All of these can become a valuable resource for future reference.—Arnold W. Cressman.

Our Mennonite Churches: Thomas



The Thomas Church, Hollsopple, Pa., the third Mennonite church building in the Johnstown District, was built in 1874. This building was replaced by the present building in 1916. The membership now is 154. The senior bishop, James Saylor, is 94 years of age. Aldus J. Wingard is present bishop, and Sem K. Eash, deacon.



Stewardship of Separated Mennonites

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Dear Editor: The editorials on stewardship and pledges [Nov. 5 and 26—*The Mennonite*] clarified some fuzzy thinking and were much appreciated. I would like to use the appearance of your editorials as the occasion to ask if we aren't about ready for another area of stewardship. Is it good stewardship for our General Conference Mennonite Church and the (Old) Mennonite General Conference to both create the post of stewardship secretary and hire men for the post? Wouldn't it be good stewardship for us to use the same man, the same stewardship materials and publications, and the same office?

A man known to be acceptable to (Old) Mennonites is often more acceptable to, and his words carry more weight with, cautious General Conference people than a man working for the General Conference alone. Maybe a stewardship secretary who had to remind people of the financial needs of the Mennonite colleges of both conferences seven miles apart (Hesston and Bethel) would even ask for the stewardship of educational money and ask for one campus instead of two.

I use the excellent (Old) Mennonite material on stewardship now. Am I going to have to pay for questionnaires, postage, secretaries, and research and a General Conference set of materials on stewardship in addition? We also used some excellent, well-worked-out materials for Boys' Club put out by the (Old) Mennonites. To be co-operative we bought General Conference Boys' League materials which were not as extensive and which we didn't use. Now our Conference revised our Boys' material to copy and incorporate the (Old) Mennonite materials. It gets expensive.

We buy a campground we use five weeks and several weekends out of the year and so do they. Is it Christian for denominations to spend such a large part of their funds on their own organization's machinery and less in missions when they could cut their organizational costs by joint efforts?

It is demoralizing to have to support the organizational machinery of one program when there is another one that is identical, working for identical goals, and using identical methods. I know we have done some things co-operatively. I should certainly hope so. It is embarrassing for peace churches not to do so.

In my bad moments I wonder if the comparatively high rating we smaller denominations have in per capita giving isn't nullified by the extra "fee" we are paying for our smaller private family-club churches that cannot co-operate with other groups. In my irreverent moments I wish Oberholtzer would have spent some extra cash one hundred years ago to buy a collarless coat to wear to ministers' meetings and some pencils and paper to take his own minutes instead of starting a new denomi-

nation over these issues. I would buy him a lifetime supply to get out of having us support two identical programs. I just can't afford to support two clubs when there is malnutrition, people sleeping in cars, churches fleeing to suburbs outside my study windows.

But we have one consolation. We peace-church denominations do make a powerful witness. We show how expensive it is not to be peaceful Christian brothers. That should be a lesson for these non-peace denominations that are always co-operating and sometimes merging and don't have the peace witness we do.—Stanley Bohn, 4140 Cambridge, Kansas City, Kans., 66103.

Since you were polite enough not to mention the duplications in church papers, Stanley, we won't say anything about it either. M.S.—Taken from *The Mennonite*, Jan. 14, 1964.

Modern Art and Poetry

By A. Grace Wenger

In the current concern about modern art and poetry, the most disturbing sign, as I see it, is our rush to condemn any person who doesn't use the conventional phrases, without really trying to understand what he is saying or whether we need his message. In fact, I seem to sense among some of us an unholy joy in thinking ourselves at last able to prove conclusively that somebody else is in the wrong.

Part of this, I admit, is only the human tendency to follow the crowd. Whenever good people are shocked, obviously my refusal to be shocked reflects on the image of my piety. Before I fall in with the flock of those who protest, however, I must remember that being shocked is not necessarily a mark of spiritual vitality. How often the language of Jesus shocked the Pharisees! "Eat his flesh and drink his blood, indeed!" The orthodox Jew must have turned away in disgust from the symbol which has become precious to us. No wonder they sent Him to the cross. Of course, we wouldn't have crucified Him (we're nonresistant, except to new ideas), but we certainly would have silenced Him.

However, apart from the values or demerits of modern art and poetry, the recent furor points up a serious issue which we must face unless we are prepared for a harvest of disloyalty and church splits:

Shouldn't we be willing to listen to a person who does not conform to all our preconceived patterns of expression? Can't we be open enough to accept the possibility that he may be saying something we ought to hear? Is it Christian to condemn without trying to understand? Dare we claim a monopoly on the Holy Spirit?

Wouldn't that be the Mennonite equivalent of papal infallibility?

If we teach our people, whenever they meet something different, to retreat in shocked protest without trying to comprehend and learn, what will become of the church?

The Mennonite who concludes that our interpretation is the *only* correct one will believe this until he meets vital Christianity outside our group. How will he react then? Too often in the past such persons have decided, "This is the group that has the truth," and discarded the distinctive doctrines we have worked so hard to instill.

Or the one who is taught to retreat from new ideas may contrive to shield himself from outside contacts and concentrate on self-preservation. Under these circumstances he can easily believe that all who disagree with his group are apostate. However, it is only a matter of time until he finds himself disagreeing with another Christian in his own group. Since he has never learned to try to understand and to learn from one with whom he differs, he knows no way of meeting the disagreement, unless he can force his opinion upon the majority, except to gather his own little flock and withdraw. This, too, we have seen too often.

Disloyalty and church splits—or humble re-evaluation of our attitudes? Which shall we choose?

Barville, Pa.



It is impossible to reach men with the Gospel effectively until we obey the first commandment of love.—Jim Vaus.



Summer Seminar for University Students

A seminar for graduate university students will be held again in August, 1964. Last year a group of 27 graduate students met on the Associated Mennonite Biblical Seminaries campus for two weeks to listen to lectures and attempt to integrate their graduate studies with their faith.

The dates for the seminar this year are Aug. 17-28, and the place will again be the seminary campus at Elkhart. Some of the lecturers this year will be John Howard Yoder, Clarence Hiebert, Clarence Bauman, C. J. Dyck, J. C. Wenger, Otto Klasen, John W. Miller, Victor Adrian, and Erlend Walther.

The seminar will be under the direction of William Klassen and is sponsored by the three major groups of Mennonites. Much the same pattern will be followed that was used last year. Efforts are made to acquaint the participants with the heritage of the Anabaptist-Mennonite brotherhood and to study the Bible intensively. The number of participants is limited to 25. Graduate students who are interested are urged to apply immediately. Some funds are available for travel and tuition. Address all correspondence to: The Director, Summer Seminar, 3003 Benham Ave., Elkhart, Ind.

On Handling the Bible

BY MARTHA K. KAUFFMAN

An elderly lady of the more intellectual type accompanied me to one of our large evangelistic tent campaigns. She listened attentively as God's Word cleared some of her doubts. As we traveled, she continually asked questions.

One evening she wondered why so many of our people, including most of the ministers on the large rostrum, wet their fingers to page the Bible. How disrespectful! She mentioned the respect given to the flag and historical documents, but the Bible demanded even greater respect. Never before had she been to a church service where she felt such disrespect for the Bible. At least, she did not expect such a practice among Mennonites.

After being grateful that I had not acquired the habit, I shared the experience with a friend. Her face revealed surprise and guilt. She decided to discontinue the practice; for she would be the last one to offend the lady who was eagerly searching for the truth.

We agree that the paper in many Bibles makes paging difficult. We have also noticed excessive noise made by paging Bibles in a church service. These problems can be partially overcome by having drills with yourself, your family, and class.

First, close your Bible with thumb-index side facing you. (This drill may work best without a thumb index, but in this way you make your own index.) Move your Bible with a slight twist to make it more flexible. Use thumbs of both hands and practice opening it to Psalms until you have mastered it. Continue by locating specific psalms, then Proverbs, Job, and gradually lead to other parts of the Bible. Some persons may find it easier to use the top chapter guides in finding specific passages.

You will be surprised how training your Bible will increase your efficiency in using it. Your children will enjoy learning these valuable techniques. Most of all, you will appreciate the difference when the Bible is used in group activities.

Atglen, Pa.

Time or Eternity?

BY DORCAS S. MILLER

Neighbor Carter called Monday morning and said, "My wife is sick. Can't you come down a little to see what you can do?" But I really did not have time to go.

My house was a mess from the extras of Sunday. The laundry needed to be done bright and early. In short, it was a typical Monday morning in a home with children to get off to school. I did not have time to go to the neighbor's for who-knows-how-long! Some folks have no idea of the responsibilities and duties calling a mother with five children. Hard telling how long that "little" would be.

When Mr. Carter called the next day and wanted some help with his washing, I did not have time either. My ironing wasn't done and I had a dentist appointment to keep in the afternoon.

The following day when he wanted me to fix something that his wife might eat, I was busy too. My youngest needed a dress. I had already put off sewing for her as long as possible. Today I must sew. After all, my first responsibility was to my family, wasn't it?

By the end of the week he was asking for more help: the house was dirty; he was weary and wanted some uninterrupted rest; maybe I could call the doctor for him too, since he himself was hard of hearing.

Sunday my neighbor didn't bother me. His son who lived only fifteen miles away came home for that day. How nice to have one free day! But it made me wonder more than ever just why he didn't take all the responsibility in his mother's illness.

On Monday the requests began again: Could I change her bedclothes? Could I tempt her to eat? Could I cheer them both with a visit? To satisfy their increasing demands I had to neglect my own work. Dust collected in the parlor. Mending piled up. Letters lay unanswered on my desk. Hurriedly prepared meals were served at our house. Was I that responsible for my neighbors?

Did they have a right to expect so much from us? (It was by us now, for Husband was called upon too.) Why didn't they hire a girl? (Some people, you know, take advantage of anyone willing to help for free.) Was it getting to the place where it would be proper to say "no"?

Certainly I wanted to show Christian helpfulness. True, I had prayed for an opportunity to help them spiritually, but it's embarrassing to talk about salvation to the sick—especially to an elderly one like her. And since she really wasn't sick enough to die, why not wait until a more suitable time to talk about her spiritual need?

But even if I could lay aside that need for the present, the call continued to come to meet the physical need. Had the time come to say that this was the limit we could go on a "good neighbor basis"?

One person can't do everything. My schedule was full enough before Mrs. Carter became sick!

But I'm praising God today that these arguments didn't hold out in the face of need; that He helped me to take time; that He taught me to lay my work aside and go; and, most of all, that He helped me to find the right words at the right time so that we can be sure of her salvation.

For now she has gone where *time* does not matter, but *salvation* does.

Yes, I am praising God now. But I also asked Him to forgive me—for the times I went grudgingly; and for the times I forgot that one soul is worth more than good housekeeping, leisurely meals, plenty of time for preparing that Sunday-school lesson, and the feeling of competently fulfilling all of my duties. And God has forgiven me for being slow to recognize His way of answering our prayers.

But God has done more. Although I gave hesitantly from my store of earthly time, He rewarded me freely with a glimpse of the joys of eternity.

Greenwood, Del.



"Don't worry" is excellent advice. It gets even better when you add the word "others."—Oren Arnold, in Home Life.



Selective Service Act

By EDGAR METZLER, Executive Secretary, Peace Section

A year ago the U.S. Congress extended the induction authority under the compulsory military conscription law with barely a ripple in the legislative waters. Those waters were more sluggish than usual during 1963 and it wouldn't have taken much discussion to create a stir. But no one was interested, and the Pentagon's attitude was—the less said the better. No amendments were offered to change the draft law and for the first time in almost a quarter century of legislation General Hershey was not even called to testify at the Senate hearings.

Now questions are breaking out all over. On Jan. 20, 1964, a federal court of appeals declared unconstitutional that part of the Selective Service Act requiring that conscientious objectors believe in a Supreme Being. A rash of newspaper and magazine articles since last fall have raised basic questions about the necessity of continuing conscription. Selective Service itself seems to admit the need for changes in new regulations being implemented.

Will the draft be changed? Or even abolished? How are conscientious objectors affected by the new procedures? What are the long-range prospects and implications for the I-W program? For the Christian peace witness? This article will suggest some answers based on a review of recent developments.

Should the State Define Religion?

The most interesting recent development, from a theological and legal viewpoint, will have no direct bearing on Christian conscientious objectors. Only a few will be affected, because most persons claiming conscientious objection to military service are members of a church and have a specific Christian commitment. But there are persons in our society equally sincere in their conscientious refusal to bear arms who are not Christians. Some may not even believe in a personal God.

Dan Seeger is such a person. Raised in a devout Roman Catholic family, Seeger now prefers to avoid labels but says he "would consent to being called a religious agnostic." He claimed conscientious objection, believing that war betrays the cause of freedom and humanity, that it "is futile and self-defeating and that from a more important standpoint it is unethical." His local board denied his claim. On appeal the FBI investigation and Justice Department hearing officer agreed that Seeger was

sincere in his beliefs. But he was unable to assert that he believed in a Supreme Being.

When Seeger refused to be inducted into the army, he was found guilty and sentenced to prison. The court of appeals reversed the decision and ruled that the CO section of the draft law violated the first amendment because it discriminated against religions not based on belief in a Supreme Being. That part of the draft act was added in 1948, stating that conscientious objector status could be granted only if the applicant based his objection on religious belief and training that included a belief in a Supreme Being.

Commenting on this requirement, Judge Kaufman of the Second Court of Appeals (New York) said: "We feel compelled to recognize that a requirement of belief in a Supreme Being, no matter how broadly defined, cannot embrace all those faiths which can validly claim to be called 'religious.'"

Referring to the language of the law which states that a CO's belief in a Supreme Being must involve "duties superior to those arising from any human relation," the judge concluded: "When Daniel Andrew Seeger insists that he is obeying the dictates of his conscience or the imperatives of an absolute morality, it would seem impossible to say with assurance that he is not bowing to 'external commands' in virtually the same sense as is the objector who defers to the will of a supernatural power."

The decision of the appeal court will almost certainly be reviewed by the U.S. Supreme Court, but likely not until next fall at the earliest. Depending on the decision there, changes in the draft act may be necessary.

What should be the church's attitude toward recognition of CO's who do not believe in God as defined by Congress? General Hershey has pointed out on several occasions that when Mennonites ask for recognition of conscientious objection on the grounds of religious liberty, they must be willing to see that right granted to others with whom they would not agree on doctrine. He is right. Our understanding of the motivation for conscientious objection as an aspect of Christian conversion and experience cannot be urged upon the government.

This point was recognized in the testimony presented by the MCC Peace Section to the House Committee on Armed Services on March 1, 1963, at the time of the

hearings on extension of the induction authority for another four years:

"We express our gratitude for the provisions that have been made in the past for conscientious objectors. At this time we seek no special privilege for ourselves but urge the broadening of the conscientious objector provisions of the present act to include all who, for sake of conscience, must abstain from war and from military training and service. The present law limits conscientious objectors by means of a religious test. In addition the law insists on a restrictive definition of religion. In the American system it has generally not been considered the function of government to provide theological definition, but to protect freedom of religion and uphold rights of conscience."

The Congress didn't agree with that point of view. But the judges of the Second Court of Appeals did. The best guesses are that the Supreme Court will also.

Criticism of the Draft

While the courts focused on the question of defining religion, a wide variety of persons, in and out of government, raised larger questions about the draft. A major article in the July 30, 1963, issue of *Look* magazine criticized the draft on several counts and concluded: "Maybe the draft is necessary, but the government ought to be made to prove it all over again." A lengthy article in the *New York Times Magazine* in October concludes that Selective Service has many negative effects, including "moral erosion and confusion in one's sense of duty." Editorials in several newspapers have urged Congress to consider the possibility that armed services could be maintained without the compulsion of the draft. On Jan. 16, 1964, legislation was introduced in the U.S. Senate calling for an intensive review of the draft by a special commission.

The fact behind much of the criticism is simply that there are more men available than the armed forces need. About a million and a half young men reach their eighteenth birthday each year, but draft inductions are only about 160,000 per year. The uncertainty and the inequity of deferments add up to tension for the potential draftee and a rising tide of criticism.

The pros and cons of the draft are set out in an article in the Jan. 27, 1964, *U.S. News and World Report*. Some authorities quoted think there would be enough volunteers if military pay and other benefits were improved. Others think the draft is needed as a threat to induce "volunteers." (An army survey showed that 40 per cent of volunteers sign up primarily because the draft hangs over their heads. Many said they would not have volunteered if there had been no draft. Almost all conscientious objectors volunteer for I-W service.) General Hershey agrees with the army point of view: "You have to have a draft to put the

ultimate responsibility of fighting on your citizens—if you are going to talk tough to other countries."

New Draft Procedures

One complication of the surplus of manpower over induction needs is that the average age of inductees had risen to over 23. Last fall the order of call was changed so that married men are not being ordered to report for induction or civilian work. This has reduced the average age to a little over 22.

Another new measure is the recent order to give the physical and mental examination to Selective Service registrants as soon as practicable following their eighteenth birthday. Orders have already gone out that all registrants should be classified immediately so that the examination of 18-year-olds can begin July 1, 1964. This order applies to conscientious objectors also. All 18-year-old men in I-A, I-A-O, and I-O and not married will be given the physical and mental exams.

Note that this does not mean they will be ordered to work immediately. The move is simply part of the effort to better utilize the manpower resources of the country. This is a worthy objective. Men who do not pass the exams—in the past a shockingly high average of about one-third—will be offered the opportunity for medical and educational rehabilitation. But to some observers it appears that the machinery of compulsory conscription is being harnessed for socially desirable goals, thereby confounding the critics of a system that is increasingly accepted as a necessary evil in American life.

Conclusions

The draft may be accepted, but it is likely there will be continuing changes. How does the picture shape up in summary?

1. The draft is definitely with us till 1967 when induction authority again will come up for renewal.
2. There will be increased pressures to stop the draft or at least modify it in such a way that it will be less objectionable.
3. In order to cut down on the number of surplus manpower in the draft pool, deferments will continue to be more liberal.
4. Draft calls will gradually be reduced from the higher calls still resulting from the post-Cuba crisis build-up. (Recent testimony by the Defense Department estimated a monthly average of 7,500 for the next three years.)

What does this mean for conscientious objectors and the churches?

1. Changes in procedures designed to lower the draft age apply to CO's but will have little practical effect as most CO's have volunteered for service. Thus there were already many 19-21-year-olds in I-W service.
2. It may be a good idea for churches to discourage young men from volunteering

for I-W earning service since there is a good chance they will have time, if they have the will, for further training, or to make decisions and arrangements to enter a church-related service program.

3. Above all, the church should be urging young men to make their educational and vocational choices on the basis of Christian commitment, not the pressure of the draft. There is probably not as much pressure as many of the fellows think.

But if fewer need to serve because of the draft, or if the draft should be dropped altogether, there would still be the need for service of many kinds in many places in the world. And it would be hoped that our young men would get in the habit of making the choice of Christian service on the basis of such motivation that the number would increase even as the pressure of the draft might decrease.

In order for this to happen the entire brotherhood will need to support an increased service program to make available opportunities of youth service of all kinds. I was shocked to discover how much of the voluntary service program of MCC is supported by the institutions and agencies served. There hasn't been much voluntary service on the part of the church to support those who serve at \$15 a month. The most needy places at home and abroad are precisely those places where the church will need to fully support the workers on the spot. Finding such spots and entering into them with creative programs of service should be a matter of top priority for the churches.

It took World War II and continuing compulsory conscription to get us to accept the idea that young people could leave home for a couple of years and perform significant service. It is time that voluntary service comes of age so that youth will go without being told by Uncle Sam and that their elders will have enough VS spirit to sacrifice for the support needed to enter the most needy arenas of service.

MCC News Service, Feb. 4, 1964.

Shining Up the Unused

By JOHN M. LEDERACH

On Feb. 25 in the "Prayer Request" column there began a series of suggested requests for prayer for the Annual Menonite Youth Fellowship Convention to be held at Kitchener, Ont. A new request will be given each week and the former ones will not be repeated. This will continue until Aug. 25, the week following convention.

Prayer is joining with God in a conversation, and this conversation is not one-sided.

It is an activity that is creative, like planting seed in a field. Prayer is God's method for making us lay hold on Him. Some people by the very fact of their age or calling in life have more time for prayer, but it is also true that all of us could take more time than we do for communion with God.

How could this weekly column in our church paper be used? Four very simple suggestions follow: (1) When you read the column, as you read, breathe this request as a prayer. Take a conscious moment to plant the seed of this request in your mind so that you can become a channel for this need before God. (2) Clip this request, or if you would rather, copy it on a card and place it for the week on the table or desk where you have your period of personal meditation and prayer. (3) Across our church there are increasing numbers of folks meeting in small groups for fellowship and prayer. Make one of these requests your request for prayer in this group. (4) In the weekly request relating to MYF Convention many times names will be mentioned. A meaningful experience could grow out of your prayer by taking time to drop that person a letter or card telling of your prayer interest. This could easily be the needed encouragement to inspire that person on to greater heights of service for the work of the kingdom.

George Buttrick in his excellent book on prayer relates the story of the "Nun of Lyons." She was dancing at a fashionable ball. Her marriage was to be held in a few weeks and none was gayer or lovelier. Suddenly, in the midst of a minuet, she saw a vision of the world dying for lack of prayer. She could almost hear the cries of the people of the world without hope and without God. The dance now seemed a dance of death. In a corner sat a priest smiling and satisfied. He was at ease jesting with the matchmaking mother. Even the church did not realize that the world was dying—for want of prayer. Immediately she vowed her life to ceaseless intercession and none could change her. She founded a contemplative order of prayer—lest the world should die.

Was she right or was she all wrong? Is our world saved by those who keep their windows open to another world? It is just a story, but I have a haunting feeling that "[unless] my people . . . pray . . ." MYF Convention (mission board meetings, church programs, etc.—you name them) will become just another activity and the convicting and convincing power of God will not be experienced.

Let us as the family of God in this needy hour "shine up the unused." If some spiritual watcher of our planet would see lights being snapped off for every prayer scorned or forgotten, will he soon see lights snapped on one by one until this planet is full of light?

Hubbard, Oreg.



Secret Giving

By Norman Derstine

It is not easy to remain completely anonymous in our giving. We are in the age of checkbooks, pledges, and income tax deductions. A certain man wanted to make a large donation to a religious organization. He wished to remain completely anonymous. He wrote the check for a large figure and signed the check "Anonymous." There is no bank in the world that would cash such a check. This illustrates that it's difficult to remain "unknown" under every circumstance. But this is no excuse for not scrutinizing our methods.

What did Jesus have to say about anonymous giving? We should stop long enough to look at the words of Jesus and listen to His counsel. He believes in remaining anonymous.

"Whenever you, a follower of mine, do a deed of charity, never let your own left hand know what your right hand is doing, so that your deed of charity may be secret, and your Father who sees what is secret will reward you" (Matt. 6:3, 4, Williams).

Now everyone agrees that we cannot hand a check to the bank teller signed "Anonymous" and expect him to cash it. But neither will God credit us for our checks and pledges if they are signed for personal recognition.

We are living in an "egocentric" age. The world system capitalizes on this approach. Feeding the "ego-drive" gives wheels and movement to any program. The philosophy of the world is to do things "to be seen of men." This approach to giving is natural to the natural man. As we rub elbows with the world, we see how their program operates. They are skilled in the area of fund raising. The church looks on to see what she can learn from the "wisdom of the world." Suppose the wealth in the area must be tapped for some community enterprise. It may be decided that potential givers of a "certain status" are to be invited to a fund-raising dinner. And by introducing "project giving" for this community enterprise, they believe they can go "over the top" in contributions. To assure them of this, they offer to put the donor's name on any room or piece of equipment he will pay for. And so success is guaranteed. And to add additional incentive, the man with the most money offers to match whatever the community raises up to \$20,000!

Many times we in the church are tempted to stoop to this level of fund raising for the

kingdom of God. And because the dedication of the membership seems to be below the need of funds, we may yield to the temptation of bowing to a lower level of fund raising and giving than is in keeping with the teachings of Jesus.

Most of us enjoy giving to a designated cause because we are responsible to be good stewards of the funds God has placed into our hands. There certainly is nothing wrong with helping decide where our gifts are to be used. But close to this method of giving may be a blind spot in our thinking. Suppose we give because it is "tagged" for some "special project" by a worthy board or organization, or to receive "personal satisfaction" from some "individual project." The appeal may be along this line—"your funds will go directly to support this missionary on the field. He will be working for you in the dark continent of Africa." This has a tremendous emotional appeal and on the surface looks as though we would be unfaithful not to respond to this stipulated giving. So we may give from the mixed motive of "missionary drive" and the "ego drive."

But a very, very devout saint has been

left with the support of her four children since her husband passed away. She can give only the "widow's mite." The missionary drive within her makes her sacrifice to reach a higher level of giving because of the church's growing program and need for more funds. She cannot reach the "special project" giving like her neighbor whose money is going directly to support a missionary in Africa. The widow's few dedicated coins, "God bless her," are going to help pay the light and janitor bills for the mission board or some mission project that has lost its appeal. Since her neighbor's money goes direct (?), somebody else must support phases of the church's program that have no emotional appeal and do not excite the "ego drive" within us.

Wouldn't spiritual maturity seem to suggest that in distributing our tithes and offerings, whether personal or congregational, we prayerfully select the programs we feel deserve support of our gifts? We would then divide our gifts to our schools, mission boards, relief, home church, etc., according to needs and budgets they have set up and our ability to give and the Spirit's leading. Then we should be willing to trust our boards in the use of the funds the church gives to them and not feel that we must have some "pet project" under their wing or outside the program to feed our "individualism." This way we help support the total mission, education, and relief programs of the church just as we are personally represented by all the missionaries we send to the home and foreign fields. We must never forget our giving is always "to the Lord" and not to projects.

Wyse Appointed Administrator



Monroe B. Wyse, Harrisonburg, Va., has been appointed administrator for Menno-Haven, Inc., the nursing and rest home now under construction at Chambersburg, Pa.

Bro. Wyse has had considerable experience in various fields. He spent eight years

in the bookkeeping department of the Chemical State Savings Bank, Midland, Mich., and then joined Dow Chemical Company, Midland, Mich., as an accountant working with certified public accountants. In 1942 he was appointed treasurer of the Mennonite Publishing House, Scottsdale, Pa. In 1952 he became comptroller of Eastern Mennonite College, Harrisonburg, Va. He joined Risser-Martin, Inc., in 1959 as secretary-treasurer and assistant general manager.

As administrator of Menno-Haven, Bro. Wyse will be responsible for the complete operation of the home. He will report to the executive committee and endeavor to carry out their wishes for the satisfactory administration of the home.

Sister Wyse will also be active with her husband at Menno-Haven. She will spend her time keeping the home attractive and a pleasant place for the guests. Her pleasing personality should help all guests be

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Rapid social change influences the church life of a formerly nomadic Indian tribe.

Tobas in Transition

By JAMES KRATZ, *Missionary to Argentine Chaco*

The Tobas were formerly a nomadic people, but in recent years they have become more or less settled. Some live as laborers on cotton farms, and some have continued to maintain a subsistence life on their own landholdings. Still others have sold whatever they had—land and other possessions—and moved to the edge of a town or city. This latter group has perhaps the least material security.

Tobas are being forced out of their old mold into a new one. Many people who have lived in this area for many years predict that the Toba Indians as a distinct family of the human race will disappear in a relatively short period of time. There are indications that this is true. History in other similar situations would also support this view. What has happened to the American Indian in our own homeland in the past century or century and a half has its parallel in our present situation among the Toba Indians in the Argentine Chaco.

It must be said, however, that we do not know what will happen to the Tobas as a people. We cannot predict what turn a given culture will take. As Christians, we confess that we do not know what the future history of this people will be in the providence of God. Yet the Tobas are trying to adapt to the white man's world. They see it as the only way to survive. Many Tobas want their sons and daughters to learn the white man's language, and all that goes with it. At the same time there is a tremendous resistance to change. Cultures are basically conservative. They resist change, and Toba culture is no exception.

Although there is some intermarrying between Indians and the *criollos* (Spanish-speaking whites), one could hardly say it is extensive. Among certain Indians, there is a certain pride in being able to say that a son or a daughter is married to a white person. A chief recently brought his daughter to our home with her newborn child. The father of the child was a white man. The chief was very proud of his little *gringuito* (foreign) grandson, as he called him. It is hardly justifiable to make generalizations about what is happening in

Toba culture. In summary, it can only be said that while there is this force "to change," there is also a strong resistance to major changes.

The Language Problem

Most Toba men understand and speak some Spanish. In fact, a few have acquired a relatively good command of Spanish as a second language, but practically no Tobas speak Spanish naturally as a first language in their homes. They are eager to learn the Spanish language, to read the Spanish Bible, to know the meanings of many words in the Spanish Bible, but their own Toba dialect is hardly disappearing among them. They speak Spanish only when the situation demands it.

While Tobas seem to depreciate their own language and their own people, they nearly all express satisfaction at the missionaries' attempts to communicate with them in their language. For the missionaries' important question is whether or not effective communication of the Gospel can take place among these people without their own spoken language.

When one considers how long it took the German language to disappear in our own Mennonite communities—and in some cases it has not altogether disappeared—the Toba language will not likely disappear in so short a time as two or three decades. Whatever real communication we try in this present generation will need to be in the Toba dialect.

Toba Church Leadership

Who are the leaders of the Tobas and what is their role in the church? A recent experience of mine helps point up part of the problem. I had felt that one way of helping Toba preachers would be a series of Bible studies with them, inviting them to our home for several days of study. After some discussion, there was tremendous enthusiasm. However, it was necessary that it be limited to the preachers.

I sent letters to six preachers in one area 60 miles north of Saenz Pena, carefully outlining what I considered a feasible course of study for three days, allowing time for the brethren to visit, and taking

into account factors all important in Toba society. Also included in the letter was a statement that only those designated in the letter were invited. Later we would try to do something for others interested in a Bible study.

Two days after the letters were sent, the father of one of the invited preachers arrived and informed me that 40 brethren were making plans and preparations to come to my house. I quickly sent another letter informing them that 40 were not invited! As it happened, nobody came because of transportation problems, but the whole idea was not in harmony with Toba ways of thinking. Since then I have followed the course of having such studies for anyone who wants to participate in their communities.

Inviting certain ones to the missionary's home gives rise to jealousy and power and prestige to certain persons. Likewise, sectional meetings as we think of them pose problems to the Tobas. In colonies where they have meetings for the children, adults are present as well. If there are special meetings for the women, men also stay around to see what is happening. At a conference a year ago, all the preachers of the congregation were called together. It so happened that immediately the church filled up with all the men present at the conference.

Toba leadership is an interesting subject for study. Traditionally the chiefs (*caciques*) and the medicine men (in some cases one and the same person) were recognized leaders. This is now changing. Chiefs are losing prestige. There seems to be a certain rejection of the chief's authority by his people. Just recently we were in a Toba community where leadership is a problem. When we talked to a few of the nephews of the chief and referred to him as the *cacique* (chief), these nephews quickly informed me that their uncle is not the chief. He has no power among the people. They and most of the people in the colony have gotten government or private help to plant cotton, but the chief hasn't gotten any aid. In other words, they were able to function perfectly well independent of his help.



The Tobas have changed from roving nomads to stable farmers. They still lack improved agricultural methods, however.



Toba leadership roles are changing. Due to government aid, the people no longer rely on their chief to provide for them.

We could also see the problem for the chief. He supposedly represented the people in their political and material life, but he wasn't needed. He also reported that he had recently been hospitalized for eight days and not a person from his colony came to visit him. He has not given up, however.

The chief has made himself treasurer of the church, assistant preacher, and the weekend we were there, made his presence felt in every way in the church service. On this particular Sunday morning, he informed the preacher when it was time to stop singing, when it was time to pray. He was the first to speak in the service, he gave orders as to who should be called on to speak, and in general served as "chief" of the service. There seems to be no uniform type of leadership.

In other areas there seems to be relatively good harmony between the chief and the church leader. It is interesting that some member of the chief's family is frequently active in the leadership of the church. Frequently, a nephew or son-in-law of the chief is the preacher—and not necessarily because he is the most capable, according to the white man's way of looking at it. The point is that religious education functions along the recognized lines of leadership within their own society.

Toba Understanding of the Christian Faith

The Catholic Church had done some work with the Toba Indians in earlier times, but by the twentieth century, the Toba had completely lost the feeling that the Catholic Church was his church. The Christianity that engulfed the Tobas in the mid-1930's was Pentecostalism. In this period the Tobas heard Pentecostal preachers

in the cities of Formosa and Resistencia. Tobas were quick to grasp the new Christianity.

The Spanish Bible became important for the Tobas, even though most of them could not read it. The Bible became something of a fetish or a charm. Men and women alike felt the necessity of carrying a Bible, Testament, or hymnal with them at all times. For some this is still true today. The new religion of the Pentecostal preachers filled a real need for the Tobas. There were many similarities between traditional Toba life and the new Pentecostal faith. Tobas had an intense interest in sickness and cures through manipulation of spirits. To this problem Pentecostalism supplied an answer.

Likewise, teachings on the special manifestations of the Holy Spirit in tongues, healing, and other special powers were enthusiastically accepted by the Tobas. One readily sees in Pentecostalism the answer to many Toba needs. One must always appreciate and recognize the positive values that came to the Tobas from the Pentecostal witness. One must recognize that even today the Tobas are basically Pentecostals, even though most of them are not organizationally affiliated with that denomination.

Perhaps the greatest difficulty came through Toba-Pentecostal organizational relationships. There was a certain failure to communicate and understand, therefore a breakdown of relationships between Toba Christians and Pentecostal preachers. Salaries paid to Toba preachers by outside groups and aid to Tobas on condition that they affiliate with this or that group led to many missionary-Toba tensions.

A Toba preacher recently illustrated how

relationships can be injured when there is a lack of understanding, communication, and a failure to fulfill obligations. A certain church group gave an Indian congregation 3,000 pesos (at that time perhaps \$50) to put a tin roof on a new Indian church. The money was turned over to the Indians, but before they had time to purchase the materials, the preacher with ten of his *cancionistas* (song leaders) and *ayudantes* (helpers) had a vision to make a trip up north to help the brethren there in the work of the Lord. The "roof money" consequently was used for food and transportation on this trip. To the Indians there probably was no ethical problem. It was as much the Lord's work to help needy brethren 80 miles north as it was to put the roof on the church.

For the missionary or preacher who gave the money, there was breach of promise, a failure to fulfill an obligation, a dishonest act. But here again, the Indian and the white man live in different worlds. I am not saying that the Indians were justified in their action. I am only saying that this is our problem in trying to work across cultural barriers, a problem of understanding and communication. The questions remain: How can a meaningful life of discipleship be cultivated in the experience of these people today? How can the new "Bible charm" become a guide that points them to the living Christ?

How We Meet the Spiritual Need of Tobas

BY ALBERT BUCKWALTER

To the question, "What do Tobas need?" almost anyone who knows them would counter in a disparaging tone with, "What don't they need?"

Such an answer would, however, reveal only a superficial acquaintance with the Toba people, as well as a profound failure to understand them in their cultural setting and historical development.

True, they are relatively the poorest people in the Argentine Chaco. Not only do they lack material goods, but they lack social worth in relation to the dominant peoples who surround them. The philosophy of life which integrated their tribal living of yesterday has scarcely fitted them to cope with the world that faces them today. Malnutrition is the rule, and disease is a raging menace to their very existence. Many seem to lack even the will to live!

But every Toba needs the same thing you need—to know that he has been put here for a purpose, and that that purpose will be realized as he allows his whole self to be drawn into God's sphere of influence.

This need is being met as the written Word is opened up to them, and as they and missionaries learn from one another the reality of being led by God's Spirit.

Study Missions

By J. D. GRABER

A. Grace Wenger wrote a book, published in 1963 by the Herald Press, Scottsdale, Pa., as part of the general mission study course, entitled *God Builds the Church in South Asia*. The book is a most excellent presentation of study materials that refer to the nations of India, Pakistan, Nepal, Thailand, South Vietnam, and Laos. In every one of these countries the Mennonite Church has had a witness either through one of the mission boards or through MCC.

Mission study is still necessary. Jesus said, "Look on the fields." Without a sincere attempt to learn something of the mission of the church in the world and of the peoples among whom the Gospel is presented, how can there arise any conviction about the mission? The Holy Spirit uses missionary information to create missionary conviction.

Study missions in your midweek meeting, or structure your Sunday evening services around a mission study. Missions and witnessing are so central to the Gospel that there can be no hint of substituting something else for the Gospel when these regular meetings are turned into a mission study. Doing this in the midweek meeting is good, but since usually a larger percentage of the membership is present on Sunday evenings one wonders whether mission study should not be done then. Every member needs to be informed and challenged by missions.

"Leave us alone," say far too many church members. "We want to worship God when we go to church; so do not disturb our worship by reminding us of world need and of the millions without the Gospel." Worship is indeed fundamental but unless worship fructifies in righteous living and in faithful witnessing it is much like a mere turning of a Tibetan prayer wheel.

Good mission study materials are made available each year. This makes it fairly easy to organize and teach mission study classes. Materials are available for the various age groups and wherever possible a graded study approach should be taken. The Mission Board Office in Elkhart as well as the Mennonite Publishing House, Scottsdale, Pa., can give further information about study courses and materials available.

God Builds the Church in South Asia is full of interesting information and reflects the true mission philosophy that it is the founding and maturing of the church that is the focus of interest and concern in all mission work.



Over half of the members of the Toba tribe are Christians. Here a group of them pose after a worship service.

The Tobas need to find a theological base for their church.

Christian Education in the Toba Church

By JAMES KRATZ

Can we find some workable pattern of Christian education among Tobas? The fact that Tobas are casting around for help in their quest for Christian faith is a definite advantage. We need to move cautiously, however. Their eagerness for help may encourage us to act too hastily and fail to understand, interpret, and apply the insights at hand.

The emphasis and piety of Pentecostalism may speak to spiritual and cultural needs of the Tobas in a way that the liturgy of the church with the stained glass windows on Main Street, U.S.A., can never hope to speak. The greatest task of Christian education at this moment among the Tobas seems to lie, however, in helping them to find a theological base for their church. This base dare not be brought into the Toba church as an attachment to the missionary's visa. A Christian education program among the Tobas will need more of the elements of discovery and creation and less of the elements of conformity and imitation.

Another important step in Christian education among the Tobas at this hour is in helping church leadership develop and grow. This education must be personal and informal. The missionary role as a servant here truly comes into focus. The missionary must stand by the Toba leadership in its quest to find the way.



Tobas are eager to learn to read the Spanish Bible. Here missionary Elmer Miller (now on furlough) gives a Toba direction in Bible study.

In our work with the Tobas, Christian education must be as ample as are the needs for Bible teaching, preaching, translation and literacy work, health teaching, and innumerable unclassified items.

Perhaps missionary wives have an added responsibility and an important work with Toba women. Toba women speak less Spanish and very few read. Consequently their understanding of the Christian faith is in general more limited than that of the

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MISSION NEWS

Service Opportunities for 1964

The General Mission Board currently employs the services of 217 VS-ers and approximately 800 mission workers. Menonite Central Committee needs 625 people to keep its program functioning.

Through these mission organizations, many opportunities for service are available in a variety of fields. In the field of teaching the General Mission Board has an urgent need for teachers in Northern Alberta, Puerto Rico, and Nigeria. Teachers considering Nigeria must have a master's degree in a given subject.

The MCC's Teachers Abroad Program (TAP) has openings for teachers in six African nations, namely, Northern Nigeria, Nyasaland, Northern Rhodesia, Kenya, Tanganyika, and the Republic of Congo. Prospective Congo teachers should be familiar with French and will get one year of French language study before beginning their assignments. Applications for 1964 should be initiated by April 1.

Ten elementary and secondary teachers can go to Newfoundland, Canada.

The greater number of this year's Pax men will be sent overseas during June, July, September, and October. Pax fellows are being placed in Africa—Algeria and the Republic of Congo; South America—Bolivia, Brazil, Paraguay; Greece, and India. Other fellows, likewise doing their alternative service in Mexico and Haiti, come under voluntary service administration. The skills required in all of these locations are strongly agricultural in nature. Although no road building is anticipated, a few men with construction and mechanical skills will be needed.

Pax men are also needed for relief distributions; tutoring at the Weierhof School for Boys in Germany; construction, maintenance, and repair of buildings and equipment. An electrical engineering teacher and mechanical engineering teacher are needed for Crete. Aptitude for learning a foreign language is considered in accepting Pax men.

In its voluntary service program the General Mission Board needs five persons for Frontier Boys Camp, Divide, Colo., to serve as bookkeeper, counselors, cook, clerk, and secretary. Three nurses are needed immediately in Alibonito, Puerto Rico; a nurse and nurse aide at Eureka, Ill., and a nurse aide at Claremont, N.H., and Hannibal, Mo.

A couple is needed to serve as house-parents at Bethel Community Church and at Gospel League, Chicago; at Hannibal, Mo., and at Claremont, N.H. Orderlies are needed at Albuquerque, N. Mex., Pueblo, Colo., and Glenwood Springs, Colo. Kitchen helpers and child care workers are needed at Sunshine Children's Home, Maunee, Ohio.

VS-ers in MCC voluntary service are as-

signed to institutions for retarded, homeless, and delinquent children in the U.S.; agricultural services in Haiti and Mexico; medical services in Haiti and Newfoundland. Medical personnel is urgently needed for a newly developing hospital program in the Appalachian region of the U.S.

Mature, committed Christians are needed for the MCC work in Atlanta, Ga., where VS-ers are engaged in a ministry of reconciliation. Normal control workers are needed for the National Institutes of Health, Washington, D.C.

Under the General Mission Board's health and welfare program, a total of 20 registered nurses are currently needed in Colorado hospitals at La Jara, La Junta, Rocky Ford, and Walsenburg, and at Lebanon, Oreg., and Alibonito, P.R. A laboratory and X-ray technician are needed at Mathis, Texas, and a laboratory technician at Alibonito, P.R. X-ray technicians and medical records librarians are always in demand.

Occasionally there are institutional openings for persons with administrative or business experience and background.

In MCC's mental health program, Brook Lane Farm Hospital, Hagerstown, Md.; Prairie View Hospital, Newton, Kans.; and Kings View Hospital, Reedley, Calif., have openings for nurses—male and female aides, accountants, secretaries, kitchen and housekeeping staff, maintenance workers, and persons to assist in recreational and similar activities.

These three hospitals are also looking for professional personnel to take positions as psychiatrists, psychologists, and social workers.

In MCC's foreign relief and service program there are openings for registered nurses, medical doctors, and program directors. Major countries needing attention in 1964 include South Vietnam, Algeria, Paraguay, and Indonesia. Matrons are needed in Algeria and Greece.

Persons interested in service opportunities listed above under the General Mission Board's program should write to Personnel Office, Menonite Board of Missions and Charities, Elkhart, Ind., 46515. For information about MCC's service programs, write to Personnel Office, Menonite Central Committee, Akron, Pa.

Ashoro Christians Grateful

Missionary Ralph Buckwalter expresses appreciation for the funds contributed by American Mennonites via the General Mission Board for the rebuilding of the church at Ashoro. The building was destroyed by fire on Feb. 6, 1964.

He writes, "We can assure you that the prompt and generous response from Mennonites in America is deeply appreciated by all of us. The funds were delivered to the church on Feb. 24. Already there is enough on hand, including liberal gifts from sister congregations, to proceed with the building plans with confidence."

"Yesterday at our regular pastors' and leaders' meeting, Ishimoto-san shared his testimony and the finalized plans for the church. This is the gist of this testimony: 'Our church burned and we lost everything, but we didn't lose our faith. Our faith is

Your Treasurer Reports

During the past week two major contributions came to my desk for the mission program. Both of these represented bequests to the General Board by sisters of the church who remembered the need of missions in their last will and testament. We are grateful for these gifts, but I am challenged even more by the good stewardship such planning represents.

The General Board now plans to allocate these bequests to some part of the program representing long-term needs of the mission and church. In this way the gift will continue to contribute over the years ahead. We believe that making a will is of importance to every Christian. Keeping the needs of the church in mind and planning to share through a bequest is a significant way to encourage the continued witness of the brotherhood. The treasurer's office will be glad to send information upon request about making your will.

For more information, write to Menonite Board of Missions and Charities, Elkhart, Ind., 46515.

—H. Ernest Bennett.

not built on material things like wood, hay, and stubble (1 Cor. 3:12) but on the solid foundation—Jesus Christ. Through this experience the whole church feels even greater responsibility to the Gospel.

"Since the fire there are more requests from parents than before to have their children in nursery school. Now we must say 'no' because there are too many. We thank God for His grace and for giving us this time of testing and a new spirit of 'fight.' We must go forward to build Christ's church in Ashoro."

Bro. Buckwalter goes on to report that Nishioka-san, leader of the Rikubetsu church, has accepted the task of building the Ashoro church during the month of March before he gets too busy with his own work in Rikubetsu. Dedication has been set for Easter Sunday, March 29. He says, "I have no doubt about their meeting this schedule. The building will not be large and there are willing hands to help."

Mennonite Centre Closing

The Menonite Service Centre at Sarasota, Fla., was recently closed. The centre has rendered an acceptable service, says Home Missions Secretary Nelson Kauffman, but in light of the fact that the building which was used for the centre is being removed and for other reasons the local advisory committee decided to discontinue operations for the present.

The centre served as a place where Menonite winter residents could get information on local employment. Last year the General Mission Board voluntary service office also had personnel there to encourage participation in the local church programs.

The needs for these services still pertain and are being met by other means.

Conjoint Missionary Retreat

A missionary orientation retreat sponsored conjointly by the General Mission Board and the Eastern Mission Board is to be held July 18-24, 1964, at the Laurelville Mennonite Camp, Mt. Pleasant, Pa.

The retreat is planned primarily for new missionary appointees, missionaries on furlough, and staff members from the two mission boards; the overseas committee of the General Mission Board; and the executive committee of the Eastern Mission Board.

On Saturday evening, July 18, retreat participants will get acquainted. Sunday will be a time of inspirational meetings. The daytime sessions, Monday through Friday, will feature a mission seminar conducted by J. D. Graber and Paul Kraybill; a devotional Bible study; and an interpersonal relations workshop. Area studies noting different religions will be a part of the evening programs followed by a sharing through discussion. The retreat on Friday evening, July 24, will conclude with a message entitled "Go Ye Therefore."

This is the first year that the two mission boards have planned a conjoint missionary retreat. Codirectors of the retreat are Paul M. Gingrich of the Eastern Mission Board and Dorsa J. Misher of the General Mission Board.

Goshen Retirement Community Named

By unanimous vote at a March 2 board meeting held at Elkhart, Ind., the proposed Goshen Retirement Community received its official name—Greencroft Villa. The announcement was made by board member Frank D. King of Goshen.

Greencroft Villa, in planning for the past two years, will be situated one-half mile east of Goshen College on a 25-acre tract of land.

Under the administration of the Health and Welfare Committee of the General Mission Board, the villa will be open to all people of the area regardless of race, faith, or creed.

Greencroft Villa is similar in nature to two other recently established senior citizens' communities under the General Mission Board, namely, Schowalter Villa located at Hesston, Kans., and Lebanon Villa located at Lebanon, Oreg.

One of the main purposes of these communities is to provide opportunity for senior citizens to maintain their personal effectiveness by becoming involved in service projects in the church, community, and other social agencies. The boards of directors recognize the wealth of potential that senior citizens represent; therefore they plan their communities with a program of varying service outlets.

The plan contemplates a central maroon surrounded by individual cottages, multiple apartment housing, and a nursing center which will provide limited nursing services. Housing will be available on a rental basis featuring a variety of facilities on a variety of plans. Construction should begin this coming fall, according to building committee chairman Marner Miller.

Students Give Toward Nigerian Chapel

Lloyd J. Fisher, missionary to Enugu, Nigeria, writes, "We were happily surprised last week by a letter from the Student Christian Association president, Dwight King, of Goshen College.

"The letter contained a check for \$822.85 from the students of Eastern Mennonite, Hesston, and Goshen colleges. They are giving this amount to the Student Christian Movement at the University of Nigeria to help them build their Protestant Chapel. His Excellency, Sir Francis Ibiama, governor

Your Overseas Missionaries of the Week

Lee Kanagy Family



The Lee Kanagy family returned from Japan for furlough in July, 1963. They are presently living at Eastern Mennonite College, Harrisonburg, Va., where Lee is continuing his seminary studies.

The Kanagys first went to Japan in 1951, and have served two five-year terms under the Mennonite Board of Missions and Charities, Elkhart, Ind. Lee served as pastor of the Nakashibetsu congregation and established several nearby rural-evangelistic centers. He was also active in promoting improved agricultural methods among the Japanese farmers.

Adella was active in teaching the Japanese women improved methods of home economy.

Lee is originally from Belleville, Pa. He holds B.S. and Th.B. degrees from Goshen College and Goshen College Biblical Seminary. Prior to his mission assignment, he was active in Sunday-school and summer Bible school work. He served in Civilian Public Service in Nebraska, New Jersey, and Michigan.

Adella graduated from Goshen College in 1944 with an A.B. degree, and from La Junta (Colo.) Mennonite School of Nursing with a nursing diploma in 1947. Prior to her mission assignment, she was active in Sunday-school and summer Bible school teaching; directed a girls' camp for several summers; worked as an office and private nurse; and taught home nursing for a semester at Goshen College.

The Kanagys have five children—Daniel 14, Ruth 12, David 8, Timothy 5, and Lois Ann 3.

of East Nigeria, is chairman of the building committee; so I will be working with him on the arrangements of presenting this check to the students. This is exciting work!"

Sir Francis Ibiama, also a medical doctor, established a hospital in 1960 at Abiriba which the General Mission Board now operates.

Argentine Church Evangelizes, Holds Youth Retreat

Missionary Mario Snyder reports recent mission outreach activities of the church in Argentina.

From Feb. 21 to 29, the believers at Villa Adelina, in a special evangelistic effort, carried on a door-to-door distribution of tracts and Gospel portions. This was followed up each evening by a preaching service in which Nestor Comas and Augustin F. Darino served as evangelists. The project was carried on in a tent located in a conspicuous public place.

Also at Villa Adelina, Daniel Comas and Mrs. Fernandes have organized the junior MYF group made up of 15 teen-agers. These meet for club activities and also cooperate in the church's program through tract distribution. Once a month they lead the Sunday-school hour.

Bro. Snyder further reports, "We thank the Lord for a number of new Christians. Some of these are related to the believers here, but live a distance away in another suburb. Pray with us for the care of these new believers, and a possible development of home meetings where they live. We plan to receive by baptism six new members at Easter time."

Regarding the recent youth retreats held there, Bro. Snyder says, "In spite of some difficulties (as burns and sickness on the part of the leaders and an accident) the retreat was a spiritual blessing."

"Because of these problems, the young people had to assume responsibility and this was good for the group. Fifty-five youth attended the retreat at Trenque Lauquen, where Earl Schwartzentruber served as director; 22 (older youth) at Sierra de la Ventana, where I served as director; 30 at the teen-agers retreat, where Floyd Sieber and Lucio Casas served as directors; and six couples at the married couples' retreat, where Ross Goldfus served as director."

Classes Resume in Mogadiscio

English classes in Mogadiscio, Somali Republic, which were discontinued during the month of Ramadan, the Muslims' month of fasting, were reopened Feb. 24. Missionaries are teaching classes four nights a week.

Mr. and Mrs. Norman Stauffer, Lancaster, Pa., are visiting their son and daughter-in-law, Harold and Connie Stauffer, in Mogadiscio for several weeks.

Believers Share Communion

Phuoc, the first baptized believer in the Saigon, Vietnam, Mennonite fellowship, and two of the other young believers shared with Eastern Mission Board staff members

Paul Kraybill and Donald Lauver and field missionaries in a meaningful communion service on Sunday afternoon, Feb. 16, Phuc, who serves as an International Voluntary Service interpreter, returned to Saigon for Tet, the New Year holiday. The group greatly misses his enthusiasm and witness while he is away at his job.

Radio Listener Disappointed with Mennonites

A letter coming to **The Mennonite Hour** last month revealed an indictment of the Mennonite Church.

A listener wrote, "I had heard only one radio program by the Mennonites, but I had heard of them and I wanted to learn more about them. I had a faint conception of what they believed, that they did not believe in war, etc. While looking through the directory in the list of churches Sunday morning, I noticed their address and decided to go to their church which was about a mile and a half from my hotel. . . . Arriving at the church I was a little late but was given a lesson quarterly. The pastor of the church met me at the door and I gave him my card like the one enclosed and he said: 'What church are you of?' And I said: 'Seventh-day Adventist.' I was sorry afterward that I had told him, for he seemed to be in an aggressive, argumentative spirit as he said, 'Oh, you believe this and you believe that.'

"My only answer was that although there might be differences of opinion and that one might not always see eye to eye, they could always have the right spirit. I feel that if we are Christians we won't want everyone to agree with us. God made us individuals and I believe each soul has something to offer, even as God made the flowers, the birds not all alike and some birds have only one note. . . .

"He was an aggressive, forceful person and the spirit that he showed was one of intolerance and bigotry and disrespect for the mind of another. I was grieved and disappointed with my visit to the Mennonite Church, my first contact with them."

Education for Jordan Orphans

While serving as MCC relief workers in frontier villages in the Hebron area of Jordan, Ada and Ida Stoltzfus, Morgantown, Pa., seized the opportunity to do something for the many orphan children around them.

During the time they were on loan from MCC to the International Christian Committee, the Stoltzfuses noticed large numbers of homeless children and made provisions for housing them. Being trained teachers, the Stoltzfuses also took steps to provide education for the children. An elementary boarding school came into being under the auspices of the Mennonite Central Committee and gradually grew into a reputable institution.

Walter Martin, former MCC director in Jordan, helped secure a preparatory boarding school offering grades seven through nine, in addition to the initial elementary institution.

The two schools, located at Hebron and Beit Jala respectively, together have approximately 150 boarding students. Each of them is managed by MCC relief workers with the assistance of a Pax man. Ada and Ida Stoltzfus, Morgantown, Pa., and Russel Leinbach, Petoskey, Mich., are at the Hebron Mennonite Orphanage. At Beit Jala, near Bethlehem, are Bernard and Nettie Klassen, Steinbach, Man., and Stanley Weaver, Elida, Ohio.

The Jordan school curriculum is adhered to and classes are taught in Arabic by national teachers. In addition to the prescribed curriculum, there are classes in English, religious instruction, and chapel assembly every morning.

American sponsors underwrite the costs by contributing regular monthly payments of \$17.50 for each boy. MCC also sends shipments of clothing, school supplies, and canned foods.

Herbert Swartz, MCC director in Jordan, says that they believe the boarding schools ought to furnish young Jordanian boys with the opportunity for an education within a vital Christian frame of reference. The chief task before them is implementing a satisfactory method of selecting suitable boys, educating them in preparation for a meaningful vocation, and teaching them to know Jesus Christ.

Child Care Training in Korea

Twenty-eight trainees at Taegu, Korea, finished the first Christian Child Care Training course and received the government-approved housemother's certificate on graduation day, June 26, 1963. On Jan. 24, 1964, the second group of 28 received their certificates.

The three-month course was held at one of the orphanages in Taegu, the Kyong Puk So Nyon Hak Won. Each registrant was a staff member of an institution for children in the Taegu area. The training course was conducted by the Mennonite Central Committee and approved by the Korean government. Operating costs were covered with tuition fees paid by supporting agencies, namely, the American-Korean Foundation, Christian Children's Fund, and World Vision.

The report on the course was translated into Korean and presented to government officials and leaders of child welfare in Korea. Helen R. Tieszen, Marion, S. Dak., acted as the consultant for the course in child care training.

Sister Tieszen says that it is risky to undertake a training course of this nature, especially if what their course advocates is contrary to the mores and folkways of Korean society. They used every precaution to guard against cultivating negative attitudes when they found it necessary to break new ground.

According to Confucian teachings, children should respect their elders to an extent largely unknown in the West. This is no problem in homes because parents who love their offspring are prone to indulge them. But orphans are not the natural offspring of orphanage personnel and thus their staff elders may make all sorts of

authoritarian demands. Therefore, the needs of the child and the role of adults had to be taught, bearing in mind the pre-eminent Confucian teaching, so that the desired adult-child interactions would make sense to the trainees.

It was found that the best method of instruction was to combine lectures, group discussion, demonstration, observation, and field projects. At first the trainees were not keen on taking tests, but later on they were pleased that they did well on them. These tests were important for evaluation of the trainees and of teaching methods, but also for retention of the subject matter as well.

Deputation Schedule

Sunday, March 22, to Sunday, March 29
Colorado

B. Charles Hostetter
Cheraw (East Holbrook), Wed., March 25, p.m.
Colorado Springs (First Mennonite), Mon., March 23, p.m.
Denver (Wheatridge Grange Hall), Sun., March 22, p.m.
La Junta, Thurs., March 26, to Sun., March 29.
Pueblo, Tues., March 24, p.m.

Illinois

Ella May Miller
Hopedale, Sun., March 22, 2:00 p.m.
Pekin (Midway), Sun., March 22, 10:00 a.m.
South Pekin, Sun., March 22, 11:00 a.m.

Pennsylvania

Paul Erb
Hollisapple (Thomas), Sun., March 22, a.m., p.m.
Robert Garber
Krafttown, Fri., March 27.
Rawlinsville, Sun., March 29, a.m.
Paul Gingrich
Lancaster (Vine St.), Sun., March 22, p.m.
Paradise (Mt. Pleasant), Wed., March 25, p.m.
Robert Keener
New Danville, Sun., March 29, a.m.
Oxford (Mt. Vernon), Sun., March 22, a.m.

Virginia

Paul Erb
Harrisonburg (Park View), Fri., March 27, to Sun., March 29.

With People in Service

The new executive committee members of the Argentine Mennonite Conference are Mario O. Snyder, president; Raul O. Garcia, vice-president; E. Alvarez, secretary; and Delbert Erb, treasurer. Other members on the committee are Earl Schwartzentruber, Heriberto Palomeque, and Agustín Palomeque.

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Albert Buckwalter, General Mission Board missionary to the Argentine Chaco, will be attending the Translators' Institute in Peru to be conducted by the American Bible Society from April 27 to May 22, 1964.

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Laura Kurtz, Elverson, Pa., returned to Tanganyika, Africa, on Feb. 28, 1964, for her second term of missionary educational service under the Eastern Mission Board. Her address is Morembe Girls' School, Box 128, Musoma, Tanganyika. A farewell serv-

ice for her was held Feb. 22 at the Rock Church, Elverson, Pa.

Ray and Wilma Gingerich, Eastern Mission Board missionaries to Luxembourg, arrived in the States with their three sons for a three-month furlough on March 3, 1964.

The address of Eastern Mission Board missionaries Harvey Millers was changed from 2840 Diepholz, Moosr. 6a, Germany, to 22, rue Mathias Koener, Esch/Alzette, Luxembourg.

William D. Nofziger, B.D., was recently accredited as a Professional Hospital Chaplain by the Chaplains' Association of the American Protestant Hospital Association. The award was made at the association's 43rd annual convention held at St. Louis, Mo., on Jan. 27, 1964.

Bro. Nofziger is currently with Brook Lane Farm Hospital, Hagerstown, Md., in the hospital's ministerial training program. He is also assisting in the chaplaincy program of Washington County Hospital and Western Maryland State Hospital.

Bro. Nofziger, a native of Archbold, Ohio, is an ordained minister in the Ohio Mennonite Conference. He and his family reside near Leitersburg, Md.

Carl Beck, General Mission Board missionary to Japan, replaces Ferd Ediger as MCC's Peace Section representative in Japan. He divides his time between this assignment and his regular missionary duties. He is presently studying at International Christian University in Tokyo.

Richard Breneman, VS-er serving at the Good Samaritan Hospital, Portland, Oreg., was chosen "employee of the month" recently. Operator of the artificial kidney machine, Breneman was chosen from over 500 employees and received a check for \$25.

B. Frank Byler, missionary teacher at Evangelical Biblical Seminary, Montevideo, Uruguay, continues to serve during much of each summer as counselor, organizer, and preacher in evangelistic efforts in co-operation with Argentine national pastors. He has helped in Tres Lomas, Pehuajo, Trenque Lauquen, America, Villegas, and Arrecifes.

Donnie Schwartzentruber, daughter of Argentine missionaries Earl and Genevieve Schwartzentruber, received third degree burns during a recent youth retreat. At present, she is making good progress.

New I-W unit officers at the Cleveland University Hospital are: Dwight Hartzler, Goshen, Ind., president; David Hall, Hartsville, Ohio, vice-president; Larry Troyer, Middlebury, Ind., secretary-treasurer.

"He that is faithful in that which is least is faithful also in much" (Luke 16:10).

TOBA CHURCH

(Continued from page 230)

men. Yet in many ways women are the more stable force in Toba society.

While Tobas do not have a completely matriarchal society (in which women are the heads of families), Toba women are ultimately responsible for many decisions, at least on the family level. While church business is usually the work of the men, it is not uncommon for a Toba woman to rise to her feet in the middle of a service and begin to speak. Because of the Toba woman's importance in their culture, missionary wives in their contacts with the Toba women have an important part in Christian education.

The Toba not only needs "know-how" to fulfill his calling, but also inspiration. The Toba needs a Christian education ministry at his service to help him realize his potential, his responsibility, and his calling to be a son of God.

There are times when the missionary is tempted to take the easy road and simply do what the Toba Christian should be doing. This is exactly what Tobas want. They want someone to do something for them.

Sometimes it would seem much easier, and certainly quicker, to buy materials they want for their church building. But after they have worked and sacrificed for a time, and in some cases for years, to come together in unity to do that which they are of one mind to do, we see a more permanent result.

Finally, we need always to be seeking new ways to serve, remembering that even after we have found a way to communicate with words, there is a deeper communication that must continue to take place—a communication of the Spirit. Christian education must help to bring this communication to fulfillment.

ADMINISTRATOR

(Continued from page 227)

happy and content with the beautiful surroundings at Menno-Haven.

Bro. and Sister Wyse have purchased a home at the northern edge of Chambersburg and moved in on Feb. 7. They plan to spend two weeks with their son, Paul, a radio technician in Puerto Rico, before taking up their duties at Menno-Haven around March 1, 1964. The Wysees also have a daughter, Rosalie, married and living at Souderton, Pa., a daughter Grace, teaching high school at Iowa Mennonite School, and another son, John Mark, married and working at Weaver's Studio, Harrisonburg, Va.

The building operations for Menno-Haven are progressing on schedule and it is hoped to be ready for guests to move in by

early summer. For a copy of the first issue of a bulletin to be published at regular intervals write: Menno-Haven, P.O. Box A, Chambersburg, Pa.

I THIRST

(Continued from page 220)

face life and death with a sense of triumph? Jesus is our triumph in both life and death. Without Him we would all despair. But He is Lord of life and conqueror of death. Have faith in Him.

Conclusion

In this modern civilization, Jesus continues to cry out, "I thirst." The question is, Can we hear Him? Or is it possible that the tensions between nations, races, religions, persons, and within our own selves are so disturbing that we cannot hear this cry of God?

Does suffering humanity move us to give a cup of cold water to bring relief? Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May these words of our Lord, coupled with His words, "I thirst," challenge and lead us to minister to Christ by bringing relief where there is suffering in our day.

Let us pray: Our Father, we ask today for feelings which are sensitive to and can be touched by the infirmities of man. Grant to us the power of will to respond to our world's need just as tenderly and compassionately as did the soldier who responded to Jesus' need when He cried out, "I thirst." Amen.

Listen, Lord, I'm Praying

BY SUSAN MARTIN

We're having revival meetings at our church just now, Lord, and it seems to me that not too much is happening. Of course, I haven't been there very often to see. But I've heard about the indifference and coldness of the audience. I sure want revival and pray that you'll bless the people as they attend the meetings. (If I get the hay in on time, I'll go too.)

Give us revival that sends folks to the altar. It's like the brother said, "We're too proud to walk down the aisle." I'm glad I've gotten rid of my pride. You did show me, though, that I'd lost my first love for you. Thanks for showing me before the invitation was given. That gave me time to confess it real quick so that I didn't have to march up front where the preachers would see me. My wife thought she ought to go. I told her she was too sensitive. It embarrassed me that she cried so much.

I really appreciate the straight preaching

we hear. When the brother talked about the young folks' courtship, I felt sort of queer inside. But I'm not young any more and it's too late to repair my days. I'll warn my children.

Give us more sermons like the one on stewardship. I could see those rich folks squirm! If I had as much money as they, I'd tithes.

I know you understand, Lord. You were poor when you lived on the earth. . . .

Send more folks to the pre-service prayer meeting. I know lots of folks who aren't as busy as I who could go. They can pray out loud too. That's one thing I can't do.

I'm eager to hear the confessions at prayer meeting next Wednesday night. I always enjoy those meetings. If only I could talk in public! Three months ago I was asked to give my testimony. I never went back since. But I'll go next week because I want to know if what I thought was wrong with them really was!

The meetings are almost over now. I hope the ministers have good follow-up work. They won't visit me again, I'm sure. The last time they visited me they asked me to conform to church standards. I told them my convictions didn't lean that way. So I didn't change. Well, I still have my Sunday-school class.

Now I've prayed for quite some time, Lord. It sort of relieves my guilt complex about not praying enough. Bless the meeting tonight. Amen.

Harrisonburg, Va.

God Is Good

By STANLEY C. SHENK

Sometimes He leads us *around* or *past* trouble, and we never even know what we were spared. Sometimes (though perhaps not often) He miraculously delivers us *out* of trouble. And sometimes He does neither. He doesn't lead us *around* it, and He does not airlift us *out* of it; He just takes us *through* it.

A few years ago a young lady came to Dr. Bob Pierce after he had spoken to a large audience about the heroic way in which South Korean Christians had faced torture and death at the hands of communist persecutors during the Korean War.

The young woman was baffled. "Dr. Pierce," she asked, "did those things really happen?"

"Yes, I *know* they happened. Some of those people were my personal friends."

"Then I don't want to be a Christian after all," said the girl.

Dr. Pierce looked at her quizzically. "What kind of God do you believe in?" he asked.

"Why, I believe in a God who takes care

of you, and doesn't let terrible things happen to you."

"Young lady," said Pierce, "the Christian life isn't a way out! It's a way *through*!"—*Herald Youth Bible Studies*.

Like Apples of Gold

By ALICE J. KINDER

A very dear friend of mine did not die, although doctors and nurses as well as numerous friends and relatives believed explicitly there was no chance at all for her recovery. During the time she lay apparently dying, so we thought, I found myself remembering more than once the many varied occasions on which I could have helped lighten her load by speaking words of comfort, by going out of my way a little, perhaps, to perform acts of kindness for her.

Her recovery seemed a miracle to all of us. It proved to be so in more than one sense actually since it provided for her friends that which does not occur too frequently in life—a second opportunity. As a result, throughout the past weeks I have visited this friend more often; I have taken time to really talk to her, to cheer her with a bag of turnip greens or a box of peaches from my freezer. Above all else, I have told her how much her friendship has meant to me, this time before it is too late.

Returning from her house last evening, I reflected on the greatest sin many of us commit—the sin of omission often accompanied by the one of procrastination. What a collection of heartaches, of conscience pricks humanity suffers, I thought, all because we fail to do or put off doing.

You're just simply too busy to write that letter to a friend, you say? And so the letter lies unanswered upon the TV for weeks on end until eventually you decide it's such a short time until Christmas that you might as well wait and pen a note upon a Christmas card. But when the holiday season arrives along with all the piled-up activities, aren't you then tempted once again to procrastinate by scribbling, "Greetings to all. Will write soon as kids get back in school?"

A child with shining eyes showed me a lopsided attempt at art one bright October day. Busy with a group of pupils at the moment, I barely nodded to the slender tot. Later, when the boy came up to read, the shining look was gone. That afternoon I found the drawing torn in half lying in the wastebasket. Why did I have to kill that embryo childish hope? The question haunted me then. It still does at intervals. So little cost there would have been on my part to have kept that expectant look alight upon the tiny freckled face—a smile I did not give.

Certainly we can't all be philanthropists when it comes to giving away money. But we can give of ourselves, of our time—by speaking that extra word of cheer to grouchy old Uncle Bill, by offering help to Granny Malone in sweeping her walk, by speaking to the tired-looking mother at the PTA meeting, leading her to talk about the merits of her various offspring, by sending a get-well card to the old man down the street. He might even appreciate a bunch of fresh-cut zinnias from your garden, too, you know.

Stooping to gather ripening golden apples beneath my apple tree in twilight mist late yesterday following the visit to my friend, I suddenly recalled a passage that sums up the whole matter in one concise, apt sentence. Surely no one except a true poet could have written: "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

Pikeville, Ky.

Living with Our Bibles

By CECYL ELIZABETH CUPP

Do you live with your Bible?

In spite of the fact that all of us possess one or more Bibles, many of us do not truly live with our Bibles. If we did, our lives would be more blessed and happy.

When we live with someone, we come to know him very well. And if he is the right sort, we learn to love such a person. Even when he is no longer present with us, we have a mental image of him and his characteristics. Such persons really become a part of us.

So it is with our Bible if we truly live with it. We must become well acquainted with our Bible—so well acquainted, in fact, that we can feel its spirit and enjoy its soul-satisfying messages even when we cannot see the Book itself. In this way we can thoroughly enjoy it at all times and so live close to God.

There are several ways in which we can become better acquainted with our Bibles. One of the most important is family worship. There are several different methods for this. Let each, after some study, choose the way that he likes best. Then select the time of day when the family is free and you can really peruse your Bible.

Also, commit certain passages to memory. A good way is to have a verse, or group of verses, written on paper which can be placed where one can see it while working. Then learn a verse at a time. If you do this for a month, the results will be surprising.

It is good to know the books of the Bible for their stories, too. Read the book straight through—for its message. Then choose the parts that appeal to you most. Too, we should, by example and teaching, make the

Bible precious to our children. Let them see that we—parents, friends, and Sunday-school teachers—truly prize the Bible. Then the rest will be easy. Once they love their Bibles, they will come to know and love God. Let the children study along with Father and Mother at family worship or in other ways. Help them learn passages. Read Bible stories to them. Discuss and explain points. As they grow older, see that they have their own Bible, and encourage its faithful use.

We can use our Bibles more in Sunday school. Lesson helps are good. But they are only "helps" to the Bible itself. Let us see that the Bible occupies a very prominent place in our discussions. Little Bible drills are good. They should be just long enough to hold the keen interest of the children. See how quickly they can find different passages. In this way they will become familiar with the physical make-up of the Book.

Have Bible memory work as a regular part of your classwork. And if you are not afraid to praise, you will find that the children respond wonderfully.

Occasionally have the children tell Bible stories in Sunday school. With the younger children they may be brief, while the older one may tell entire books. This can be worked in as a "special," and with a little ingenuity on the part of the teacher be made very interesting and instructive. Follow these reports by class discussion. You will soon have the young folks reading their Bibles without coaxing.

A Bible quiz is also fine. Use simple questions for young children—more complicated for the older ones. Make this quiz interesting and snappy. If everyone fails to give the correct answer in a limited time, post the question for future use. Keep reviewing until all children are familiar with the answers.

So, in these and other ways, let us learn to truly live with our Bibles, and help our children to do so. Every day! Make them an inseparable part of our lives. Then we will be happier and more blessed by God. And we will have added our bit to the great good work God has for His children to do.

South Bend, Ind.



The Holy Spirit may be speaking in a fellowship of the Spirit. As Dr. Henry Drummond finished his address in Appleton Chapel at Harvard some seventy years ago, he said, "Above all things, do not touch Christianity unless you are willing to seek the kingdom of God first. I promise you a miserable existence if you seek it second."

Robert James St. Clair in *Neurotics in the Church*, Fleming H. Revell Co.

No Lincoln

Former Governor Henry J. Allen of Kansas once made a statement that makes such good sense it should be repeated. Said the governor: "Had Abraham Lincoln been living today, the Rotary Club would supply him with a set of books; the Lions Club with a good reading lamp; the Cosmopolitan Club with writing equipment, and the Kiwanis Club with a wooden terrace for the cabin. He would have the protection of child labor insurance. A kindly philanthropist would send him to college with a scholarship. A case-worker would see that his father received a monthly check from the county. He would receive a subsidy for rail splitting, another one for raising a crop he was going to raise anyway, and still another subsidy for not raising a crop he had no intention of raising. Result: There would have been no Abraham Lincoln."

As I Can

By LYLE D. FLYNN

A few moments ago I heard again a rendition of the beautiful hymn, "My Jesus, as Thou Wilt." This brought back the story of Quentin Matsys, the renowned Flemish painter of some four hundred years ago. As a young man, he became a blacksmith who loved the "finer" tasks of his trade. In fact, in his leisure time, he created many artistic pieces of ironwork for his personal pleasure and that of his friends.

One afternoon there paused at the door of his shop, to examine a piece of his work, the daughter of one of the more prominent citizens of the village. He came out to explain the piece to her, and, in spite of his rough leather apron and his sooty face and hands, and his dirty clothes, he was captivated by her attractiveness, and desired then and there to have her for his wife. Of course her father was horrified that a common blacksmith should have such designs toward his daughter, and decreed that only an accomplished artist could woo and win her.

Others might have been discouraged by this, but not Quentin Matsys. He at once left the forge and entered a studio as an apprentice. His artistic ability in forming beautiful iron pieces carried over in his new endeavors until his friends said of him: "His love for Christ and for the girl awakened in him unsuspected talent." His master found that he had unusual pos-

sibilities as a painter, and he became one of the greatest names in Flemish art as well as that of the world. It is affirmed that, through the superb use of colors, he became the first artist to run the entire gamut of human feelings and emotions.

Matsys always signed his pictures, "As I Can." This recalls the statement of the Master to the woman who anointed Him, "She hath done what she could."

Titusville, Fla.

Christ Evaluates True Discipleship

By D. D. MILLER

A disciple is one who believes in, learns of, and follows closely his avowed leader. Simon, of Acts 8:13-23, "believed" and seemed willing to learn with a self-interest (his heart was not right). In II Cor. 11:26 Paul enumerates his dangers, and an outstanding one was "in perils among false brethren." This proves the possibility of false profession, false church membership, false appearance, false confession (of Christ), as well as an outward all-overishness which does not spring from the heart, with a will to live God's will.

Let's note three examples in Christ's teachings:

1. *Impudent and overhasty discipleship.* "Master, I will follow thee whithersoever thou goest" (Matt. 8:19). This man's intentions were good. He said nothing that was not necessary. What he agreed to do was no more than Christ demands. He wanted to be especially good because Christ was leaving soon. Actually, this man openly committed himself only to what Christ requires of all of us. The man meant it, and believed he could carry it out. However, there were three weaknesses:

(a) He made a rash vow, based on transitory feelings. He thought he could and would, but did not consider all the involvements. Receiving Christ and making promises to Him requires our most serious thinking. Then we should be at our best.

(b) He made a daring promise with very slight knowledge of what it meant. He did not count the cost. In becoming a disciple of Christ one should know that it costs him all that he *has* and *is*.

(c) He relied with foolish confidence on his own strength. A bubbling, hissing discipleship with no roots nor fertility from Christ and His Word will soon lose out. Waves of emotion must be accompanied by the authority of God's Word.

2. *Stagnant and sluggish discipleship.* "Suffer me first to go and bury my father" (Matt. 8:21). Jesus said, "Follow me," leave the burying to others who can't do what you should be doing. The request of this

The Home and the World

By ARTHUR L. JACKSON

disciple is reasonable. The man was apparently sincere in the "burying" and the successive "following." But, he emphasized, "Let me first" and then I'll follow you. Christ accepts no such "firsts" from any of His disciples. He (Christ) is either first or He is neither second nor last. He wants us to follow Him first—and always. Imperative duties are many in the life of every busy person. *This first, then that yet, and the other for sure, then I'll go for God.* Let's search our hearts and see whether our daily schedule is "bury," "dig," "eat," "teach," "doze," "go," "drive," "vacation," then God and that lost soul.

The attitude, "Let me first," is full of danger. With God it is, I first—or not at all. Sometimes it comes to where we feel we have pressing duties (and they are), but we have still a higher duty to Christ, and may even have to choose between the two. Christ says, "I have bought you; I have a right to demand your supreme affection and your first obedience, because you are mine." All other relations are subordinate. All other persons ought to be less dear. All other duties are less imperative. All other claims of man sink into nothingness as compared to Christ's. Our relation to Him is the ruling fact in our whole moral and religious life. It always means "Christ first," and sometimes it even means *Christ only!*

3. *Bible discipleship.* "If any man will come after me, let him deny himself, and take up his cross, and follow me." Hence, a self-denial for Christ's sake, which is in sharp contrast to such full and luxurious living so common in the American way of life. "Take up his cross," in sharing sufferings with Him. When Jesus began to teach His death, He immediately presented it as His servants' example. "The law which ruled the Master's life is extended to His disciples. The condition of discipleship is set before us as suffering, with no abiding city here. Living within the Master's will, starving fleshly passions and desires, will 'set us out' from a people who are living to feed these, and are yet empty. We are His servants because we obey and follow Him. Our love is proved by walking after His commandments. Our members are yielded to Him in righteousness unto holiness—not by external compulsion but by love for God and filial obedience and commitment to Him—His will—His Word."

Berlin, Ohio.



The test by which we may know we are of the truth is a heart at rest before God. Doubt or uncertainty of mind is ever productive of harm. Boldness toward God is the result of a quiet and peaceable experience. The place of peace and power is abiding in Him.

G. Campbell Morgan in *An Exposition of the Whole Bible*, Fleming H. Revell Co.

We can no longer isolate ourselves, but must adapt our caution to the times and the needs of our families.

Madison Avenue dollar mill.

The quest for our dollars is always in the minds of those who sell newspapers, magazines, refrigerators, and the millions of other items that make up our markets. They are eager to persuade us to buy, even if we don't need the item or if we don't even desire same. Advertising, mass media, contests, and the like are slanted to possess that which we have taken so much time and effort to earn or save. We must caution ourselves to what we buy. We must see its need in our lives and use what God has endowed us with to make our lives more useful for His glory.

This is also true in the realm of entertainment and leisure. Those who promote such fields of interest have low ideals as far as the home is concerned, but are anxious to sell learning, thrills, and excitement that we may escape from ourselves and seek a make-believe world of mystery and delight. How often are items shown, posing the strength of the male, and others that sell the feminine lass as the ideal. Here too we must realize that the home must stand long after a fad has run its course.

It should not be up to the professional promoter to direct the will of the home. It should be in the hands of those who lead the young and who must give purpose to the growing, and so the home must take its place at the top of the motivating ladder.

True, there are forces that shape and mold our decisions, but these decisions must be ours and must be ours under the direction to God.

Why should an advertising tycoon tell us why we should take a vacation, or why we should buy a larger house, or why we should need an added income? These decisions should be ours and should be based on need, and they should occasion deep concern.

For as we look at society, we see that the home is losing its place. If this be true, then we as a people have lost our vision and have let the world come into our doors and blind us to the reality of God. God has given us our home and we are to be stewards of those within our care. Is it the world that stimulates our emotions and future, or should it be the Bible that should give us guidance for buying, selling, eating, sleeping, and the like?

The home is a gift from God and its mission must be to glorify God in whatever is done.

Philadelphia, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Benner, Dan and Florence (Zurcher), Pedro, Ohio, fourth child, third son, Jerry Lynn, Dec. 13, 1963.

Boll, Mervin E. and Pauline (Weaver), Lititz, Pa., first child, Mervin Edward, Jr., Feb. 15, 1964.

Brandeberry, Larry and Marjorie (Resaler), Goshen, Ind., first child, Terry Dean, Dec. 22, 1963.

Earl, James and Bessie (Reist), Smith, Alta, third child, first son, Lonnie James, born March 29, 1963; received for adoption, Dec. 16, 1963.

Evans, Darl W. and Ruth (Kirkendall), Lima, Ohio, second son, Jonathan Darl, Oct. 30, 1963.

Gerber, Ralph and Melba (Martin), Findlay, Ohio, first child, Lori Ann, Dec. 30, 1963.

Graber, Dwight and Mary Frances (Keith), Crawfordville, Iowa, sixth child, third daughter, Joann Kay, Jan. 5, 1964.

Groff, Merle E. and Jean (Hershey), Lancaster, Pa., second child, first daughter, Joanne Kay, Feb. 6, 1964.

Herahberger, Gordon and Mary (Kauffman), Ikot-Ekpene, Eastern Nigeria, first child, Heidi Anne, Feb. 7, 1964.

Hershey, Paul B. and Mary Elaine (Moore), Perkasia, Pa., third daughter, Beth Renae, Feb. 16, 1964.

Hostetler, Ronald and Anna Mae (Beyeler), Orrville, Ohio, second child, first son, Keith Wayne, Feb. 18, 1964.

Kreider, Elvin and Maribeth (Messner), Philadelphia, Pa., first child, Brenda Lynn, Nov. 11, 1963.

Kulp, Irwin and Elizabeth (Leatherman), Harleysville, Pa., tenth child, sixth son, Michael, Feb. 17, 1964.

Landis, J. Omar and Irene (Bear), Manheim, Pa., third child, first son, James Omar, Jan. 30, 1964.

Martin, Daniel E. and Elva (Pette), Smithsburg, Md., fourth child, second daughter, Faith Elva, Feb. 9, 1964.

Mast, Job S. and Kathryn (Hartzler), Lebanon, Pa., first child, Starla Jane, Feb. 6, 1964.

Mast, Vernon A. and Christine (Christophel), Harrisonburg, Va., third child, second son, Vernon Andre, Feb. 22, 1964.

Miller, N. Parke and Ann E. (Wenger), Mt. Joy, Pa., fourth child, third daughter, Carmen Elaine, Feb. 8, 1964.

Peachey, David and Beverly (Kauffman), Mill Creek, Pa., second child, first son, David Lamar, Feb. 12, 1964.

Pette, Merle and Peggy (Davis), Keedysville, Md., fourth daughter, Keturah Lois, Oct. 29, 1963.

Plank, Donald W. and Doris (Good), Logan, Ohio, third child, second daughter, Diane Jeanette, Feb. 8, 1964.

Ranck, Harry H., Jr., and Dorothy (Groff), Ronks, Pa., second child, first daughter, Nancy Lou, Feb. 14, 1964.

Sauder, Norman L. and Arlene (Moyer), Manheim, Pa., first child, Jay Donald, Jan. 4, 1964.

Stauffer, LaMar E. and Kathryn (Mann), State College, Pa., second child, first daughter, Doreen Kay, Dec. 31, 1963.

Stichter, Robert and Harriet (Schrock), Goshen, Ind., sixth and seventh children, fourth and fifth sons, Kent and Kirk, Feb. 14, 1964.

Stoltzfus, Gideon and Susan (Fisher), Bird in Hand, Pa., fourth child, second son, Myron Junior, Jan. 10, 1964.

Stoltzfus, Melvin G. and Nancy (Yoder), El-

version, Pa., third child, first daughter, Wilma Marie, Feb. 9, 1964.

Stoltzfus, Mervin and Mayme (Stoltzfus), Kitchener, Ont., first child, Albert Jay, Jan. 29, 1964.

Strite, Nathan D. and Naomi C. (Martin), Hagerstown, Md., second child, first daughter, Lorena Marie, Feb. 12, 1964.

Swartzendruber, Earl and Carol (Mast), Talbert, Ky., seventh child, third son, Robert Gene, Feb. 2, 1964.

Weaver, Kenneth and Arlene (Huber), Canfield, Ohio, second child, first son, Lyle Larverne, Nov. 17, 1963.

Zehr, Delford F. and Grace (Lebold), London, Ont., second son, John Delford, Jan. 21, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Burnett—Foster.—Harold Burnett, Kansas City, Mo., K.C. Mennonite Fellowship, and Ella Mae Foster, Kansas City, by Roman Stutzman at the K.C. Mennonite Fellowship, Feb. 22, 1964.

Clemens—Lapp.—Orrie Clemens, Telford, Pa., Rocky Ridge cong., and Nancy Lapp, Souderton, Pa., Worcester cong., by James M. Lapp at Spruce Lake Retreat, Aug. 10, 1963.

Metzger—Martin.—John Henry Metzger, Walenstein, Ont., and Anna Mary Martin, Glen Allan, Ont., both of the Glen Allan cong., by Amey Martin at the church, Feb. 8, 1964.

Miller—Bender.—Russell Miller and Lorna Bender, both of the Lower Deer Creek cong., Kalona, Iowa, by J. Y. Swartzendruber at the church, Feb. 22, 1964.

Stahly—Metzler.—Paul Devon Stahly, Wakarusa, Ind., North Main Street cong., and Patricia Elaine Metzler, Nappanee, Ind., Yellow Creek cong., by Robert Fanson at the First Presbyterian Church, Jan. 11, 1964.

Anniversaries

Martin. Martin W. Martin and Barbara Sauder were married Jan. 1, 1914, by the late Bishop Benjamin Weaver, at the home of the bride in Blue Ball, Pa. They celebrated their golden wedding anniversary on New Year's with open house at their home in Blue Ball, where they set up housekeeping. They are members of the Weaverland Church. They have 2 sons (Harold W. and LeRoy S.) and 4 grandchildren.

Oberholzer. Mr. and Mrs. Elmer M. Oberholzer, 315 S. State St., Ephrata, Pa., were honored at a dinner on Feb. 1 in celebration of their 50th wedding anniversary at the Blue Ball Fire Hall. They were married Jan. 29, 1914, at Union Grove, at the home of the late Bishop Benjamin Weaver. They have 3 children (Esther—Mrs. Aaron O. Brubaker, Erla—Mrs. Isaac W. Culp, and John Jacob) and 15 grandchildren. The Oberholzers have been members of the Groffdale Church for 52 years.



Any church that is satisfied to merely hold its own is on the way to the cemetery.—*Evangelical Friend.*

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersole, Amos R., son of Levi L. and Mary (Risser) Ebersole, was born near Elizabethtown, Pa., Dec. 22, 1870; died at the home of his son, Walter W., Feb. 7, 1964; aged 93 y. 1 m. 16 d. On Dec. 3, 1891, he was married to Clara E. Whisler, who died April 3, 1925. Surviving are 2 sons and 2 daughters (Jonas W., Nora W.—Mrs. Walter Zeager, Walter W., and Mrs. Mary W. Dick), 19 grandchildren, and 57 great-grandchildren. Three sons and one daughter preceded him in death. On Oct. 18, 1927, he was married to Martha E. Fry, who died Jan. 23, 1945. He was a member of Good's Church, where funeral services were held Feb. 10, in charge of Ira Z. Miller, C. E. Lutz, and Jay Bechtold.

Fisher, Naomi Sara, was born in Lancaster Co., Pa., April 16, 1899; died after a long illness at her home, Ronks, Pa., Feb. 1, 1964; aged 64 y. 9 m. 16 d. In January, 1919, she was married to Amos H. Fisher, who survives. Also surviving are 7 daughters (Katie—Mrs. Menno Stoltzfus, Miriam—Mrs. Joel F. King Jr., Susan—Mrs. Gideon Stoltzfus, Mary—Mrs. Elmer Stoltzfus, Lydia—Mrs. Amos Blank, Naomi—Mrs. Isaac Beiler, and Anna—Mrs. Stephen Petersheim), 6 sons (Jesse L., Eli B., Benjamin A., Stephen S., Joseph L., and John B.), 5 sisters (Fannie—Mrs. Aaron Stoltzfus, Emma—Mrs. Jesse Lapp, Barbara—Mrs. John Kistner, Mary—Mrs. Jacob E. Stoltzfus, and Susie—Mrs. Benzel Stoltzfus), one brother (Elam S. Fisher), and 45 grandchildren. She was a member of the Old Order Amish Church. Funeral services were held at her home, Feb. 4, with John Lapp and Sylvan Stoltzfus in charge; interment in Ronks Cemetery.

Garber, Mary R., daughter of John L. and Amanda E. Garber, was born in Lancaster Co., Pa., July 8, 1890; died at Harrisburg, Pa., Feb. 5, 1964; aged 73 y. 6 m. 28 d. Surviving are one brother and one sister (Ezra R. and Fannie R.—Mrs. Martin E. Risser). She was a member of the Bostler Church. Funeral services were held at the Nissley Funeral Home, Feb. 9, in charge of Martin R. Kraybill and John S. Hiestand.

Good, Raymond, son of Jacob and Emma (Garber) Good, was born near Hopedale, Ill., March 3, 1897; died at Elkhart, Ind., in his trailer home, of a heart attack, Feb. 18, 1964; aged 66 y. 11 m. 15 d. On Dec. 15, 1921, he was married to Alta Rheinheimer. Surviving are 6 children (Lester, Geraldine—Mrs. Keith Ritter, Mary Ellen—Mrs. John Dadds, Elmore—Mrs. Clark Barnes, Evelyn—Mrs. Wm. McGibben, and Howard), 4 sisters (Ella—Mrs. Elijah Mast, Lizzie—Mrs. Ray Miller, Anna—Mrs. Henry Schwartz, and Bertha—Mrs. Peter Schwartz), and 2 brothers (Jacob and Irvin G.). Three brothers preceded him in death. He was a member of the Prairie Street Church, where funeral services were held Feb. 22, in charge of Howard J. Zehr.

Miller, James H., son of William M. and Elizabeth (Hersberger) Miller, was born in Holmes Co., Ohio, Dec. 5, 1884, died at his home near Millersburg, Ohio, Feb. 19, 1964; aged 79 y. 2 m. 14 d. He taught school for 27 years and served 4 terms as Eastern District Superintendent of Schools. Surviving are 2 sisters (Mrs. Ida Oswald and Mrs. Lela Metzger) and 3 brothers (Lester, Boyd, and Roy). One sister and one brother preceded him in death. Funeral services were held at the Berlin Church, Feb. 23, in charge of Paul Hummel and D. D. Miller.

Miller, Roy, son of John and Amanda (Johns) Miller, was born in Lagrange Co., Ind., June

25, 1893; died at Phoenix, Ariz., Feb. 11, 1964; aged 70 y. 7 m. 17 d. On Dec. 28, 1918, he was married to Nettie Yoder, who survives. Also surviving are one son and one daughter (Robert and Maricetta—Mrs. Sylvanus Fry), 3 brothers, 2 sisters, and 7 grandchildren. He was a member of the Maple Grove Church, Topeka, Ind., where funeral services were held Feb. 15, in charge of Harvey Graber and Edwin J. Yoder.

Miller, Susie, daughter of Isaiah and Barbara Christophel, was born at Wakarusa, Ind., Jan. 2, 1879; died at Milford, Ind., Feb. 5, 1964; aged 85 y. 1 m. 3 d. On Dec. 25, 1902, she was married to Sylvester Miller, who died Feb. 18, 1954. Surviving is one daughter (Ruth). She was a member of the North Main Street Mennonite Church, Nappanee, Ind., where funeral services were held Feb. 7, in charge of Ralph Stahly and H. F. North; interment in Yellow Creek Cemetery.

Muselman, Leslie C., son of Mr. and Mrs. Jacob Muselman, was born at Elmira, Ont.; died at St. Mary's Hospital, Kitchener, Ont., Feb. 17, 1964; aged 67 y. In 1920, he was married to Ida Bowman. Surviving are one son and one daughter (V. Gerald and Audrey), 2 brothers (Edson and Edgar), one sister (Mrs. Cleason Martin), and 2 grandchildren. One infant daughter, one brother, and one sister preceded him in death. He was a member of the First Mennonite Church, Kitchener, where funeral services were held Feb. 19, in charge of Robert Johnson and John Hess; interment in Mannheim Mennonite Cemetery.

Neff, Alice S., daughter of John B. and Elizabeth (Stechman) Neff, was born at Millersville, Pa., died at the home of her sister, Fannie Landis, Leacock, Pa., Feb. 1, 1964; aged 57 y. 5 m. 3 d. Surviving are 7 sisters and 2 brothers (Annie—Mrs. Jacob Brubaker, Mary—Mrs. Jacob Thomas, Fannie—Mrs. John Landis, with whom she made her home, Ada—Mrs. Daniel M. Lehman, Henry, John, Mrs. Elizabeth Hess, Ella—Mrs. Frank Herr, and Bertha—Mrs. Phares Kemmer). She was a member of the Millersville Church, where funeral services were held Feb. 4, in charge of Benjamin Eshbach, Lloyd Eby, and J. Herbert Fisher.

Speicher, William, son of David and Rebecca (Blough) Speicher, was born in Lagrange Co., Ind., July 8, 1880; died at his home, Middlebury, Ind., Feb. 3, 1964; aged 83 y. 6 m. 28 d. On Nov. 17, 1901, he was married to Minnie Bontrager, who survives. Also surviving are 7 children (Clara—Mrs. Evan Lambright, Mrs. Mabel Misher, Titus, Mrs. Nellie Cripe, Willis, Rachel—Mrs. Leonard Good, and Norma—Mrs. Wayne Cress), 25 grandchildren, and 40 great-grandchildren. He was a member of the First Mennonite Church of Middlebury, where funeral services were held Feb. 7, in charge of Wilbur Yoder and S. S. Miller; interment in Grace Lawn Cemetery.

Field Notes — CONTINUED

Mary B. Stoltzfus, of the Zion congregation, Birdsboro, Pa., received a personal handwritten letter from Sargent Shriver, director of the U.S. Peace Corps. Mr. Shriver visited Mrs. Stoltzfus's daughter, Mary Ellen, who is teaching in a girls' school in Turkey. The letter expressed appreciation for her work.

New members: one by baptism at Bethel, Gettysburg, Pa.; eight by baptism at Orrville, Ohio; two by baptism at South Christian Street, Lancaster, Pa.; fourteen by bap-

tism at Martindale, Ephrata, Pa.; five by baptism at Churchtown, Pa.; thirteen by baptism at Tressler, Greenwood, Del.; eight by baptism at Erb Street, Waterloo, Ont.

Curtis Godshall, formerly pastor at Centereach, N.Y., was installed as pastor at Cumberland, Md., Feb. 16. Harry Shetler, Hollisople, Pa., and Paul M. Lederach, Scottdale, Pa., were in charge.

Evangelistic Meetings

Lloyd Hartzler, Broadway, Va., at Pottstown, Pa., March 22-29. Samuel Janzen, Glenwood Springs, Colo., at Hannibal, Mo., March 22-29. Harold Fly, Schwenksville, Pa., at Fairview, Reading, Pa., March 22-29. Herman Reitz, Harrisonburg, Va., at Huntington Ave., Newport News, Va., May 3-10. Nelson Kanagy, West Liberty, Ohio, at Rexton, Mich., March 15-22. A. J. Metzler, Scottsdale, Pa., at Walnut Creek, Ohio, May 3-9.

Calendar

Mennonite Publication Board annual meeting, Scottsdale, Pa., March 20, 21, 1964.
Church School Day changed from April 26 to April 12.
Illinois Mission Board annual meeting, Waldo Mennonite Church, Flossmoor, Ill., April 17, 18.
South Central Conference Church Extension Convention, Hydro, Okla., April 17-19.
Pacific Coast Conference, Oregon (place undecided), June 3-6.
Mennonite Board of Missions and Charities annual meeting, La Jolla, Colo., June 18-21, 1964.
Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 29-31.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen, Ind., July 30 to Aug. 2.
Allegheny Conference, Blough Church, Hollisople, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor, Aug. 9-11.
Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Nebr., East Fairview Church, sponsor, Aug. 18-21.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.
Stewardship Institutes:
Ontario, Markham, March 31 to April 2.
Western Ontario (place undecided), April 15-17.
Allegheny, Laurelville Mennonite Camp, April 25 to May 1.

Too often, people have felt Christianity was a miracle drug to miraculously make life easy without suffering and pain. The purpose of Christianity is not to avoid difficulty, but to produce a character adequate to meet it when it comes. It does not make life easy; rather, it tries to make us great enough for life. It does not give us escape from life's burdens, but strength for meeting them when they come.

James L. Christensen in *Funeral Services*, Fleming H. Revell Co.



ITEMS AND COMMENTS

BY THE EDITOR

Charges that the National Council of Churches harbors communist sympathizers are false, according to a commission of the Protestant Episcopal Church which spent two years investigating the NCC. After meeting with personnel of the House Committee on Un-American Activities and the Federal Bureau of Investigation, the committee was "not able to discover any fact or record" that would support charges of communist sympathies in the NCC.

Dr. Martin Niemöller, head of the Evangelical Church of Hesse and Nassau, will leave shortly for the U.S. on a six-week evangelization tour of the eastern and middle western states, it was announced. His U.S. itinerary will include visits to New York, Cleveland, Milwaukee, Dubuque, Chicago, St. Louis, and Kansas City, Mo. This will be Dr. Niemöller's 14th postwar visit to the U.S. His most recent visit was in the spring of 1963.

The Assemblies of God reported in Springfield, Mo., a membership in this country of 543,000, up 28,000 from a year ago. It said the increase was the largest annual gain since 1957 when membership rose by some 50,000. In the U.S. the denomination now has some 8,400 congregations, nearly 10,000 ministers, and about 1,000,000 Sunday-school children. Denominational headquarters also reported an overseas membership of more than 1,400,000 in 73 countries, with 15,000 churches or preaching places.

St. John's Anglican Church in Christchurch, New Zealand, will celebrate its centenary this year by donating \$5,600 for a mobile medical unit needed in the Diocese of Victoria Nyanza, Tanganyika. A parish announcement said: "Instead of making ourselves more comfortable in church or raising a memorial in Christchurch, we send healing and hope by this medical unit to hundreds of African villages where there are no doctors." The parish decided to use the money for missionary purposes rather than spend it on the church's organ which "is worn throughout its old-fashioned mechanical action." The action was taken at the suggestion of the organist. "We can carry on with patching (the organ) up for maybe ten years," the announcement said.

A 23-year-old Negro went to the electric chair in Huntsville, Texas, with a Bible in his hand and a prayer that he would be the last man to be electrocuted in Texas. As he was being strapped in the chair, Jesse Parker of Dallas, his left hand clutching a Bible, declared: "I offer my life to God to pay for all of my sins, and I pray to God

that I will be the last man to die in the electric chair in Texas." Prison guards reported that on the day of the electrocution, the youth did not order a "last meal," but appeared in good spirits. He had been convicted of criminally assaulting a white woman, but had denied the charge.

A religious revival and a "memorial to God" in Washington, D.C., were urged by a British clergyman, in Detroit, for the general congregation of the Episcopal Diocese of Michigan. Canon Bryan D. Green, a religious writer and rector of St. Martin's-in-the-Bull-Ring, Birmingham, England, said he felt Americans had strayed from being a God-fearing people and should, through their various faiths, build a "memorial to God in Washington, D.C., open to men of all faiths"—a move suggested recently by President Johnson. "Despite the American Christian-Judeo ethic, God is neglected, on the whole, in America," he said. "People think they can fix their lives without Him." One of the faults is that of the churches themselves, Canon Green held. He said there is a need for them "to get back to personal dealings with people."

Father Joseph L. Lennon, O.P., dean of Providence College, said in Providence, R.I., that where one finds a juvenile delinquent he also will find an adult delinquent in the family. "Parents tell him not to drink, but he sees that the only time they are carefree is when they're drinking. Then he thinks it's the mature thing to do," the priest commented. Teen-age smoking and drinking, he said, come not from rebellion but from "the need to conform." He held that society puts "too much emphasis on social approval as being a normal morality, when it is not. We need people to stand, as it were, against the stream of things."

Ottawa Presbytery of the Presbyterian Church in Canada voted to invite U.S. evangelist Billy Graham to conduct a crusade in Ottawa, Ont., in 1967.

The old-time fundamentalist hymn got a blow in Louisville, Ky., at a Southern Baptist music conference that showed the growing sophistication of music and musicians in this hymn-singing denomination. Attended by Baptists from various parts of the country, the three-day session began with criticism of some old hymns. It ended with the premiere of a new oratorio written especially for the meeting. First of its kind for the Southern Baptist Convention, the conference included workshops, conducted by experts on subjects ranging from how to develop children's voices and teach church piano in groups to music therapy for disturbed children.

Among them was the man who probably knows the most about what Southern Baptists sing—William J. Reynolds, director of editorial services for the Church Music Department of the Baptist Sunday School Board in Nashville. He said, in an interview, that changes in word meanings and modern theology are making some famous hymns outdated. "For instance," he said,

"there is a hymn called 'Before Jehovah's Awful Throne.' Today's meaning of 'awful' hurts the meaning of the hymn. In another hymn, 'Alas! and Did My Saviour Bleed?' one line goes, 'Would He devote that sacred head for such a worm as I?' To congregations today that line is demeaning." Other hymns like "Life Is Like a Mountain Railroad," and "When the Roll Is Called up Yonder" are going out of date, too, because heaven in today's theology is an abstraction which makes these old hymns seem naive, Mr. Reynolds continued.

Adultery would become the sole ground for divorce in Rhode Island after next September under a bill introduced in the General Assembly by Sen. Antonio C. Trovato (R-Westerly). The present law recognizes such grounds for divorce as impotency, extreme cruelty, desertion, continued drunkenness, habitual use of drugs, nonsupport, and gross misbehavior.

Trans World Radio began missionary broadcasting on Feb. 22, 1954, with a 2.5 kw. short-wave transmitter. Today, ten years later, TWR is completing construction of a radio station in Bonaire which will begin broadcasting with 100 times as much short-wave transmitter power—250 kw. Linked to new high-gain antenna towers, this super-power transmitter will permit world-wide broadcasting.

There are more Negroes in college in the U.S. than all the college students in Great Britain put together.

In addition to sports and entertainment celebrities, the following are some of the nation's famous Negroes: Edward M. Brooke, Attorney General for Massachusetts; Leroy R. Johnson, State Senator in Georgia; Leslie N. Shaw, Los Angeles Postmaster; William H. Hastie, federal judge, who has been mentioned for the Supreme Court; and Carl T. Rowan, former ambassador to Finland, who at 38 was America's youngest ambassador.

For the first time in many years the Moscow Baptist Church was decorated at Christmas time with trees brought from far distant woods. Also for the first time a 120-voice choir sang carols.

The Board of General Superintendents of the Church of the Nazarene are proclaiming three days of fasting and prayer during Holy Week, March 25, 26, 27. The Department of Evangelism urges all pastors to prepare their people by preaching and fasting and prayer sometime before Holy Week. There is an earnest appeal to call for the entire church to participate.

Press researchers have uncovered the fact that we have had more assassinations of heads of state than any other nation in the world.

A major break-through in policy on the advertising of cigarettes developed in New York when the American Tobacco Company announced it would no longer spon-

sor sports events on radio and television. Many U.S. clergymen have protested promotion of cigarette smoking in advertising accompanying broadcasts and telecasts of major league baseball games, professional football, and other sports having heavy teen-aged followings. In the case of baseball, they noted, children's interest began at age 8—minimum age for Little Leaguers—and that interest was accompanied by heavy doses of cigarette advertising on their home TV sets.

Just prior to American Tobacco's announcement, Radio Station WMCA in New York dropped all commercials from a daily music program popular with teen-agers. The ban is in effect from 7:00 p.m. to 11:00 p.m. daily. Robert K. Heimann, vice-president of American Tobacco, said sponsorship of sports events would be withdrawn by the company's Lucky Strike, Pall Mall, and Herbert Tareyton divisions. "As a result of the smoking controversy," he said, "we want to avoid any appearance of appealing to young people."

Elimination of parish elementary schools would cause great harm to the Roman Catholic Church in the U.S., Auxiliary Bishop Clarence E. Elwell of Cleveland said in a sermon in Cleveland, Ohio. Bishop Elwell, diocesan superintendent of schools, said such an action would "plunge us into a disaster from which we would not recover in our lifetime." Some Catholic authorities have advocated the closing of lower grades of parochial schools to concentrate on secondary and even college education. Bishop Elwell took strong exception.

Ordination of women in the Presbyterian Church in the U.S. (Southern) has been approved by a majority of the denomination's 80 presbyteries, but final approval must still come from the General Assembly set for April 23-29 in Montreal, N.C.

Now that the government "has strongly called" on Americans to break the cigarette habit, "Christians can ill afford to lag behind Caesar in rendering to God the things that are God's," according to Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention. "Responsible stewardship of the body, which 'is the temple of the Holy Spirit,'" says Mr. Valentine, "demands a clean break with that which harms the body and destroys the health."

Churchmen should be quick to criticize the "mediocrity and sickness" on television

screens and in motion pictures, a noted author and producer said in New York at the annual meeting of the board of managers of the National Council of Churches' Broadcasting and Film Commission. At the same time, said Robert E. Lee, a member of the West Coast office of the BFC, criticism should be constructive and designed to provide a "healthy influence" on the broadcasting and film industry. Mr. Lee, co-author with Jerome Lawrence of "Inherit the Wind" and several other plays, suggested that the BFC, in representing major denominations, should offer its services to the National Association of Broadcasters both "as friend and critic" to help enforce good practice codes.

A sampling of students at Eton, England, one of England's most fashionable prep schools, shows that three out of four want flogging continued. A few lashes with a cane are standard punishment for misbehavior. Out of 100 boys from Britain's social and political elite attending the school, only 23 wanted the cane banned.

Church of the Brethren and Disciples of Christ congregations in Indiana, Iowa, Illinois, Ohio, and Washington, D.C., gathered food and clothing for Mississippi Negroes fired from their jobs because of civil rights demonstrations. The foodstuffs and clothing will be transported to the Mr. Beulah Christian Center at Edwards, Miss., for distribution. Church of the Brethren and Christian Churches (Disciples of Christ) groups have co-operated for the second time in less than a year in such a project. A similar shipment was sent to Mississippi last July.

Polish Protestants will give a seven-volume edition of Martin Luther's works to their country when it celebrates its 1,000th anniversary in 1966, it was reported in Zurich, Switzerland.

Race prejudice and the insensitivity of Canadians to acute poverty and need in other parts of the world were condemned in Toronto by the new evangelism secretary of the United Church of Canada. J. Ray Hord told the 39th annual meeting of the Board of Evangelism and Social Service that, Canadian protestations of innocence to the contrary, "we discriminate against Canadians of Chinese and Japanese origin in British Columbia; we discriminate against the Jew; we shamefully discriminate against the Canadian Indian." Western civilization "is doomed," Mr. Hord said, unless it can curb race prejudice.

MELVIN GINGERICH
405 MARILYN AVE
GOSHEN IND

GOSPEL HERALD

Tuesday, March 24, 1964
Volume LVII, Number 11

The Resurrection

By T. DeWitt Talmage

Faith in Christ gives assurance of resurrection life.

Philosophic speculation has gone through heaven, and told us there is no gold there; through hell, and told us there is no fire there; and through the grave, and told us there is no resurrection, and has left hanging over all the future one great, thick London fog.

If I were to call on you to give the names of the world's great conquerors, you would say: Caesar, Alexander, Philip, and the first Napoleon. You have missed the greatest! The men whose names have just been mentioned were not worthy of the name corporal when compared with him. He rode on the black horse that crossed the fields of Waterloo and Atlanta, and his bloody hoofs have been set on the crushed hearts of the race. He has conquered every land and besieged every city, and today Paris, London, Moscow, New York, and Brooklyn are going down under his fierce and long continued assault.

That conqueror is *Death*. He carries a black flag and takes no prisoners. He digs a trench across the hemispheres and fills it with carcasses.

Herod of old slew only those of two years and under, but this monster strikes all ages. Genghis Khan sent five millions into the dust; but this, hundreds of thousands of millions. Other kings sometimes fall back and surrender territory once gained; but this king has kept all he ever won, save Christ, who escaped by omnipotent power. What a cruel conqueror! What a bloody king! His palace is a huge sepulcher; his flowers the faded garlands that lie on coffin lids; his music the cry of desolate households; the chalice of his banquet a skull; his pleasure fountains the falling tears of a world.

But that throne shall come down; that scepter shall break; that palace shall fall under bombardment. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Heathen philosophers guessed at the immortality of the soul, but never dreamed that the body would get up and join it. This idea is exclusively Scriptural, and beyond reasoning.

(Continued on page 244)



Resurrection

*In Christ the sting of death is gone,
All fear is put away,
For by God's power death's hold is lost,
And Christ is risen today.*

*Glorious truth, we too shall rise,
Even death is not despair.
For Christ Himself shall call us forth
To meet Him in the air.*

-D.



FIELD NOTES

New Every-Home-Plan church for the Gospel Herald: Franconia, Pa.

James Horsch, Logsdon, Oreg., in a Spiritual Life Conference, April 8-12, at Lebanon, Oreg.

A meeting of the Illinois Conference ministers and delegates was held March 16 at the Bloomington, Ill., Mennonite Church. This was a meeting for Bible study, sharing of concerns, prayer, and Christian fellowship.

Educational meeting at Philhaven Hospital Chapel, Lebanon, Pa., March 26, 7:30 p.m. Speaker is Henry A. Weitz, M.D., discussing the subject, "Improving Adult Adjustments."

Maynard Shetler, of the Mennonite Publishing House, Scottdale, Pa., will be attending both the National Association of Evangelicals meeting, April 7-9, in Chicago, and the Minnesota Sunday School Association, April 15-17. He will have an exhibit of Herald Press books and the Herald Summer Bible School Series. At the Minnesota Sunday School Convention, Bro. Shetler will have a workshop on vacation Bible schools and a workshop on the Herald Summer Bible School materials.

Don Price, Saginaw, Mich., at Belmont, Elkhart, Ind., April 26.

Edward Stoltzfus, West Liberty, Ohio, in a Spiritual Life Conference at Protection, Kans., April 1-5.

Fred S. Brenneman, Souderton, Pa., will be the speaker, April 4, 5, at the Coatesville, Pa., Mennonite Church.

Two Christian Service Training Schools will be sponsored by the ministerial body of the Casselman Valley District of Allegheny Conference. The school at Springs Mennonite Church, Springs, Pa., will begin March 25 and will continue for five Wednesday evenings. Courses and teachers are as follows: Bible Survey, Roy Kinsinger; Church History, Walter Otto; Youth Faces Today's World, Alva Tice; Learning to Lead, James Burkholder; South American Missions, Evelyn Kinsinger; Music, Marian Burkholder; Children's class, Betty Kolb. Superintendent: Ray Hershberger.

The other school will alternate between the Glade and Meadow Mountain congregations, beginning April 5. Courses and teachers are Congregational Witness Begins at Home, Edgar Miller; Music and Worship, Norman Teague; Children's class, Fanny Teague. Superintendent: Vernon Yoder.

Frank Epp, editor of the Canadian Mennonite, will speak at Holyrod Mennonite Church, Edmonton, Alta., April 13.

Myron Augsburg, Harrisonburg, Va., president elect of Eastern Mennonite College, will be one of the Bible Hour speak-

ers on the annual program of the National Association of Evangelicals in Chicago, April 7-9.

D. D. and Maggie Miller, Berlin, Ohio, will celebrate their golden wedding anniversary on Good Friday, March 27, at the Berlin Mennonite Church. There will be a program at 2:30 p.m., with open house following until 4:30.

Easter weekend services, March 27-29, at Bossler's, Elizabethtown, Pa. Jesse R. Neuenschwander, Lititz, Pa., guest speaker.

C. F. Yake, Scottdale, Pa., at Freeman, Ala., April 2; Creek Indian Mission, Ala., April 3; Byrnsville, Fla., April 5, a.m.; Oak Drive, Ala., April 5, p.m.; Birmingham, Ala., VS Center, April 6.

John A. Lapp, Harrisonburg, Va., at Crown Hill, Rittman, Ohio, in a weekend conference on social concerns.

Weekend meeting, April 5, Fairview, Reading, Pa. Speakers include James Danner, Hanover, Pa.; Harvey Stoltzfus, Elverson, Pa.; Henry Weaver, Wernersville, Pa.

David Showalter, Rowdy, Ky., at Springdale, Waynesboro, Va., April 4, 5.

Ohio annual Mission Board meeting at Berlin, Ohio, April 17-19. Guest speakers include B. Charles Hostetter and Ella May Miller, both of Harrisonburg, Va.

The Blue Ridge Quartet, from Spartansburg, S.C., will be singing at the monthly community hymn sing held at the Hartsville, Ohio, Mennonite Church, April 5.

The triennial session of the General Conference Mennonite Church will convene Jan. 10-16, 1965, at the YMCA Conference Camp, near Estes Park, Colo.

The third annual spring missionary conference for the Holmes County Mennonite churches, Holmes Co., Ohio, was held March 18-22. Lee Kanagy, Hokkaido, Japan; Elmer Geiser, Vinton, Ohio; Vern Miller, Cleveland, Ohio; and Lawrence Brunk, Buenos Aires, Argentina, served as speakers.

Change of address: Victor M. Ovando from 2709 S. Tripp Ave., to 2628 S. Koiney Ave., Chicago 23, Ill.

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| In I-W at New Haven | Victor Glick |

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SUMMER BIBLE SCHOOL WORKSHOP

Attention: Teachers,
Superintendents, Pastors

The Fourth Annual Summer Bible School Workshop for the Herald Summer Bible School Series will be held at the First Presbyterian Church, corner of Chestnut and Mulberry streets in Scottdale, Pa., on Saturday May 23, 1964, at 2:00 p.m. Mark your calendar now. Plan to attend. More information later.

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GOSPEL HERALD

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Resurrection Reality

Thank God, the God and Father of our Lord, Jesus Christ, that in his great mercy we men have been born again into a life full of hope, through Christ's rising again from the dead!—1 Pet. 1:3, Phillips.

Human hopes are always on the wing—like beautiful butterflies. Wordsworth wrote, "Hopes, what are they? Beads of morning, strung on slender blades of grass; or a spider's web adorning in a strait and treacherous path."

Christian hope is different. T. W. Herzberger in his fine book, *Family Altar*, writes: "God in His abundant mercy has begotten us again unto a lively hope by the resurrection of our Saviour. Because He lives, we know and believe that we and our dear dead ones shall live also. Though we weep at the grave of our loved ones, we do not weep as those who have no hope. With the eyes of faith we see in the coffin the cradle of a new and glorified body. In the grave we see a chamber of undisturbed repose, in the graveyard *God's Acre*, where the Lord sows seeds of immortality. Our hope is a lively hope."

Thank God, ours is a living hope. It is a hope sure and steadfast which will not make us ashamed. It will be realized, for Christ shall change our vile bodies that they may be fashioned like unto His own glorious body. We look at death in the light of Christ's victory and resurrection—as a sleep from which we shall awake in the image of our Lord's glorified body.

Paul prayed for resurrection power. This is the only power that can transform life and transform death. As we go to the Gospels, we seem to sense that everything hinges on the fact of the resurrection. Really, if the resurrection be false, we should immediately stop reading the Bible and we are fools to read it. If this doctrine be false, then our Bible is false and we should forget it forever.

But no, the resurrection was planned,

prophesied, and provided for by God through His Word and through His Son. The historical facts of the resurrection are recorded in the Gospels. The fact is declared in the Acts and the doctrine is expounded in the Epistles. The truth is made real to the believing heart. There is no such thing as a Christian who repudiates the resurrection. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

Yes, we boldly declare our faith—"believe in the resurrection of the body." "In Christ shall all be made alive" (1 Cor. 15:22). "... for the hour

is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

W. B. Hinson, when told he had less than one year to live, preached from his pulpit these words: "From my home I looked across at the nearby mountains and the river. I looked at the stately trees. Then when night came, I looked into the sky where God was lighting His lamps. I said, 'I may not see you many more times, but mountain, I shall be alive when you are gone. River, I shall be alive when you cease running toward the sea. Stars, I shall be alive when you have fallen from your sockets in the great downward pull of the material universe.'"

Thank God, both life and immortality of life are brought to light through the good news in Christ. Ours is a living hope.—D.

Two Sides to the Story

Two men trudged along the dusty Emmaus road. These two disciples of Jesus were discouraged and disillusioned, for Jesus was dead. He was crucified and buried. Their best hopes were shattered. Life was empty and suddenly their step was slackened because life seemed meaningless. Not only had the unexpected happened but the impossible had come to pass.

Then another joined them. They shared their sorrow. Their Master was dead. Life was black and not understandable. But suddenly in the breaking of bread together they recognized Him. It was Jesus, not dead, but living. Their entire outlook was changed. Sorrow was turned to song. Gloom changed to gladness. There was a swift return from Emmaus to become witnesses of the resurrection. Christ is risen.

Often we trudge slowly and discouraged because we devote ourselves to only half the story. These disciples knew Jesus was crucified and dead. They needed to also realize the fact of Christ's resurrection.

Following the Battle of Waterloo, signals flashed across the English Channel, saying: Wellington defeated—A dense fog flowed in and stopped the

message. All England mourned. Why? Because only half the message appeared.

The fog lifted and the message was signaled again. Wellington defeated Napoleon! Immediately the gloom turned to gladness and sorrow turned to joy.

Basic to all our belief is this that Jesus was crucified, died, and was buried. Through His sacrifice we have forgiveness of sins. He made peace through His death on the cross.

The glory of our Gospel is in this that we have a risen Saviour. Our hope is in a resurrected Redeemer who is alive and who says, "because I live, ye shall live also."

We declare that we believe Christ is risen and that there will be resurrection for us even as He promised.

This fact transforms our lives. Our hope is sure. We too catch Christ's command—"Go . . . tell." There is rejoicing because we realize that death does not end all. There will be a glorious resurrection. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29).

—D.

Talmage's sermons were published weekly for 29 years without a single omission and appeared in 3,600 papers, with a circulation of 30,000,000 or more. Here are excerpts from his sermon on the resurrection.

The Resurrection

(Continued from first page)

At the Sound of the Trumpet

Various Scriptural accounts say that the work of the grave-breaking will begin with the blast of the trumpet. Then there will be heard the voice of the uncounted millions of the dead, who come rushing out of the gates of eternity, flying toward the tomb, crying, "Make way! O grave, give us back our body! We give it to you in corruption. Surrender it now in incorruption"—thousands of bodies arising from the field of Waterloo, from among the rocks of Gettysburg, and from among the passes of South Mountain—from New York to Liverpool, at every few miles on the sea route, hundreds of spirits coming down to the water to meet their bodies. See that multitude!

What Will These Bodies Be?

But how will these bodies look? The bodies of the righteous, in the first place, will be glorious. The most perfectly formed body, indeed, is a mere skeleton to what it would have been had not sin come. God's model of a face, of a hand, of a foot, of a body, we know not. If, after an exquisite statue has been finished, you should take a chisel and clip it, and chip it, and set the statue in an out-of-doors exposure, its beauty would nearly all be gone. The human body has been clipped, blasted, and battered for thousands of years. Physical defects have been handed down from generation to generation for six thousand years, and we have inherited all the bodily infelicities of all the past.

When God, however, takes the righteous out of their graves, He will refashion, and improve, and adorn according to the original model, until the difference between a gymnast and the emaciated wretch in the lazaretto will not be so great as that between our present bodily structures and our gloriously reconstructed forms. Then you will see the perfected eye, out of which, by waters of death, has been washed the last trace of tears and study. Then you will see the perfected hand—the knots on the knuckles of toil untied. No more stoop of the shoulders from burden-bearing and the weight of years, but all of us erect, elastic—the life of God in all the frame.

The most striking and impressive thing on earth now is a human face: yet it is veiled in the black veil of a thousand griefs. But when God on the resurrection morn shall put aside the veil, I suppose that the face of the sun in the sky is dull and stupid compared with the outflaming glories of the countenances of the saved. I suppose that when those faces shall turn to look toward the gate or up toward the throne, it will be like the dawn of a new morning on the bosom of everlasting day.

The body will be *immortal*. The physical system is now perpetually wasting away. Sickness and death lurk around to see if they cannot get a pry under the tenement, and at a slight push we tumble off the embankment into the grave. But the righteous, arisen, shall have an immortal body. It will be incapable of disease. You will hear no cough or groan. There will be no miasma or fever in the air. There will be no rough steep down which to fall, no fracturing a limb.

People cross the sea for their health; but that voyage over the sea of death will cure the last Christian invalid. There grows an herb on that hill that will cure the last snake bite of earthly poison. There will be no hospital there, no dispensary, no medicines, no ambulances, no invalid chair, no crutches, no emaciation, no spectacles for poor sight, no stopping up of windows to keep out the cold blasts, but health immortal for the resurrected bodies of the righteous.

Again, the body will be powerful. Walking ten or fifteen miles now, we are weary. Eight hours of work make any man tired. But the resurrected body will be mighty. God always will have great projects to carry on, and will want the righteous to help. Yea, in God's presence it is noontide all the time, and all heaven is coming and going. They rest not day or night, in the lazy sense of resting. They have so many victories to celebrate! so many songs to sing! so many high days to keep! They need no night, for their eyes are never weary. They need no sleep, for there is no call for physical renovation.

That kind of body I want. There is so much of work to be done that I now begrudge the hours for sleep and necessary recreation. I sometimes have such views of the glorious work of preaching the Gospel that I wish I could tell men of Christ and heaven, from the first day of January to

the last day of December, without pausing for food, or sleep, or rest. Thanks be to God for the prospect of a resurrected body that shall never weary, and for a service of love that shall never pause and never end!

Oh, glorious day of resurrection! Gladly will I fling into the grave this poor, sinful frame, if at Thy call I may rise up a body tireless, and pure, and glorious, and immortal! That was a blessed resurrection hymn sung at my father's burial:

"So Jesus slept: God's dying Son

Passed through the grave, and blessed the bed.

Rest here, blessed saint, till from His throne

The morning break and pierce the shade."

The Resurrection of Damnation

But my text speaks of the resurrection of damnation. The Bible says but little about it; yet it is probable that as the wicked are, in the last day, to be opposite in character, so will they be, in many respects, opposite in body.

Are the bodies of the righteous glorious? Those of the wicked will be repelling. You know how bad passions flatten the skull and disfigure the body. There he comes up out of the graveyard—the drunkard, the blotches on his body flaming out in worse disfigurement and his tongue bitten by an all-consuming thirst for drink—which he cannot get, for there are no cocktail lounges in hell. There comes up the lascivious and unclean wretch, reeking with filth which made him the horror of the hospital, now wriggling across the cemetery lots—the conglomeration of the devils.

Here are all the faces of the unpardonable dead. The last line of attractiveness is dashed out, and the eye is wild, malignant, fierce, infernal; the cheek aflame; the mouth distorted with blasphemies. If the glance of the faces of the righteous is to be like a new morning, the glance of the faces of the lost will be like another night falling on midnight. If, after the close of a night's debauch, a man gets up and sits on the bed, sick, exhausted, and horrified with the review of his past; or rouses up with delirium tremens and sees serpents crawling over him or devils dancing about him—what will be the feeling of a man who gets up out of his bed on the last morning of earth, and reviews an unpardoned past? or, instead of imaginary evils crawling over him and flitting before him, finds the real frights and pains and woes of the resurrection of damnation?

Between the styles of rising, choose you. I set before you, in God's name, two resurrected bodies. The one radiant, glorious, Christlike; the other worn, blasted, infernal. I commend you to the Lord of the resurrection. Confiding in Him, death will be to you only the black servant that opens

(Continued on page 262)

T. DeWitt Talmage was born at Bound Brook, N.J., Jan. 7, 1852. He was a pastor for many years in the Presbyterian Church. Talmage is most widely known as editor of the *Christian Herald*.

Justification

By J. Otis Yoder

Justification is one of the great doctrines of the Bible. Early in the history of redemption justification was exemplified in the experience of Abraham when "he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). And yet since there is a progressive unfolding of truth in the Bible, a full understanding of justification is only discovered in the New Testament.

To develop this doctrine it is necessary that we first attempt some

Definitions

Our word *justify* contains the idea of acquittal, or to declare right if charged with wrong. It has for close synonyms—*warrant, excuse, vindicate, exonerate*. "Justify implies the provision of grounds so good that they satisfy . . . reason. . . ." This word in English has undertaken to convey the meaning of a New Testament word pronounced *dikeo*, and which in the Greek language means to declare right or righteous. In its noun form our word *righteousness* translates it, and in its adjective form our word *just* or *right* is a good equivalent.

Sometimes we oversimplify meanings in our attempt to communicate. Most of us have heard the definition of justification given as "just-as-if-I-hadn't-sinned." A little thought may help us to see that this falls short of its real meaning, for the mere fact that we speak of justification implies an

Occasion

Justification by definition of the words given would immediately arouse our minds to ask, "Why?"

The law given and recorded in the Old Testament is God's statement of the standard of divine holiness. In it He specified every area of life in order that Israel and we might know that no part of life can be lived without regarding divine superintendency. God is interested in *all* of life. That same law which marked the standard of holiness for man (for God said, "Be ye holy; for I am holy") also imposed the penalty for man's failure to meet the standard. Sin in one sense is to miss the mark. For missing the mark man must die.

At the same time no man by the efforts of mere flesh can meet the standard God requires. There can be no doubt—man cannot justify himself before God. Both

Adam and Eve in the garden attempted it by shifting responsibility. But only He who personifies the law, that is, the Law-giver, can justify the breaker of the law. It is up to God to justify, to pardon, to lift the penalty which His own law imposed upon the breaker of that law.

Thus the occasion for justification has been established. Man has broken the law of God. He has rebelled against the will of God. He stands guilty before the justice of God. He must suffer the penalty prescribed by the law which he has broken. That penalty is death and is a part of human existence, for God told Adam, referring to the prohibition regarding the tree of the knowledge of good and evil, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17b).

God repeated this sentence through the giving of the law and through the messages of the prophets. Our Lord likewise stressed the penalty when He said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Without a violation of the law there can be no need for justification. But by the common experience of mankind—the breaking of the law of God and for right standing with God—justification becomes absolutely necessary.

Paul, the apostle, discussed the occasion for justification at some length when he wrote the letter to the Romans. A review of the first three chapters would help us to see that man knew the divine requirements for right living but refused to heed. In fact, he went so far as to "hold the truth in unrighteousness" and turned away from that which could be observed—God's "eternal power and Godhead." Chapter one is a sad picture of the Gentile-pagan world. Three times Paul refers to God "giving up" (verses 24, 26, 28) man to his rebellion, until real ethical discernment is lost and man is not only living a life of sinfulness but taking pleasure in others that do.

In chapter 2 the apostle shows that this sad condition is true of the Jewish-religious world as well as the Gentile-pagan world. In chapter 3 he brings both the pagan and the religious worlds together in one sweeping statement in which he summarizes God's decree and man's condition: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Since such a basic occasion exists in which man cannot justify himself, God must make the

Provision

Clearly, then, man is helpless before the sentence passed by the law, "for all have sinned, and come short of the glory of God" (Rom. 3:23). He who has broken the law cannot prescribe the means of justification. Rather, He who has given the law must do so if there is to be any forgiveness or justification. In this God acted in the giving of His Son. Rom. 3:23-31 sets forth how God proposed to justify man. Note that it is first grounded in God's grace. Had He responded by justice, man would not only be helpless before the sentence of the law but also hopeless. God was moved by His compassion to prescribe the provision for justification—"redemption that is in Christ Jesus."

It is important to remember that the provision for man's justification was not an afterthought with God. On the contrary, it was a part of the eternal plan, for "the precious blood of Christ, [is] as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:19, 20). Even in the times of the patriarchs and prophets of Israel God dealt with them in the light of the sacrifice which Christ should make. God, the one sinned against, provided the way for justification in the death of His Son.

He set Him "forth to be a propitiation." We must pause to ponder the meaning of this concept, discovered by its use in the Bible. When God instructed Moses in the building of the tabernacle, He told him to build the ark of the covenant. The size was prescribed and then Moses was told to make a lid for it and to fashion the cherubim to overshadow the lid.

This lid of the ark became an important place particularly on the day of atonement when the high priest entered the most holy place and sprinkled here the blood of the atoning lamb. Here, God had said, He would meet with His people. It came to be called, therefore, the *mercy seat*. The tables of the law were kept in the ark. The mercy seat was above the law and the blood of the atoning lamb was sprinkled on the mercy seat to signify that the death sentence which the law had passed had been fulfilled. God could now forgive—that is, could justify.

So it is in Christ. He becomes both the mercy seat—the meeting place—and the Lamb of the sacrifice. For this reason Paul could write, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

As God has made the provision, so also He designated the

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Means

It is important also to understand that while the provision for justification has been made by the death of Jesus Christ, man, the sinner, is not automatically justified. There is yet a responsibility resting upon the sinner. *He must believe.*

Regardless of his background he is constituted a sinner because the same law which sets forth divine holiness passes the death sentence, because man does not, yea, cannot keep it. In his helpless state he is called upon to exercise faith in the provision God has made if he would be justified. The works of the flesh cannot be of such character as to justify man. Keeping some of the law does not justify man. Keeping all the law would, but *this* man is unable to do.

All he can do is confess his failure and cast himself upon the mercy and grace of God. He must pray as did the publican of whom Jesus spoke, "God be merciful to me a sinner" (Luke 18:13). Indeed, he must follow in the steps of faithful Abraham who "believed God, and it was counted unto him for righteousness" (Rom. 4:3). Confession, repentance, and faith are inseparable companions in the experience of justification. Man must acknowledge his complete sinfulness and helplessness. In this he agrees with the decree of God, "All have sinned."

When he confesses his helplessness, he must go a step farther and "change his mind" regarding sin and his own conduct and in this he must agree with God who says sin is a rebellion against God. Doing so he repents. He expresses "godly sorrow."

The final step he must take is to agree with God that there is only *one* provision for his justification—that which God Himself has provided in the death of His Son. In this he believes that God is both willing and able to justify him, to forgive him, "... that whosoever believeth in him should not perish..." (John 3:16). The final step of faith must be taken if man ever expects to experience justification.

Having been justified, what do we conclude are the

Results

What does God really do when He justifies a man? Is it simply an act on the part of God? We have seen what the occasion is and that God has set forth the provision—the death of Christ—and prescribed the route man must take. There remains yet to touch upon how this leaves the man who has been justified.

In one sense he is no different because he can never say, "I did not sin." The fact of his sinfulness and the acts of his sin can never be denied. He is guilty of the sins he committed. However, after justification the sentence the law passed on the sinner will not be carried out, for the Lawgiver has forgiven him. Can such a forgiven sinner go on sinning and expect God to keep on

forgiving him? One might conclude that the more he sins, the more grace God bestows, so that he is always safe. However, when reading Romans, one must never stop at the end of chapter 5: "where sin abounded, grace did much more." Chapter 6 takes us into the heart of what it means to be justified: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" (Rom. 6:1, 2)?

One who has truly experienced justification cannot go on in sin. To do so would be to any thinking person a breach of the most serious kind. It would be like biting the hand that fed him. The new status means new life. He who has been justified has been "born of the Spirit" by the new birth, which means he has also yielded his body to the Spirit. Now he bears the fruit of the Spirit. The Spirit controls his life so that the lusts of the flesh are held in check.

He who has been justified walks in the Spirit, i.e., he keeps step with the Spirit. He puts to death the deeds of the flesh. He is "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

He is now in Christ fulfilling "the righteousness of the law" (Rom. 8:4). He does not "walk . . . as other Gentiles walk, in the vanity of their mind," for he has "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" and has "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:17, 22, 24).

The meaning of justification in practical life can only be the walk of love in the obedience of faith. Here, then, the faith one exercises in justification must issue in life, so that as he takes God at His word for release from condemnation by forgiveness, so he must take God at His word in the expression of love for this forgiveness.

We may say therefore:

1. Justification becomes necessary because all men have sinned and come short of the glory of God and come under the death sentence of the divine law.

2. Justification is possible because God in mercy and grace sent His Son to die in man's place.

3. Justification is mediated to man when he confesses himself a sinner, repents, and believes in the provision God has made in Christ.

4. Justification is made evident when the justified sinner now bears the fruit of righteousness by the Spirit.

We define justification thus: Justification is that gracious act of God whereby He brings man into right standing with Himself upon faith in the substitutionary death of Christ, after which he bears the fruit of righteousness. In the words of William Evans we may say: "Man is justified judicially by God . . . , meritoriously by Christ . . . , mediately by faith . . . , and eventually by works."²

1. Webster's Dictionary of Synonyms, p. 487.

2. William Evans, *The Great Doctrines of the Bible*, p. 160. Chicago: The Bible Institute Colportage Association.

Our Mennonite Churches: Elizabethtown



Elizabethtown Church is located in western Lancaster County, Pa. In 1905 a meetinghouse was built in town, as a number of retired Mennonite farmers had settled there. A revival meeting followed with 125 confessions. The membership in 1963 was 200. Bishops are Noah W. Risser and Clarence E. Lutz. Minister is Walter L. Keener, Jr., and deacons are Walter D. Keener and Irwin L. Witmer.

The gunshots of Nov. 22 sounded incredulity and horror around the world. It was too fantastic to be believed: a young, vigorous world statesman dead in an instant. So many world leaders had given what they could, had retired, and lived on in quiet old age. Churchill and Hoover, Truman and Adenauer, Eisenhower and Macmillan. Now the youngest and most necessary was gone; the old had to walk the way of homage at the bier of the young.

The people of the world were struck to silence. What can words explain in such a moment? But the shock of a young statesman dead, though inexpressible, is yet small compared to what the disciples experienced during the one long day of Jesus' arrest, trial, and crucifixion.

There was, after all, no one who could take Jesus' place. Until the moment of the Judas-kiss their Master had walked precise and unerringly the sword edge between mob violence and mass adoration. No op-

Our Way at Easter

By RUDY WIERE

position could silence Him; no hand could touch Him. Called beyond themselves, the disciples had literally left everything and everyone to follow Him. Their whole universe turned where His foot trod. During the last week the triumph of His Jerusalem entry, the daily humiliation of His foes, and the clamor of Greeks as well as Jews to hear Him, augured triumph for the cause they had served for three years in studied obscurity. At last the kingdom was at hand!

True, they were uneasy about Jesus' constant references to death. And on the night of the Passover they were deeply saddened both by their own weakness and by the incomprehensible way Jesus kept insisting He must go. But that most of them never

grasped the meaning of what Jesus was saying is all too clear from their behavior during the nightmarish hours that followed His arrest.

The disintegration of their world is underlined by the behavior of Judas. The irony that one of the Twelve whom the Master had personally called by name, who had seen His miracles, heard His teaching, and who had himself thrown out devils in Jesus' name, yes, who had been so deeply in the confidence of them all as to carry the group purse—the irony that this trusted companion should be the key to the Master's arrest is too cruel. They all turn and, with the shameless terror of children, run.

Look in the Gospels for an account of what nine disciples did after that one heart-stopping encounter under the olive trees in the murky torchlight. You find nothing; the record is, in mercy, silent. The way the nine go is flight, looking for cover like harried animals, cowering in an obscure Jerusalem room, not daring even to peep out, silently hearing rumored reports, faces turning quickly away when one glance snags another. Like the world dumfounded by the presidential assassination, so they stare at the incomprehensible. What bestial human could bring this to happen? What remorseless God could allow it? We may leave them to their hiding, where every hall noise strikes terror anew.

And the remaining three?

What Judas thinks as he leads the straggly procession with its imperial prisoner through midnight streets to the high priest's palace we can little conjecture. Not many hours later, he goes his way "to his place." Not running, but going inevitably, clutched by that despair of one who has damned himself.

Peter seems not to have run far on the Mount of Olives; there is more in him than leg-strength. He follows to see what they will do to the One whom his own voice confessed to be "the son of the living God." But He is now a solitary prisoner with no voice raised in His favor nor hand in His defense. He is alone in the great crowd. And the rough comment of a soldier at the fire, the jeer of a girl at the gates, can stir mighty Peter to a threefold curse-bound denial of his Master. Then he remembers, and he too goes his way. But he is crying as he goes.

Of all the Twelve, only John follows in the way of Jesus on this night. Who can say why? Perhaps it is his love for his Lord which will not allow him to run far in the garden. At the ecclesiastical trial he is there, openly known for whose follower he

Simon's Story

by Lorie C. Gooding

It was the time the Paschal moon was full,
At evening riding up the eastern sky
Like some bright ship upon a sea of calm
And lucent, star-sprung blue; and I
Was in Jerusalem to keep the feast
The day I saw them lead the Prisoner by.

He was exhausted, and there welled red blood
From many welts. They drove Him on the road
Fast, and with laughter at the crown He wore
Of plaited thorns. Then suddenly His load,
A massive wooden beam, proved hard to bear,
And down He staggered 'neath the cruel goad.
The guarding soldiery looked quickly 'round
For one to lift the cross from off His back.

I shrank from them, but I stepped back too late.
They saw and seized me—for my skin was black.
At least I thought, and thought it with much scorn,
"It is because I have a swarthy skin."
And so I bore His cross to Calvary's hill;
I could not stay—was it because of sin?

And I have told this tale full many times
To Rufe and Alex—they were children then,
And now the years have passed and they are grown,
But still they often say, "Tell us of Him again."

Killbuck, Ohio.



is. Doubtless he is in the crowd at the civil trial, and he is standing at the foot of the cross to receive Jesus' one bequest. Only the women and John follow in the way after Christ. On that first Good Friday only they show themselves ultimately committed to Him.

Which way do I walk at Easter, 1964? Flight? Betrayal? Denial? Or unpretentious following? Only I know how often I inwardly run from identification with my Lord, when my words and actions—or more probably silence—have denied as surely as a curse that I have never known Him. And with the centuries of saints who have followed in His way before me, I can little imagine how much less excuse than the disciples I have for such action.

Goshen, Ind.

A Prayer

FOR THIS WEEK

Lord, who throughout these forty days,

For us didst fast and pray,
Teach us with Thee to mourn our sins,
And close by Thee to stay.

As Thou with Satan didst contend,

And didst the victory win,
O give us strength in Thee to fight,
In Thee to conquer sin.

As Thou didst hunger bear and thirst,

So teach us, gracious Lord,
To die to self, and chiefly live
By Thy most holy Word.

And through these days of penitence,

And through Thy Passion-tide,
Yea, evermore, in life and death,
Jesus! with us abide.

Abide with us, that so, this life

Of suffering overpast,
An Easter of unending joy
We may attain at last!

—Claudia F. Hernaman (1873).

Prayer Requests

(Requests for this column must be signed)

The Gospel according to John will be discussed in small "Talk-It-Over" groups. Pray for Clayton Beyer as he plans, directs, and co-ordinates these groups at Mennonite Youth Convention.

Pray that the words, facts, and ideas of John's Gospel will take hold of young lives, especially for the youth now preparing to be on the quiz teams and for Clayton Swartzentruber as he plans and guides this quizzing at Mennonite Youth Convention in August.

Action or Reaction

By MYRON S. AUGSBURGER

The Christian faith marches forward with the dynamic of ideas, with the power of truth against the realm of error. Like light penetrating darkness, truth exposes the bondage of error and calls persons to the freedom of God. Conservative theology is in the continuous enterprise of interpreting truth consistently and relevantly in the light of contemporary thought. This is not static, for Christian theology is not committed to a system but to a person.

The interpretation of Christian faith and practice is consequently the responsibility of the church in every age. In fact, lest the church find itself irrelevant and meaningless it must keep abreast of contemporary thought. To fail to communicate with contemporary thought and issues is to fail the Lord of the church, is to have made an idol out of some system of the past, and is to betray the work of the Spirit who is our guide in all truth.

Far too often the Christian Church has permitted the humanistic realm of thought to outthink it. Consequently the church is on the defensive rather than the offensive of creative thought and action. Tozer has said, "We become allergic to certain beliefs and practices and react violently from them. Thus our reactions become actions: we are driven to our positions by the enemy rather than led to them by the truth." We are so obsessed with convictions that are negative that we are constantly backing into our positions. We seem to be afraid to let the Holy Spirit create His church, and instead seem to believe that some historic period captured the kingdom.

Had the Anabaptists been governed by the mental patterns of our day they would not have started such a radical movement that cost them so dearly. They would either have defended the *status quo* in the "medieval pattern" of church order, or sought identification with the "magisterial reformation" of the time. Contemporary Mennonite insecurity leads either to defense of the *status quo* or association with a "federated church" movement. Our call is to avoid being lost in the crowd by being relevant and creative!

Harrisonburg, Va.



God does not just work through a nation collectively; He does not just work through a big church or a big Sunday-school class collectively; He works through individual men and women who are faithful in their work.

William S. LaSor in *Great Personalities of the Old Testament*, Fleming H. Revell Co.



Nurture Lookout

Blurb of the Blah Blah

Dean Borgman said to the Mennonite Youth Council at Chicago, "The Gospel must be listener-centered." This is a simple fact, but one which we often overlook. He went on to illustrate how important good communication is. Translate some of Hitler's passionate speeches to young people. Put "nothing" words in the place of those which have lost their meaning since the Hitler youth context is gone and you get this: "Dear young people of the Fatherland. I want you to blurb of the blah blah. Let all of us blah blah with the fullest blurb blah."

I wonder how some of our heavy-freight words get through to people. Sanctification and reconciliation are fine words, but it is pretty likely that they hit many people's eardrums as blurbs and blahs.

The thing that strikes me is that when God came down He came all the way down. The Word was actually and really made flesh.

He talked the language of men right down to the local idiom. And He prayed to God in the same language He used to talk to men. Sometimes they may have been shocked to hear Him talk to God so freely. He answered the disciples' question of how to pray by telling them to say, "Our Father." Nobody had dared to begin a prayer to God so personally before. The Old Testament kept God on the holy mountain and behind the veil.

King James English is majestic and beautiful. Nobody can seriously question that. But when we use it to pray, we are keeping God from coming down to where we talk with each other. We put a language veil between us. The second danger in the use of such majestic language in our prayers and our sermons is that then it becomes the special language of religion. It becomes the one we use unconsciously whenever we try to communicate Christ to others. Since that is not their language and since they have no occasion to learn it, the words came through to them as the blurb of the blah blah.

Jesus did not talk to the Samaritan woman in majestic King James English. Then why do we?

—Arnold W. Cressman.



The measure of your life is in its depth, not its length.—Oren Arnold, in *Home Life*.



FOR DISCUSSION

More on Donkeys

By JAMES A. GOERING

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

I personally do not like the idea of using the donkey as a figure of speech to represent the church. The Bible uses the body, the building, the bride, and even the lowly sheepfold, but never anything so ornery as a donkey. Somehow, the very use of the donkey as a symbol seems to me to be disrespectful in light of the high price that our Lord paid for His church. I Cor. 6:20.

But since this figure of speech seems to be in vogue today in some circles, and it admittedly serves its purpose well in some respects because of the very nature of the donkey, I will try to use it in a way that will not bring reproach on the church and her Lord.

With this understanding, I would like to use this figure to convey my experiences and convictions. I should add that due to my limited experiences with other denominational donkeys, the term "donkey" as it is used in this article will be restricted to symbolize congregations unless otherwise designated. You might think of the donkeys that I will talk about as members of denominational donkey families.

When we came to Connecticut in the fall of 1963 so that I could study in the graduate school at the University of Connecticut, we left both our denominational and congregational donkeys behind in Virginia and West Virginia as we were unable to bring them with us. (Now I of course realize that one cannot leave his church relationships behind. Even distance doesn't sever our fellowship entirely nor our identity with the church. But for the purposes of this article, I think the above statement is a fair representation of what happened.)

We missed the fellowship which our donkey afforded us as we rode along with other of his passengers. The need for this fellowship has become especially acute because we have sought to meet it by finding a suitable fellowship in one of the churches in the area and have been unable to do it. We have tried riding, at least as hitchhikers, three other donkeys.

The first donkey that I shall describe is one that belongs to one of the largest denominational donkey families in the United States. He is a militant donkey. He tries to serve two masters and to fight two wars at the same time, but he proposes not

to jeopardize his riders' eternal security, even when he kicks up his heels in defense of his corner of God's pasture, for he is equipped with seat belts that will never allow them to fall once they get on.

In spite of these promises on his part, I found this donkey to be an unsafe risk. He didn't seem to be sure of the course he should take. His earthly masters have removed some of the signposts and as the steep and narrow path seems to demand too much, he shies away from it. As parts of the Guidebook had been discarded, he had a bewildered look in his eyes.

His riders were friendly enough (one of them even gave our little girl a bright red winter coat), but many of them seemed to be as bewildered as the donkey himself. In the course of two Sunday-school discussions various persons voiced these opinions: The world is continually getting better. God is too merciful to consign anyone to eternal punishment. There are no saints on earth. Everyone must work out his own salvation in his own unique way.

And when someone commented that there is only one name under heaven whereby we must be saved, that salvation is by grace through faith, and that the eternal destiny of those who do not respond to this Gospel is eternal damnation, the donkey heehawed. I got off and caught a ride with another donkey.

This donkey comes from a denominational family of donkeys that claims to be the most faithful denominational donkey of them all, as his name would seem to indicate. He is a very lively donkey, a young donkey, a loud donkey, and one of the fastest growing donkeys. His masters seem to have trained him fairly well in the ways of the Guidebook. In fact, they seem to have added to it in some respects. His riders were friendly too.

But even though the donkey had a sense of direction, they seemed to be somewhat confused. They talked about separation from the world, but there were no visible signs of separation. The pastor talked about trusting God to supply all of our needs, but in the next breath he mentioned his life insurance policy. They claimed to have God in their assembly, but it seemed that they had to reassure themselves repeatedly that He was really there.

The pastor, who professes to be a soldier of the cross, appeared in the pulpit one Sunday morning in a military uniform.

And they stopped in the middle of the song service to praise the Lord in unintelligible sounds. (We thought we were praising Him as we sang.)

This donkey with all of his inner confusion doesn't meet our needs either. For, after all, the nature of the donkey is determined to a large degree by the nature of those who ride him.

Now I am hitchhiking on a donkey who claims not to be a donkey at all. He is not registered. He has no pedigree. As he has no stable heritage, he is prone to wander from one side of the road to the other. His riders are few and quarrelsome. They have no statement of faith other than the Bible itself.

Although the group has chosen one person to hold the reins, several of them want to have their hands on them also. Consequently, since one tugs to the right, and another tugs to the left, he is a vacillating donkey. He is often not sure of which step he should take because of his split personality and the fact that he has no solid frame of reference.

He is really an ecumenical donkey. Those who ride him invite anyone who has a saving knowledge of Christ to get off his own donkey and to ride with them and even to drink of the same cup with them. In spite of this characteristic, he isn't growing very rapidly. This much he has in common with my donkey. You might think that this is why I feel more at home on him than on the other two donkeys. No, it isn't that, but the reasons for his slow growth speak to me.

The man in the saddle is a Biblicist, a very admirable character, who, despite the fact that others are tugging on the reins also, has helped to give this donkey a sense of direction. He is a seeker of truth, deeply spiritual, humble, and evangelistic. His relationship to the world is clear and he is outspoken concerning separation in its principles and applications. He wears no jewelry, is not ostentatious in his dress, and does not drive a prestige automobile. He works with his hands to relieve his small congregation of their responsibility to support him. He is nonresistant and a first-class citizen at the same time.

He does differ with me on some important issues, but we feel a real spiritual kinship just the same. After all, since there is no Mennonite donkey in the area for him to ride, he had to find another one. And if I had no Mennonite donkey, I might choose this one also. But whoa there! What will happen to this donkey when the man in the saddle leaves the scene?

No, I will stay with my Mennonite donkey, my Old Mennonite donkey, not because it is the easiest thing to do, but because I am convinced that he is still the best donkey available. (I wasn't born on this donkey either. I chose him after very careful consideration!) He has not only

one Biblical, but several in the saddle and he has a stable heritage which gives him a solid frame of reference.

My experience with these donkeys has reminded me again of the necessity of careful selection when one chooses a donkey. There are certain specifications that any animal must meet to be a safe risk. It would seem to me that a donkey ought to have clear vision. You recall that one of the donkeys had a bewildered look in his eyes. Not my donkey! He must have clear vision so that he doesn't fall into the pitfalls nor stumble over the rough places as other donkeys do.

I would also require of my donkey that he know where his master is so that he would not be sidetracked into a stable that would make him unfit for the one his Master has prepared for him.

And, of course, my donkey must be sure-footed. Anyone who has ridden a mule into the Grand Canyon will testify to the value of this virtue. Certainly we would not want the donkey to stumble and throw his riders over the precipice, nor would we want the donkey to go over the precipice himself with his riders. (In that case, seat belts would be of no value after all.)

Furthermore, I would want my donkey to be "a one-man donkey." That is, he ought to be choicely about who gets on. Some people who get on seem to forget that the donkey was there first and try to change his constitution to suit their fancies. I would appreciate a donkey who would offer some kind of resistance to that kind of fellow.

Finally, I would want my donkey to be authoritative as was Balaam's donkey, who had to set the man in the saddle straight. Yes, I would want a donkey who would rebuke his riders when they try to turn him in the wrong direction. Not only does my donkey need to speak authoritatively, as did Balaam's donkey, but he also needs to sense the authority of his Master over him as did Jesus' donkey, who had never been ridden before, but who, nevertheless, did His will when he carried Him to Jerusalem without even so much as kicking up his heels in protest.

Now I have a denominational donkey who meets many of these qualifications. I am convinced that he is a good donkey. But he is giving me some concern. He isn't as purebred as he used to be. He has been tearing down the fences on the place and mixing too freely with other denominational donkeys, and even eating some of their stubble. And he is showing signs of schizophrenia.

This country will not be a really good place for any of us to live in if it is not a really good place for all of us to live in.

Theodore Roosevelt, quoted by E. Paul Hovey in *The Treasury of Inspirational Anecdotes, Quotations and Illustrations*, Fleming H. Revell Co.

Easter Means Life

BY MAURINE CLEMENTS

Myra Patton's husband died one stormy December day. The clouds inside her heart were more threatening than those which hung low in the sky. She felt the whole world had come crashing down upon her, leaving her bruised and torn. She and Jim had been very close. Now that he was still and cold, she had no one to live for.

"We were married just ten years," she cried, "the most wonderful years of my life, but he has gone now and I can never see his dear face ever again!"

Myra was inconsolable. She believed that when the breath left the body, all was over—forever. "When a person dies," she kept reiterating gloomily, "he is dead—like a rock."

To be sure, Paul did not hold to Myra's belief. He firmly believed that because Christ died and rose again, all mankind would also live. He wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they . . . which are fallen asleep in Christ are perished."

The very thought of total annihilation was preposterous to this dedicated apostle and he continued in his statement that "now is Christ risen from the dead, and become the firstfruits of them that slept."

Paul was not one to hold to the miserable creed that one can only sob at the grave and leave the loved one there to disintegrate. He preached a hopeful and happy message because his Lord was a living Christ.

The angel at Jesus' tomb proclaimed the first Easter sermon when he spoke to the worried and weeping Mary. "Fear not ye . . . ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

No other words have ever been spoken that have so transformed the lives of men and have sent heart and hopes soaring so gleefully. These words opened up the very kingdom of heaven and have given us a vision of the glories yet to come. How foolish to think that an all-wise, all-loving God would make man like the grass of the field, to live a while, then perish. We often make the mistake of thinking of the departed loved ones as crippled or blind, deaf or feeble-minded, and shudder at the thought that they would have to again suffer the infirmities of the flesh were they brought back to life. Nothing could be further from the truth!

Looking into the tomb the women saw a young man, clothed in a long, white garment. This heavenly visitor typified the immortal youth with all the buoyancy and vitality of those who will inhabit the promised kingdom. We cannot think of those who have been separated from us for

a while with their declining powers and their multiplicity of aches and pains. Christ presents them with the gift of eternal youth, with all its accompanying joys and blessings with no fleshly limitations, and illuminates them with the sunshine of the heavenly skies.

Easter stands for the consummation of our faith. The resurrection of Jesus is the anchor of our Christian faith. We just begin to live the moment we shed our mortal bodies. The whole creation bears witness to the fact that *life* cannot die. The bulbs we plant in the fall, the grass we sow, the trees with their withered leaves spring again to life when they feel the warm sunshine and the gentle rains.

We read the Bible fervently, hoping to grasp some fragmentary truths that the resurrection of Jesus was real, but we often miss God Himself. There is spiritual reality in Easter. Christ's main objective in the crucifixion and resurrection was that all the faithful might have life. Religion to Him was *life more abundantly*, injecting divine flavor into material substance.

We can experience the thrill of resurrection when we glimpse the butterfly emerging from its chrysalis; when we see the first soft buds of the jonquil, and the greening of the grass. We can say, "This is my Father's world. Life can never end." Our minds should relate resurrection to the fact that where God is, life is. He has redeemed the commonplace into something glorious to behold!

Lee's Summit, Mo.

United in Love

BY ARTHUR L. JACKSON

During the recent death of our beloved President Kennedy there was one bond between us. This bond was our common sorrow and interest in those who remained.

Why is it that sorrow must fill our eyes before we can see our need for one another?

Why must a nation suffer in order to love together?

Why must we lose someone who means so much in order to gain that something that gives us a common need for one another?

Why must one in death do that which he was not able to do in life?

Why must our lives be lost for another before we can find ourselves?

This unity, this feeling for one another, should be that which continues in joy as well as in sorrow. It should be that one cord that binds our lives into one means of sharing and living for one another.

Let us hope that this sorrow will pass, but let its benefits remain for eternity.

Philadelphia, Pa.

A Story That Had to Be Told

By DALE TREGER

I remember Jane as a very happy and enthusiastic teen-ager in my high-school classes. She was soft-spoken and always gracious. She was not so brilliant, but she was always a hard worker. I loved her.

True, I did hear that she was keeping company with a returned soldier who was not a Mennonite, but I had not seen her much for a long time, and she did have Mennonite parents who were fine Christians, I thought; so if they could not influence her, who was I, a teacher of the long ago, to try to speak to her? I did think about it, however. Soon afterward she was married.

Now she was more fortunate than many, I felt, for he seemed like a clean moral individual with no bad habits, and he did come with her to church. However, he never became a member. They seemed like a happy family. Children came, four of them, and they were just always in church; so I assumed they were well and satisfied.

But just now she poured out her story to me. "Why didn't you tell me I was not wise in marrying someone outside our church? You never did, nor did my parents, nor did my pastor. No one did but Mary, but she was older and I assumed if no one else said anything—well, it must not matter so much.

"Sure, I could have kept company with Mennonite fellows, but they seemed so ordinary. Mack was handsome and he had been places and done things. I felt very special when he asked me for a date, and it seemed so much more glamorous to be in his company.

"Now don't misunderstand me, for Mack is a good husband and father, and he is very gracious to me and the children, but I never knew it would be so different since he comes from another church. Sure, he will go to Sunday services, but when that's done, it's done. Ridiculous to read the Bible and pray together as I had always been taught. Why be that religious! And when my friends talk of the praying they do with their husbands and children, I sit quietly and nurse my disappointment. And of course going to special meetings is just out. It would be so enjoyable to go to camp with the family, or to conference, but of course we never will. Spiritual things are just a formal something to him. They are comfortable to have, but why let them get into your daily life?

"But now and then a really heart-breaking experience happens. One evening when Jim showed his Pax pictures and gave such an interesting talk, I was so thrilled and I knew Mack and teen-age son Bob would also catch the enthusiasm. Somehow I had always assumed and hoped son Bob would

choose this type of service. Imagine my horror when we arrived home to have Mack say right in front of Bob, 'A good talk, yes, and real exciting, but it's yellow to buck the defense of your country. What are you going to choose, Bob, army, navy, air force, or the marines? Better take the air force these days—that would be my choice.'

"I sat petrified—the military—he couldn't do that. I had always vowed I would never contradict my husband in front of the children, but what was my responsibility now? I waited. Bob is a quiet-spoken son, and he didn't reply until Mack prodded him a bit. 'What do you plan? It's time you think about it.'

"'Dad, I always thought I would do just what Jim talked about tonight. I don't feel I could take anybody's life, Dad; I want to help people, can't I?' Mack looked at me very sternly as if I were the cause of all this, but he did not say anything further. We went to bed, but sleep didn't come to me that night.

"No, Dale, I didn't think of my children when I accepted Mack. I wonder what will happen to Bob. What can I do but pray! But will the Lord hear me when I pray for my son? For I made the mistake when I chose someone outside the church as my children's father, someone whom I could know did not believe in nonresistance.

"Bob and I often speak of Pax man Jim by ourselves. Surely God was responsible that he was Bob's summer Bible school teacher that year when he was in the eighth grade. Bob idealizes Jim. I am so glad. Maybe, after all, if I pray, Mack will relent—maybe Mack will still let Bob go to Pax. I would gladly let him go anywhere. But this is only one example of what it means to be church separated.

"But, Dale, why don't you, and parents, and pastors give us warning? Why didn't you?"

What to answer I didn't know. I could only say that I was sorry, but I never dreamed she would listen to me anyway, and I try to justify myself thinking just that.

"I have something I would like you to do for me, Dale. Will you?"

Meekly I replied that I would if I could, but mentally I feared my help came a bit late.

"Will you please write my story for the GOSPEL HERALD? Perhaps one young fellow or girl will read it and take warning. It's so different for a husband and wife to be church separated. I know, for I am one who has discovered the hard way. Surely the Lord has a partner for you in your own denomination."

And so here is Jane's true story. But

who will hear? Certainly Mennonites are not the only Christians. However, it is just a fact that the happiest and most successful marriages spiritually and otherwise are those within one's own faith. Had I spoken to her, would she have heard? Maybe not, but at least I would not need to feel so guilty tonight. And now you know! Will you ask the Lord to lead you?

Our Readers Say—

An expression of appreciation to you as editor for the splendid and informative centennial issue relating to John F. Funk. It was well done and neatly arranged. I am confident of the fact that our brotherhood is not aware of, or informed of, this noted church leader and some of the anxieties that he endured in venturing out in a project such as he did.

The article by J. C. Wenger on Funk's life was well done.

I was given the privilege recently of examining the early records of the beginnings of Trinity Christian Church that was associated or connected with Freeland Seminary. The Sundayschool records are of the most interest to me, due to their neatness and detail and considerable information relating to the community of Freeland, as it was known at that time.

Sunday school was first started there in 1855 in the month of April. Joseph Hendrick was elected as superintendent and he was the one who kept the records until the time of his death in 1905.

What was of interest to me was that among the twenty-three teachers that taught in the first year of this Sunday school was the name of John Fretz Funk. In all that I was able to read about Funk, I do not recall noting anything of him teaching Sunday school at Freeland. He started his studies at Freeland in the summer of 1855, and undoubtedly he gave his support to this new venture.

Might this have been Funk's first experience in teaching Sunday school?

I wish to give these records still more research. There may be still more of interest regarding that time—Wilmer Reinford, Creamery, Pa.

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It is my opinion that Bro. Wenger has done an excellent job in discussing Glossolalia (Feb. 25 issue). I wish to express my appreciation for this open-minded, timely article. It should be a stimulation to further thought.—Paul W. Nisly, Harrisonburg, Va.

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I have appreciated very much the fine editorials appearing in the Gospel Herald—the recent paper. The very practical article "Whither Are We Going?" by Bro. S. C. Yoder (Feb. 18, 25), has been very helpful to me and I am sure has been profitable to many readers.

I have also been helped by reading the article, "Glossolalia, Supreme or Minor Gift of the Spirit?" by Bro. J. C. Wenger. Articles like these will help to stabilize our people in the faith, so that we can be a witness of the grace of God in this confused world. May God bless these brethren and the church.—Harry W. Shetler, Davidsville, Pa.

• • •

"Whither Are We Going?" by S. C. Yoder (Feb. 18, 25 issues), should certainly clarify once and for all the much-discussed funeral practices in our society. Bro. Yoder points us to "what saith the scripture" and not Jessica Milford's book, *The American Way of Death*, and others. —J. E. Longacre, Bally, Pa.

The church is not only called, but sent.

Enlisting Every Member

By John Driver, Puerto Rico

(Condensed from a message to the 1963 annual General Mission Board meeting)

A dear veteran missionary friend said once that the key to the church's obedience in her evangelistic mission lies not in methods, know-how, or plans, but in a true vision of her Lord. The church needs to know the God whom she serves.

I agree that the church's problem does not lie in method, but I believe she misunderstands the nature of her being. The Bible indicates that the church, by nature, is *missionary*; that the Christian life, by nature, is *witness*; and that the church's ministry to her members is an *equipping ministry*.

The Church Is Missionary

The New Testament teaches us that the church exists not for herself, but for the world. The Bible begins not with the church at all, but with the world. It begins not with Israel, but with the nations to whom Israel is sent.

God did not call Abraham for his own sake or for that of his family, nor even for the sake of his descendants. Rather, Israel was to be a nation for the nations. Israel is only understood in light of the tragic alienation of God's world from Himself.

It is tragic that the church too, like Israel, often mistakenly conceives of her call as a call to special favor, when in reality it is a call to suffering love and service to the world. Much has been made of the point that the church is in the world, but not of the world. This contrast is only part of the truth. It would be more true to say that the church is in the world *for* the world.

In the Old Testament, the mission was centripetal; that is, nations were seen to flow in toward Israel for their redemption. In the New Testament the direction is reversed. It is centrifugal; the church goes out to nations of the world. "Go therefore and make disciples of all nations."

Salt and Light

Biblical writers use the images of salt and light to describe the church. Salt is gathered. It is cleansed and purified, but

only to be put to use. It is to be scattered and dissolved to perform its preserving function.

Light, too, exists not for its own benefit, but to penetrate the darkness in which it is found. So also should the church exist only to bear the message of God's redemptive love to the world of nations in rebellion against their God.

Yet even the most casual observer will notice that an overwhelming portion of the church's energy is not expended upon the world, but upon herself and her own self-preservation. She emphasizes cleansing, purifying, and gathering the salt, but she forgets to scatter it for the preservation of the world. She polishes and readies the light to shine, but never quite focuses it on the surrounding darkness.

The church is a redeeming, witnessing community, not merely a fellowship of the redeemed. Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world."

The Church and the Lost

A striking thing about Jesus' ministry is that it was to the lost. This may seem trite, but this was precisely the point of conflict between Jesus and the religious people of His day. They charged Him with being a glutton and a winebibber. They said, "This man eats with drunkards and tax collectors." Many of His parables, such as the prodigal and the elder brother, are parables of conflict.

The striking thing about the ministry of the church today is that it is *not* to the lost. Where, for example, do the people on the fringe of society fit into the life of the average congregation? The ministry of such congregations is not to the social outcasts—prostitutes, drunkards, fearful, and those without hope. They do not frequent the church building. Missions to them are on the periphery of the life of the church.

If we understand the nature of the church, we will see that those things which merely serve to preserve the church as an institution are not only beside the point; they are open forms of disobedience and unfaithfulness.

The Christian Life Is Witness

As the nature of the church is missionary, the nature of the Christian life is witness. "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light," wrote Peter to the Christians of the first century.

Having become Christians, we are witnesses, and that is final. To be a Christian is to be a witness. A Christian receives his call when he is converted. Witness is not an option to be accepted or rejected.

And God's claim on His people is a total claim. He calls for the *total* life of *all* His people—not merely for parts of their time and service or the service of some of them. One of the most devastating heresies in the church of our day has been the delegation of the ministry of the church to a chosen few—the clergy.

We are all called of God. Many Christians called to witness in their own communities tend to be apologetic about staying at home. One can almost hear them murmur, "Well, some are sent, but we who are not sent can at least pray and give."

They are no less witnesses than if they had been called upon to sacrifice their lives in China. They are witnesses in the shop where they work and in the supermarket where they buy because it is just at these points where the church becomes the church.

Communicating Witnesses

We bear this witness in the first person. There is no witness unless I as a person am personally involved in this process. The ultimate anyone can say about the living God is the simple report that God has come to him, rather than proofs of His existence or explanations of His being.

Witness must be borne to Christ. We report those we are. Witness is not defining the plan of salvation. It certainly is not the do's and don'ts of Christian ethics. It isn't even the suggestion that the church does the sinner good. It is Jesus Christ. This is the name that authenticates all witness. This name is the secret of new life, and it does not make much difference whether the setting is pentecostal or high church.

The Church Equips Her Members

In Eph. 4:11, 12 (Phillips) we read, "His 'gifts unto men' were varied. Some he made his messengers, some prophets, some preachers of the Gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up. . . ."

In our churches, we have obscured the meaning of this passage somewhat. We have taken this to mean that pastors and teachers—the specialized ministry of the

church—do all the work of the church. But this is to misunderstand the New Testament and the real meaning of this passage.

We are rather given to understand that the chief function of the special ministry of the church is to nourish members so that they can undertake their work. This work is not done in the sanctuary on Sunday. It belongs to all who bear the name of Christ.

The function of the local congregation is not merely to provide a meaningful place

for the meeting of the brotherhood even though it be done under the name of fellowship and worship. The church's obligation to her members is not the provision of a shelter to harbor her from the world.

The church's obligation to her membership is training for service. The task of the church is not consolidation, but preparation. The congregation is not a flock to be harbored; it is a group of witnesses to be cast forth into the world.

*Laymen are called to be God's ministers
—the pastor prepares them.*

The Pastor's Charge

By Simon Gingerich

*(Condensed from an installation message given at
Kern Road Chapel, South Bend, Ind.)*

You have called a man to be your pastor; you called a man—not an angel, not a supernatural organism of some kind who has no need of the grace of God himself.

He has the same emotional limitations, the same physical limitations, the same humanness that each of you has. He is made of the same metal, but he has a Lord who is your Lord. He has a faith and hope similar to yours. You will expect him to be repentant—to have as much reason as you to kneel in all earnestness and feel the warmth of the fresh blood of God poured out to blot out his transgressions.

He is one who needs to go and see afresh the open tomb where the Son of God came forth. Your pastor will know the reality of eternal life and have the hope that his loved ones will one day move from the grave to join with him and his family in heaven. Your pastor will know that the Lord is over all and working through all and living in all. And if this is true of him, it is also true of you. God has called us all together to the vocation of making His grace known in our time. The great commission was given to the whole congregation. The pastor and people have unique and separate functions in the one call. "Naturally," Paul says, "there are different gifts and functions." Individually, grace was given to us in different ways out of the rich diversity of Christ's giving.

It seems to me that this congregation is one of the most dramatic evidences of the meaning of this verse. For when we first organized three or four years ago, there was no one to lead the singing and so you borrowed a song leader. There were few of you to give for the accumulation of funds to build a church, but God laid it on the hearts of certain individuals and then

brought to the congregation many individuals who could give.

There were those, too, in the group who could exercise administrative leadership. There were those then whom God called to the group who could design and who could build. And there were those who could become the Sunday-school workers and teachers. Out of the rich diversity of God's giving, He brought to the congregation those who could function in one way or another way.

God has called one to be your minister. What is his function? According to Eph. 4:11, 12, his function is to equip the Christian congregation for its ministry, to equip individual lay Christians to do the work of the ministry, to do the work of Christian service in the community. It seems to be the New Testament concept that the vocation of the pastor is to serve internally in order to prepare, teach, inspire, and lead the congregation so that there are forty or fifty evangelists in the community—depending on the size of the congregation. Lay Christians take up the ministry to the world. It is the laymen who are called to be God's ministers and it is the pastor's job to prepare them for this task. The real work of the church, then, will not be done inside these walls. It will be done in your offices; in your school buildings; over the lunch table when you meet your client; over the back fence; in your living room; and in the hospital.

For a long time Mennonites were known as the "silent ones" in the land. Our ministers used to warn us to stay out of politics and organized labor; they used to warn us to stay on the farm, to stay out of the stream of society because it was hazardous. I dare to step out of that tradition and



Arnold Roth was installed as pastor of the Kern Road Chapel, South Bend, Ind., on Feb. 9, 1963.

Bro. Roth says, "My vision for Kern Road Chapel has to do with people of two types. Some people are saying 'yes' to Jesus Christ. For these Kern Road must find the kind of worship and teaching program that will keep their spirits fed and growing.

"Here they must find the kind of fellowship that will strengthen their weak points, curb their excesses, and give direction to life in times of counsel and prayer together.

"Other people who are not yet saying 'yes' must be faced with the fact of Jesus Christ. As these persons dare to respond to God's grace, He will make present visions reality."

Bro. Roth, originally from Wayland, Iowa, was ordained at the Shore Mennonite Church, Shipshewana, Ind., in August, 1960. He served in Pax in Germany 1951-53; attended Goshen College; and graduated from Goshen College Biblical Seminary in 1962 with a B.D. degree. He is the father of four children.

urge you as a congregation to get into the circulation of society. It is your business to go where you can confront Satan; where you can meet with men who need God; where you can be a prophet and speak for God.

This is not going to be easy. It doesn't just happen. We need to pray that God would somehow lay upon us individually a concern for souls—a concern for our neighbors, and I think God will answer that prayer. We need to pray for opportunities, pray for discernment to realize opportunities and places where the Spirit of God would want to work; where it would please Him to meet, redeem, restore, and bring reconciliation. Too many of us likely do not have this burden of concern and the tragedy is that we fail to pray and ask God to give it to us.

I can suppose that if we do this and will earnestly engage in this sort of ministry, we will run into all kinds of difficulties and entanglements. We will be forced to examine what we do believe.

A year ago a college girl came to me

about problems of what we believe. It was the first time she came, but there was good reason why she didn't come before. She had taken a roommate in college who was not a Christian, and in the course of some months questions were asked that she could not answer; so she came for clarification. I think there is a reason why prayer meetings are not well attended and why Bible study, Sunday-school classes, and midweek meetings are sometimes dull. Likely it is because there hasn't been real engagement with the world and real need for freshened thoughts, and so the material dished out is rather irrelevant.

Your pastor is to be your servant and teacher to help you with Bible study and understanding of Christian doctrine, the application of Christian ethics, and methods of evangelism in order that you can do the work of the ministry throughout the week. He will lead you regularly in an encounter with God in worship. For if you engage the world during the week, it will be a glorious thing to come back to the shelter of these walls and hear the Word of God unfolded, and to encounter the living God again.

At the close of each Sunday morning serv-

ice he will raise his hand in benediction symbolizing that once more he is reordaining the laity to go out into the world to be Christ's ministers for another week. This is the meaning of the benediction—that once more the laymen of the church take up the task of the ministry and carry it on in God's name.

I suppose the best thing your pastor can do is to be an example of these things. For while he is the ordained minister, he will also be engaging the world. He will be a minister in the community where he lives, fulfilling something of the same sort of ministry—engaging his repairman, banker, doctor, neighbor, and milkman in conversation about Christ. He becomes not only the servant of ministers, but indeed a minister as you are. Unless he fulfills this ministry well, he may find it difficult to be helpful to you in that way.

Whether pastor or layman, live life with a due sense of responsibility; not as men who do not know the meaning and purpose of life, but as those who make the best use of their time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of God.

Missions Today

Missions Face an Unfriendly World

* Guest Column

Mission programs face change. They also face testing in the years to come.

"All countries are now a mission field" is the way one observer put it. And he was not an American or European trying to be humble about the achievements of western Christianity. He was John Sadiq, a bishop of the United Church of South India. He also chaired the meeting of two hundred church and mission leaders that met in Mexico City in December.

But a Dutch theologian added sterner words. Noted W. A. Visser 't Hooft: "Other great world religions have become mission-minded and enter, not without success, the traditionally Christian territories. At the same time the right of the church to be a missionary church is challenged in all parts of the world."

Among the enemies of missions, Visser 't Hooft listed nationalism, internationalism, tolerance, totalitarianism, and syncretism.

The nationalists see the religion of their own country as part of their heritage. They defend it at all costs against Christianity.

The extremists of internationalism see missions as a cultural invasion. Missions to them are "an obstacle to the creation of the right international relationships."

Advocates of universal tolerance consider the missionary spirit a spirit of arrogance. Visser 't Hooft quoted a leading Dutch author, Vestdijk, who said that a Christianity which is not willing to give up the claim that it alone has validity is likely to make itself "hopelessly ridiculous in the eyes of Asians."

Totalitarianism uses "the weapons of administrative pressure" in an attempt to crush the Christian message. "It is incomprehensible to them that in spite of all, the churches, in their domain still continue to live and sometimes grow."

Syncretism advocates "a total integration of all the religions." Concluded Visser 't Hooft, "The consensus of the *Zeitgeist* is clear. It is an antimonistic consensus."

These forces test the vigor of the mission movement. The men and women at Mexico City showed no evidence of giving up. As members of the World Council's Commission on World Mission and Evangelism, they defended "nothing else than the right to bring the Gospel to all men."

(To be continued)

* By Maynard Shelly, reporting on meeting of world mission leaders in Mexico City, December, 1965.

Books Abroad—A Sharing Project

By URIE A. BENDER, *Secretary for Literature*

Literature is one of the tools of communication. Perhaps no wealth is more obvious in North America, or more embarrassing, than the vast quantity of reading matter available. It stands in sharp contrast to the absence of literature in a number of overseas countries.

Books Abroad grew out of an idea wedded to concern. A number of individuals and several organizations became increasingly aware of literature potential a few years ago. Knowing that the establishment of regular publishing and distribution programs requires time, some felt that the sharing of used books with overseas friends would help to bridge the gap, especially where the English language was being used.

Notable among these was Elizabeth Showalter, whose experiences in Africa led to deep interest in this kind of project. The very first books were sent under a proposed *Books for Africa* title. But sensing the world-wide needs for literature, this was changed shortly so as not to limit the scope of assistance.

Elizabeth worked many hours writing to various fields regarding needs, encouraging interest in North America, finding quantities of books here and there, screening titles, packaging and mailing, as well as supervising local groups or getting them started.

One of the local groups, among several which really translated interest into action, was that at Scottdale, Pa. Here a number of individuals assisted during the past several years, with the result that thousands of volumes have been sent to a few African countries. One of Elizabeth's dedicated helpers there was Mary Bender, who worked at field contacts, co-ordinated resources and needs, kept records, and performed other miscellaneous chores.

To provide for continuity as well as a more permanent address, Sister Mary Bender has been asked to assume responsibility for the co-ordination of the *Books Abroad* program. Elizabeth, now at Syracuse University, will continue to provide counsel and suggestions. The Literature Secretary for the Mennonite Board of Missions and Charities will continue to work with the program providing whatever assistance is possible.

The North American home of *Books Abroad* is to be found at 512 South High Street, Scottdale, Pa. Questions pertaining to *Books Abroad* should be addressed to Miss Mary L. Bender at that address. Sister Bender already has more than 30 field contacts in Africa alone. Others from this continent and other countries will be coming in. She will continue her compilation of titles or kinds of material being requested.

(Continued on page 258)

MISSION NEWS

Relief and Service Committee Launches 1964-65 Program

At its March 10, 1964, meeting in Elkhart, Ind., the Mennonite Relief and Service Committee of the General Mission Board charted its course for 1964-65.

High lights of the meeting were approval of an intensified I-W ministry, opening of six new additional VS units, increased services to several established VS units, and an increased budget.

In the I-W report, Dick Martin reviewed the recent draft procedure changes. All men between 18 and the current draft age (22) are now being classified. After July 1, 1964, all men will receive physical examinations soon after they register at 18. "This does not mean, however," Bro. Martin said, "that a young man will be called for service following his physical."

Orientations for pre-I-W men are being planned by district conferences for this fall in Iowa, Kansas, Ohio, and Pennsylvania. Workshops for I-W sponsors have been held recently at Camp Hebron, Halifax, Pa.; Camp Friedenswald, Cassopolis, Mich.; and Rocky Mountain Mennonite Camp, Divide, Colo. Announcement concerning future workshops will be made later.

A revision in the monthly peace and service mailings from the I-W Office at Elkhart is expected to go into effect on July 1, 1964. A study has been launched in Denver, Colo., to determine needs and program there. Plans are under way for a team to serve I-W men on an itinerant basis.

Six new VS units are being established. At Caldwell, Idaho, Richard and Rosella Shrock, Garden City, Mo., are launching a community program for Spanish people and migrants of a developing fringe community. The project will be in co-operation with the Nampa Mennonite Church and the Oregon-Idaho Migrant Ministry.

In a similar project at Buckeye, Ariz., Keith and Carol Martin, Dalton, Ohio, began serving on March 16, 1964. They will assist the Arizona Migrant Ministry and the Buckeye Mennonite Church in community development.

At Botijas, Puerto Rico, the government has made a plot of land available to the Mennonites for development. Voluntary service administrators hope that a building can be erected and a unit of three to five persons be located there.

Plans are under way for establishing a unit of four at the Rural Training Centre at Asaba, Nigeria. A VS couple will serve as unit leaders, and the husband will have responsibilities in the field of mechanics. Two single young men will do agricultural extension work among the village farmers.

An inner-city development program is under way at Cleveland, Ohio. A VS unit will be established in the University-Euclid

area to work closely with the young emerging Mennonite church there. Personnel needed for the project are a unit leader couple; and two nurse aides and two orderlies to work in the local 500-bed Mt. Sinai Hospital. VS-ers will relate to local social service agencies and assist families in this depressed area through club programs and other educational projects. Target date for the project is May 15, 1964.

In southeastern Kentucky, plans are under way to establish a VS unit at Hazard. Initially, a couple is needed to spearhead the project, and the wife must be a registered nurse to work in the Hazard Appalachian Region Hospital. The husband would work with the local Mennonite churches in vocational training, clubs for children and youth, and health education for adults. The couple should be mature and resourceful. The project represents a co-operative effort between the General Mission Board's VS Office and the Indiana-Michigan Conference. Target date is May 15.

The Pathway School at Narberth, Pa., is relocating at Jeffersonville, Pa. Six couples will be needed by June 15, 1964, to supervise children suffering from aphasia and brain damage. VS-ers will undergo six weeks of special training taught by Dr. Rappaport, psychologist and director at Pathway. New residences are currently under construction at Jeffersonville to house 40 students.

In northern Alberta, increased services will include a mobile medical unit headed by Dr. John Rutt, now in residency at Lancaster (Pa.) General Hospital; development of Indian arts; efforts to awaken communities to better their local conditions; and more adult education because of the availability of governmental funds.

Definite service opportunities for retired and semi-retired couples are being sought and will be announced throughout the coming year. Special projects for interested college students such as the inner-city projects in St. Louis, Mo., last winter and Chicago, Ill., over Easter are being planned.

Robert Miller, director of MCC's overseas relief, and Ernest Bennett, executive secretary of the General Mission Board, reported on the continued co-operation between MCC and General Board in Algeria. They announced also that all MCC's overseas relief administration will be combined in the Akron overseas office. The committee also approved sending \$10,500 monthly for MCC's overseas relief.

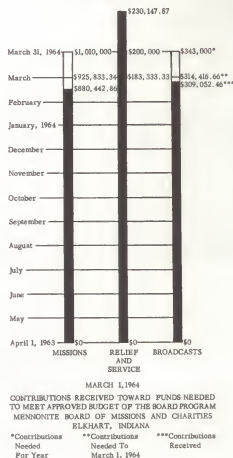
The 1964-65 budget of \$286,920 was approved and represents a \$10,980 increase over last year. Monthly budget is \$22,910—a \$915 increase over last year.

Puerto Rico Conference Receives Properties

At its annual conference held at Pulguilas on March 14, 1964, General Mission Board President John Mosemann turned over deeds for the Puerto Rico mission property to Lester T. Hershey, general secretary for the conference.

Transferred were lot and church building at Guavate; church building and par-

Your Treasurer Reports



The above graph shows as of Feb. 29 eleven months of the current fiscal year's contributions. By March 31, total receipts will be reported.

It is now shown that Relief and Service contributions are over the top. We thank our brotherhood for making possible the Relief and Service program as planned. The Mennonite Central Committee has reserved full budget commitments, plus special allocations including the Haiti disaster fund need.

March receipts for Broadcasting may yet reach total requested contributions. The graph shows total received about \$5,000 under total needs as of Feb. 29.

Contributions to the overseas and home missions area are still furthest behind in needed funds. Should March receipts be about the same as last year, it is anticipated that total contributions will be about six per cent less than amounts required for program disbursements. However, contributions have increased and are likely going to make possible an improved financial report at year end, for which we are most grateful.

You may yet help to make this a better year for missions by sending special gifts designated for "Overseas Missions" to the General Mission Board, 1711 Prairie Street, Elkhart, Ind., 46515, before March 31.

—H. Ernest Bennett.

sonage at Palo Hincado; lot and church building at Coamo Arriba; lot, church, and clinic building at Rabanal; church parsonage, seven school buildings, and four houses at Pulguillas; two lots, church building, and parsonage at Abonito; lot, parsonage, and school building at Rio Piedras; and lot, parsonage, church building, and a frame building at La Plata.

Also present for the meeting were Dr. G. D. Troyer, who holds the Board's power of attorney, and Attorney Robert Schneider, who worked out the legal procedures and was present for the notarizing.

Commenting on the event, Bro. Hershey says, "I want to express in behalf of the conference our thanks to the General Board for this trust they have placed in our young and almost inexperienced conference. We certainly want to be worthy of this trust."

Peace Society Engages in Inner City Project over Easter

Twelve members of Goshen College's Peace Society will spend seven days of their Easter vacation (March 30 to April 6) in downtown Chicago studying the race situation by viewing firsthand distressed areas of the city and observing the local church at work.

One objective of the project is to furnish a context for serious discussion and study on race by sharing personally in the life, environment, and problems of people living in Chicago.

To get a view of city life, students will visit blighted areas, urban renewal projects, suburbs, pawn shops, and pool halls. They will also meet with Negro individuals and organizations championing for equal rights. Among these are the editor of *Defender*, the Student Non-violent Co-ordinating Committee (SNICK), the National Association for Advancement of Colored People (NAACP), and the Congress for Racial Equality (CORE).

Students will also live with Negro families during their stay, taking meals in local restaurants or preparing them in one of the churches with ample facilities.

To acquaint themselves with the work of the local church, Peace Society members will pair off and visit six Chicagoland churches on Sunday morning. They will also make contact with youth groups of various churches.

Time will be spent each day in studying problems of ethnic religious groups, areas of transition, and the sociology of the city in relation to race.

The project is headed by Darrel Diener, vice-president of the Peace Society; Kenneth Seitz, director of short-term VS for the General Mission Board; and Laurence Horst, pastor of Evanston Mennonite Church, representing the Chicago Mennonite churches.

Home Missions Census

Nelson Kauffman, secretary for home missions and evangelism for the General Board, is currently taking a census of non-resident members of Mennonite congregations in order to determine need for new

churches in cities where Mennonites are moving to find employment.

Pastors receive cards on which they are requested to give information on persons who have not yet taken their membership from their home congregation but are likely permanently located elsewhere. Pastors are not to give names of students, I-W's, VS-ers, or foreign missionaries.

The census represents a joint effort of the General Mission Board and district mission boards and will be used to help all boards in planning.

Prisoner Is Awakened

Wilbur Hostetter, director of home Bible studies under the General Mission Board, received the following letter from a prisoner recently:

"These courses have helped me greatly. They have given me an insight into my old self, which is pretty rotten. They have

helped me see others in an altogether different light.

"Through these courses, and God's guidance in the future, I know that I'll never violate any of God's laws again. Thank you and home Bible studies for a wonderful awakening."

Christopher Dock Hosts All-Unit MDS Meeting

Two hundred and fifty registrants from 14 states and three Canadian provinces participated in the ninth annual all-unit Mennonite Disaster Service meeting held at Christopher Dock School, Lansdale, Pa., Feb. 13, 14, 1964.

Addresses were given by Edgar Metzler, secretary of the Mennonite Central Committee Peace Section; R. Arden Slotter, Bluffton College chemistry professor; B. Charles Hostetter, Mennonite Hour radio pastor; and Menno Schrag, editor of *Mennonite Weekly Review*. Metzler spoke on "Biblical Nonresistance and Civil Defense"; Slotter outlined facts and implications of life in a nuclear age; Hostetter spoke on "Acceptable Disaster Service"; and Schrag on "Basic Principles of Christian Communication."

Chester Steffy, Salunga, Pa., reported on Skopje, the Macedonian capital crushed by an earthquake last fall. He participated in a rebuilding project that erected 125 prefabricated houses each costing \$4,000.

Arthur Miller, Landisville, Pa., and Marvin Landis, Souderton, Pa., reported on Haiti, where MDS personnel engaged in community reconstruction after Hurricane Flora left ruin and tangled wreckage in her wake last October.

Also reporting to the meeting were Harvey Taves on the situation in Cuba; Mrs. Susie Rutt on settling the Old Believers; Lewis Britsch on cleanup in West Virginia; and Delmar Stahly on the new MCC kitchen-dining hall.

Next year's all-unit meeting will be in Ontario, Feb. 11, 12. Wayne Clemens, present executive co-ordinator, is terminating his services this fall.

MDS has units from coast to coast and is divided into four regions in the U.S. and one in Canada.

Brook Lane Begins Joint Project Holds Constituent Day

On Feb. 4, 1964, Brook Lane Farm Hospital, Hagerstown, Md., began a co-operative arrangement with Counseling Services, Inc., Frederick, Md., an agency of the Frederick County United Fund, to provide clinical staff for their counseling and guidance center.

Roy W. Harnish, in charge of social work at Brook Lane, now spends one day a week counseling at the center and working with the governing board and community leaders. Staff time will likely increase to two days a week soon, with other staff members participating on a rotating basis.

This arrangement provides professional help for a community which otherwise

Your Overseas Missionaries of the Week

Paul and Esther Kniss



Paul and Esther Kniss are currently serving as missionaries in Bihar, India, under the Mennonite Board of Missions and Charities, Elkhart, Ind.

The Knisses first went to India in April, 1950. They began their third term of service on Jan. 5, 1963. Paul serves as pastor of the recently dedicated local church. The Knisses have also directed Bible training schools and have been influential in establishing other churches.

Commenting on India mission outreach, Paul says, "One goal of the church is to recruit voluntary lay leaders who, having had a little Bible training, can lead their congregations in worship, and can counsel and guide the members. The congregation will then be independent of the mission-paid worker, who will be free to go out to evangelize new areas."

Paul, originally from Oley, Pa., graduated from Eastern Mennonite College in 1949 with a Th.B. degree. He has taken graduate studies at the Institute of Church Growth, Eugene, Ore.

Esther, originally from Midland, Mich., graduated from E.M.C. with a B.R.E. degree.

would not be able to obtain it and uses Brook Lane's experience.

On Saturday, April 25, 1964, at 10:30 a.m., the hospital will hold its Fifth Annual Constituency Day program. Constituency Day is designed to help the church understand the hospital and its needs, and to promote closer work between church and hospital.

The main address, "The Church and Psychiatry," will be given by William Klassen, professor at Biblical Seminary, New York. The program will focus on the resources of the Christian Church which can be relevant in the psychiatric hospital.

All Brook Lane's constituency are invited. Advance reservations are required to plan the day's activities. Reservations should be made through church pastors.

New Migrant Ministry at Caldwell

With the arrival of VS-ers Richard and Rosella Schrock, Garden City, Mo., on March 21, 1964, a new migrant ministry was established at Caldwell (Idaho) Labor Camp.



Pastor Harold Hochstetler of the First Mennonite Church, Nampa, stands in front of the VS center at Caldwell (Idaho) Labor Camp.

The Caldwell ministry, in planning for the past two years, has been set up to meet the needs of 1,300 migrants who find employment there from March through October.

Migrant families harvest beets, beans, potatoes, and corn on irrigated farms in Canyon County. Recently, however, there has been a trend toward more permanent settlement in the area with migrant adults finding jobs as maintenance workers, year-round farm laborers, and other manual jobs in local industry.

Because of this change in migrant living patterns, need has arisen for child and adult education, supervised recreation, and Christian education. With the help of local churches and regional Migrant Ministry, the Schrocks hope to provide club work; supervised recreation; remedial reading, spelling, and arithmetic; a kindergarten; and child care.

Adult women need education in child care, cooking, sewing, purchasing, and other areas of practical home economics.

It is hoped that men can receive instruction in mechanics and auto repair and



Pastor Hochstetler talks with migrants as they salvage parts from an abandoned car. Instruction in mechanics will be part of the VS outreach.

learn about work conditions and opportunities in modern society. For both men and women, there will be an adult literacy program launched because of the widespread illiteracy among migrants. Many of them also speak only Spanish.

Also in planning is a health education program in which adults will be made aware of good health practices through films, lectures, etc.

The Schrocks hope to work closely with the local Nampa Mennonite Church where Harold Hochstetler is pastor, as well as other interested evangelical groups. The regional Migrant Ministry, which previously ministered to the migrants during summer months only, will be working with VS-ers and provide transportation for the Schrocks with a Chevrolet station wagon called the "Harvester."

The Schrocks also hope to continue a Christian education program in co-operation with the local Sunday School Union.

In preparation for opening the unit, the WMSA of First Mennonite Church in Nampa provided blankets, sheets, towels, pillowcases, dishes, silverware, etc., for the center.

Schrocks are members of the Sycamore Grove Mennonite Church, Garden City, Mo. Before going to VS, both were active in church and youth activities. Richard served as Sunday-school superintendent, song leader, youth Bible teacher, and church council member. Rosella taught Sunday school and summer Bible school and served as GMSA leader for a number of years. Both served as MYF sponsors for three years.



Richard and Rosella Schrock, new migrant workers at Caldwell, Idaho.

Richard graduated from Harrisonville (Mo.) High School in 1955, and Rosella from Lancaster (Pa.) Mennonite School in 1957. Since graduation Richard served two years in I-W service at Norristown, Pa. Rosella is originally from Malvern, Pa. The Schrocks are the parents of two children.

Race Conference Held in Georgia

One hundred delegates from nine southern states and several northern states met at the Gammon Theological Seminary, Atlanta, Ga., on Feb. 25, 26, 1964, to discuss the church's role in the race issue.

Eight Mennonite conferences and related groups—Virginia, Lancaster, South Central, Ohio and Eastern, Conservative, Church of God in Christ Mennonite, Mennonite Brethren, and the General Conference Mennonites—were represented at the sessions.

Papers presented at the conference were: "The History of Mennonites in the South," by Grant Stoltzfus, Harrisonburg, Va.; "Decade of Crisis, 1954-64," by Vincent Harding, Atlanta, Ga.; "The Bible Teaching on Race," by Harold Regier, Gulfport, Miss.; "The Role of the Christian in Society," by Linden Wenger, Harrisonburg, Va.; "Lessons from Anabaptist History for the Church in the South Today," by Guy F. Hershberger, Goshen, Ind.; and "Charting the Course for the Future," by Truman Brunk, Newport News, Va.

A report on the activities of the Mennonite churches in the North in the area of race relations was also given by Nelson Kaufman, Elkhart, Ind.; Peter Ediger, Elkhart, Ind.; and Harry Wenger, Moundridge, Kans.

The conference was initiated by the Mennonite Central Committee Peace Section. The planning and steering committee consisted of Truman Brunk, chairman, Newport News, Va.; Edgar Metzler, secretary, Akron, Pa.; John Wenger, Allemands, La.; Titus Bender, Meridian, Miss.; Paul Dagen, Amore, Ala.; Vincent Harding, Atlanta, Ga.; and Martin Lehman, Tampa, Fla.

With People in Service

Orpah B. Mosemann, director of nursing at Goshen College School of Nursing, on a world tour since June 30, 1963, arrived in New York City on March 12, 1964. Sister Mosemann observed missionary nurses, national graduate nurses, and nursing education in Alaska, Hong Kong, Vietnam, Ethiopia, Tanganyika, India, Nepal, Nigeria, and Ghana.

The Dr. Meryl Grasse family, Calico Rock, Ark., will sail from New York on April 7, 1964, on board the "Corneville." Dr. Grasse will give two years of medical service at the Abiriba Joint Hospital in Nigeria.

Noah Martin, presently studying at Eastern Baptist Seminary, Philadelphia, Pa., has accepted a call to serve the Germantown Church, Germantown, Pa.

Deputation Schedule

Sunday, March 29, to Sunday, April 5, 1964

Colorado

B. Charles Hostetter

La Jara (First Presbyterian), Mon., March 30, p.m.

La Junta, Sun., March 29, a.m., p.m.

Indiana

Jonathan Yoder

Kouts (Hopewell), Sun., April 5, p.m.

Ontario

Lawrence Brunk

Baden, Wed., April 1, p.m.

Baden (Steinman), Sun., March 29, a.m.

Glen Allan, Sat., April 4, p.m. and Sun.,

April 5, a.m., p.m.

Kitchener (Weber), Thurs., April 2, p.m.

Millbank (Riverdale), Tues., March 31, p.m.

New Hamburg (Geiger), Sun., March 29,

a.m.

Roseville, Fri., April 3, p.m.

Tavistock (Cassel), Mon., March 30, p.m.

Wellesley (Mapleview), Sun., March 29, p.m.

S. Paul Miller

Baden (Shantz), Sun., April 5, a.m., p.m.

Elmira, Sat., April 4, p.m.

Tavistock (East Zorra), Fri., April 3, p.m.

Virginia

Paul Erb

Harrisonburg (Park View), Sun., March 29,

a.m., p.m.

Newport News (Calvary), Sun., April 5, a.m.,

p.m.

BOOKS ABROAD

(Continued from page 254)

And she will be open to answering your queries as to how to go about sharing in this program.

This does *not* mean that the Scottsdale address will be a clearinghouse for the mailing of books themselves. With possible rare exceptions all books will be sent from the areas where they are gathered. It is assumed that interested local groups will have sufficient interest to package carefully according to instructions received from Sister Bender and pay the small amount of postage required for each pound of books. So please do not send books to the Scottsdale address unless you have received specific instructions to do so.

Rather, you will be guided in the preparation of book lists. Each available title will be checked against the many requests on file. As soon as necessary additional information comes from the requesting fields, clearance will be given for the mailing of the materials. This fulfills a co-ordinating function, establishing a crossroads for information which makes possible the filling of expressed needs from our abundant resources.

The major needs now are for books in the English language. However, recent requests for books in French have also been received.

Since each interested person or group will be providing books, packaging materials, and postage, not too much cost is involved except office expenses, which are

being underwritten from the literature budget at the Mennonite Board of Missions and Charities. However, there may be persons who are not in a position to provide used books or assist in local postage costs. Donations from such are welcome and should be designated "Books Abroad." These funds will be used for the purchase of new books requested, such as recent commentaries, concordances, and special study helps.



OUR SCHOOLS

Goshen College

Senior Receives Fellowship

Dwight Y. King, Goshen College senior and president of the Student Christian Association, has received a Rockefeller Brothers Theological Fellowship for the 1964-65 school year.

The Fellowship stipend will pay room, board, tuition, fees, and an allowance for books and miscellaneous personal expenses at any Protestant seminary which is fully accredited.

The one-year award is intended to be a "trial year" fellowship during which the Fellow seeks to determine whether the Christian ministry should be his lifetime vocation. The Fund for Theological Education, Princeton, N.J., awards 60 Rockefeller Brothers fellowships annually to men who were not definitely planning to attend graduate theological school, but who would be willing, if awarded a fellowship, to attend such a school for one year in order to consider seriously the ordained ministry. There is no obligation to the Fellow to continue beyond the first year.

Dwight is the son of Sanford E. King, pastor of Pershing Street Mennonite Church, Hutchinson, Kans.

Pastor Receives Grant

Harold Bauman, pastor to students at Goshen College, has received a Danforth Campus Ministry Grant for the 1964-65 school year from the Danforth Foundation, St. Louis, Mo. He is one of 20 persons in the United States to receive the grant. The one-year grant will provide for minimum living costs and tuition for eleven months of uninterrupted study in a fully accredited United States graduate or theological school.

Bro. Bauman said, "I'm looking forward to this year of graduate work to explore the relationship between religion and higher education and what implications there are for the campus ministry." His choice of a school is not final.

Everyone can help in *Books Abroad*. In some areas, MYF's may provide leadership. In other areas, it may be the WMSA. Elsewhere, men's groups or Sunday-school classes will be interested. However, whether or not congregations or groups participate, individuals are also welcome to share in this ministry.

For information or mailing instructions write: Miss Mary L. Bender, 512 South High Street, Scottsdale, Pa. 15683.

Goshen College has granted him a two-year leave of absence for his studies, beginning July 1.

Bender Dean of Elkhart-Goshen Seminars

Ross T. Bender, appointed as dean of the Goshen College Biblical Seminary on Jan. 25, has been asked to serve as dean of the Mennonite Biblical Seminary, Elkhart. The Board of Trustees of the Elkhart seminary made the request on March 5, 6.

Bro. Bender, in accepting the assignment, will spend one-third time during the eleven-month school year as dean of the Elkhart seminary. Paul Mininger, president of Goshen College, said that an assistant will be provided for the dean at the Goshen seminary in order to free him for his new part-time position.

Bro. Bender will assume his new responsibilities in serving both Goshen and Elkhart seminaries on July 1, 1964.

Course Offerings Announced

Ross T. Bender will be the director of the 1964 Associated Mennonite Biblical Seminaries' summer school. Summer students will meet for all courses on the Elkhart campus.

The summer program will be two three-week sessions, the first from June 29 to July 17, and the second from July 20 to Aug. 7. Bro. Bender said three courses will be offered each term. Professors from both seminaries will teach the courses.

The courses and their instructors for the first term are: "Devotional Classics" or "Existentialism and the Christian Faith," Cornelius J. Dyck; "Pastoral Care and Counseling," Paul M. Miller; "Theology of Mission," John H. Yoder.

For the second term the courses and their instructors are: "The Ministry of the Laity," Leland Harder; "Genesis," Millard C. Lind; and "Petrine Epistles," Erland Walner.

Each course will carry two semester hours of credit. Students will have the option of

receiving a third hour of credit by doing additional work under the instructor's direction.

Tuition per semester hour will be \$10. Rooms for single students will be available on campus for one dollar per day. Campus apartments for married students will cost in the range of \$12 to \$15 per week. Meals will be available to students through a co-operative boarding club arrangement in which they will share responsibilities for preparing the food.

Students and Church Vocations

Some sixty students attended the "Church Vocations" dinner at Goshen College Thursday evening, Feb. 27.

The students were considering one of a number of church-related vocations—the pastorate, missions, chaplaincy, church school teacher, teacher on a mission field, director of religious education, director of music, editor or writer, business administration, medical missions, nursing, laboratory technician, agricultural missions, social work, or secretarial work.

Three students looking toward church vocations and three persons now in church vocations gave short talks in an after-dinner program.

"College Preview" for High School Juniors

For only \$20 a high-school junior can get a week-long preview of college life. Leland Weldy, Goshen College admissions counselor, says he will accept up to seventy students who have finished their junior year in high school. The Preview, the fifth at Goshen College, will be held June 20-27.

Workshop with College Professors

High lights of the week are four workshops each directed by a college professor. Each junior will choose a workshop of special interest to him. Plans call for four

workshops: science and mathematics, religion in the life of man, contemporary problems, and literary, drama, and creative expression.

Live on Campus

Another high light will be rooming in college dormitories and boarding in the college dining hall.

Students will have the opportunity to visit Goshen College summer school classes. They will participate in an aptitude testing program to discover their potential for success in college. A team of several faculty persons, including Leland Weldy, Dean of Students Atlee Beechy, and Admissions Director J. B. Shenk, will counsel with each junior.

In addition, the college staff will arrange for worship periods, recreation, and social events. A tradition of the week is an afternoon outing at the Lake Michigan dunes. At the end of the week, the previewers usually give an informal program, including vocal and instrumental music.

A Unique Opportunity

Leland Weldy says, "This is a unique and exciting opportunity for a high-school junior to have an actual taste of college life, to become acquainted with college professors, to discover what college is, to decide if college is for him, and to begin to think about choosing which college to attend."

Parents Can Participate

This year the week will begin on Saturday evening, June 20. College officials are planning a dinner and a program afterward for the parents who bring their juniors to campus.

The purpose of the meeting is to allow parents to raise any questions about their students' college plans. The parents can stay in college dormitories Saturday night

and worship with the College congregation Sunday morning.

At the end of the week when the parents return for their juniors, they will have opportunity for a session with the students' counselors.

Write Now

High-school juniors interested in this year's College Preview should write now to Leland Weldy, "College Preview," Goshen College, Goshen, Ind., 46526.

Hesston College

The YPCA, under the sponsorship of Clayton Beyler, is one of the most active student organizations on the campus. Officers chosen for the 1964-65 school year are: President, Earl Martin, New Holland, Pa.; Vice-President, John Adams, Bloomfield, Mont.; Secretary, Gwen Widmer, Wayland, Iowa; Treasurer, Larry Bardell, Freeport, Ill.

Not only does the Y sponsor activities for spiritual growth through worship and prayer, but it also provides opportunities for growth through service. Each year approximately fifty students go out to surrounding churches each Sunday to participate in the services as teachers, song leaders, youth workers, or wherever they are needed. Others take part in voluntary service projects, jail and reformatory services, or the weekly chapel program. The list of activities is a long one.

At this time, the focus is on the spring Gospel team going to western Kansas, Nebraska, Colorado, and New Mexico. Douglas Hostetter, Harrisonburg, Va., chairman; Dennis Leinbach, Goshen, Ind.; Mary Swartzendruber, Manson, Iowa; Louann Birkey, Ludlow, Ill.; Marlen Hershberger, Kalona, Iowa; Mervin Roth, Wayland, Iowa; Lois Janzen, Glenwood Springs, Colo.; and Loren Reusser, faculty sponsor, are members of the team.

The program will be centered around the theme, "The Twentieth Century Christ." It will be an experience for the churches of witnessing, sharing, and worshiping with college youth.

The itinerary for the team begins with Shallow Water, Kans., on March 20, and ends with a final program in Albuquerque, N. Mex., on March 29.

Tilman R. Smith, president of Hesston College, has announced a donation of \$100,000 from an anonymous donor. The donor expressed his appreciation by saying that "Hesston College has demonstrated by its many faithful dedicated people serving there that dollars are well spent in the Lord's service." The gift has been earmarked for a new dormitory on the campus.

Associated Mennonite Biblical Seminaries Men's Choir Will Tour in April

Twenty-seven men students from the Associated Mennonite Biblical Seminaries will sing in nine communities April 1-6.

On tour during the last half of the Seminars' Easter vacation, the choir will visit churches in Indiana, Ohio, and Ontario.

Directing will be Philip Clemens, a Goshen seminary student, and Orlando Schmidt, assistant professor of church music.

The itinerary is:

| | | |
|--------------------------|------------|----------------------------------|
| Indiana | Berne | First Mennonite Church |
| Wed., April 1 | | |
| Ohio | Archbold | Zion Mennonite Church |
| Thurs., April 2 | Orville | Orville Mennonite Church |
| Fri., April 3 | | |
| Ontario | Vineland | Vineland United Church |
| Sat., April 4 | Waterloo | Waterloo-Kitchener United Church |
| Sun., April 5, morning | Waterloo | Waterloo Mennonite Church |
| Sun., April 5, morning | St. Jacobs | St. Jacobs Mennonite Church |
| Sun., April 5, afternoon | Kitchener | Stirling Avenue Mennonite Church |
| Sun., April 5, evening | Leamington | Leamington United Church |
| Mon., April 6 | | |

Bethany Christian High School

Chapel Programs

The week of March 2, the chapel program consisted of talks on "Redemptive Love." The speakers were Paul M. Miller, John C. Wenger, Jesse N. Smucker, Cornelius J. Dyck, and Atlee Beechy. The following week, Russell Krabill spoke to the student body for Spiritual Emphasis week. During Service Emphasis week Delvin Nussbaum, Roy Kreider, and Kenneth Seitz from the VS office in Elkhart told of the possibilities of voluntary service.

Student Activities

Six individuals or groups from Bethany received superior ratings at the Northern Indiana District Vocal and Instrumental Ensemble Contest. Three choruses will participate in the district chorus contest to be held on April 11 at Columbia City. During March, the choruses will be giving several programs in the area churches. The A Cappella Chorus will be attending a music festival at Christopher Dock Mennonite School in April if present plans carry.

The financial drive of the YPCA raised \$582.26. Over \$400 of this amount will be sent to the Mission Board for Nigerian Literature.

Faculty Activities

Recently, several drafts of the proposed philosophy have been presented to the faculty for discussion. Completion of the philosophy is expected in the near future.

Dan Bodiker has been hired to teach physical education and boys' health classes during the coming school year. He will also serve as coach for the varsity team. In June he will receive a B.A. in physical education at Goshen College. Mr. Bodiker's home is in Lima, Ohio, where he is a member of the Jefferson Street congregation.

Coming Events

Easter vacation will begin on Thursday, March 30. Easter 30 is set aside for educational tours. Several classes are planning tours in Chicago and South Bend.

Missions Week, sponsored by the YPCA, will use the theme, "Go ye . . ." Speakers have been selected from a number of mission areas. The film, "Regions Beyond," will be shown during the week.

Commencement activities include the following: Baccalaureate on May 24, Senior Class Night on May 25, and Commencement on May 26.



One person with a belief is equal to a force of ninety-nine who have only interests.

John Stuart Mill, quoted by E. Paul Hovey in *The Treasury of Inspirational Anecdotes, Quotations and Illustrations*, Fleming H. Revell Co.

Is Our Evangelism Biblical?

BY RUTH P. MARTIN

What influenced you to identify yourself with Jesus Christ? Chances are, if you fall into the pattern that seems to be alarmingly common in our brotherhood, it was fear, in one form or another. For some reason, we seem to have reversed the emphasis of the New Testament, stressing God's wrath and judgment, and only giving passing reference to His love. The word of our Lord's return is held over our heads as a threat, whereas Paul, in speaking of the same event, closes with, "Wherefore comfort one another with these words!" Paul, too, speaks of real eagerness to be in the presence of his Lord.

We are led, on the other hand, to view death with terror, at the possibility that we may be found lacking in some minute detail. In order to command obedience, we are given to understand that the slightest deviation from the "accepted" standard may endanger our salvation. He who has described Himself as the God of love is portrayed to us as a policeman hiding behind a billboard, waiting to pounce upon the chance offender. Indeed, some "evangelists" (a word that is *supposed* to mean "a bearer of good news") insist that without a terror of judgment, conversion is impossible. As one whose experience was quite opposite to this, I find it necessary to question the Scriptural basis for such an attitude.

In Paul's letter to the Romans, for example, so often quoted with the purpose of striking terror to the heart of the sinner, he has devoted two and a half chapters to the dark condition of lost mankind, as compared to five and a half treating the wonders of the salvation God has provided! In fact, in Rom. 8:15, he places fear in direct contrast to the sonship we have been given in Christ.

The same note rings through the Gospels, appearing some fifteen times in Matthew alone: "Fear not . . . be not afraid . . . don't be anxious . . . don't worry. . ." In almost every case it is associated with either the coming or the personal presence of Jesus. The angel Gabriel counseled Mary not to fear when he brought news of the impending birth of her Son. In the same words, he reassured Joseph, who was understandably troubled about the situation. Exactly the same message was given to the shepherds as they heard of His birth.

Jesus' own words are also full of reassuring love. To the sick and troubled, and over and over, He is quoted as saying, "Fear not . . . be of good courage . . . your sins are forgiven." His few harsh, judgmental words are reserved for those who have heard, opposed, and rejected His offer of loving companionship. Even when Peter, overcome

without a word by his own sinfulness in contrast with the holiness of Christ, pleads, "Depart from me; for I am a sinful man, O Lord," Jesus' reply is simply, "Fear not; from henceforth thou shalt catch men" (Luke 5:8-10).

Far from capitalizing on Peter's self-condemnation, the Lord of love turns the conversation to the *service* that he can perform: "No, Peter, you're not worthless: I need you!" How sadly our approach usually differs from this!

Two parables point up this contrast in even sharper relief. I think my favorite is the story of the lost sheep: perhaps because it most closely approximates my own experience. The poor sheep didn't know he was lost. He didn't know what dangers and terrors lay ahead. All he knew was that he was lonely, hungry, hurt, and miserable.

This is the plight of so many around us today. What a joy to suddenly discover that there was a Shepherd who loved him and was out searching for him! How wonderful that this loving Shepherd braved the dangers to find him, one poor, scared, lonely animal, and carry him tenderly to where there was warmth, and food, and healing!

This is the Jesus I learned to love! He doesn't even record that the wanderer was roundly scolded for his carelessness. He would hardly even need to be told to stick close to home and to his Master, having once known the misery of loneliness. Having found a home at last, nothing could entice him away from it! The one great longing of his life, to *belong* somewhere, is satisfied in Christ.

The Parable of the Prodigal Son is similar. He was thoroughly disillusioned with what the world had to offer. When he turned in humility to his father's home, he wasn't met with a stern lecture, but with overflowing love. Neither had known what might lie ahead on the path he was following. The son returned on his own initiative—the sheep didn't know enough to do that, and had to be found—but both were welcomed with love that knew no bounds.

It is true that dire consequences await men without Christ—but they are miserable enough in their present circumstances that talk of future woes often falls on deaf ears. This is better used as an incentive to us, to preach the Word, than as a weapon with which to goad men to glory. The one thing that will draw the most people to a lasting love for Christ is the method that He used: a vision of His eagerness to accept them into the circle of His love—the news that here the lonely may find companionship, the brokenhearted find healing, the frightened find comfort and confidence, the homeless find the home they have longed

for. Let us make more use of the Lord's own method of inviting people to Himself, as given in Matt. 11:28, 29:

"Come to me, all you who toil and are heavy laden, and I will give you rest. Fit My yoke upon you and learn from Me, for I am gentle and humble-minded, and you will find rest for your souls."^{*} Wellman, Iowa.

^{*}From *The Simplified New Testament*, by Olaf M. Norlie; Zondervan Publishing Co.

The Barren Prayer Meeting

By ROY S. KOCH

The midweek meeting in the Outer Drive Church was on. The pastor of the church was there; so was the janitor. And so was one other adult member, a member who had become a Christian and joined the church only months earlier. He had brought his little girl along. Together they made the tremendous number of four.

The church was commodious and cozy on that frosty night. The weather was not bad—only crisp and seasonal. The meeting had been announced to 240 people on Sunday morning. It was held in a congregation that was considered a spiritual, progressive, evangelistic church.

But where were the other 236 people that night? True, the youth and children had their own meetings, but where were the other adults? Maybe at school activities, but a check revealed that the school had shut down its busy program out of deference to the churches in its constituency. Maybe they were at revival meetings in a neighboring church. A quick review of the churches' programs drew a negative on that one. Maybe a too full church program loaded the members to the point of diminishing returns. Ah! this must be the reason.

One adult Sunday-school class had its monthly meeting the night before the "barren" prayer meeting. Two nights earlier the church council had its bimonthly meeting. Yes, the church was certainly overdoing its activity roster. Oh, yes, three nights earlier the church chorus had its weekly rehearsal. Yes, indeed, there were too many meetings.

"Surely this is not all who will come," said the pastor. "This would be most unusual."

But the flash of headlights turning into the church driveway was absent. The crunch of tires on the gravel outside the window did not materialize. The cold drafts of the opening church door and the cheery greetings from spiritual members were noticeably missing.

"Let's have a prayer meeting anyway," said the pastor.

"Yes, once before when just a few turned up we closed shop and went home without praying," said the janitor. "I never did feel right about it," he added.

"I vote for a meeting," said the father of the little girl.

The empty rows of seats were forgotten as Christ met with the little group. The warmth, uncontrasted by the absent members, was supplied by the presence of the Holy Spirit. Eyeball to eyeball fellowship was rich as Bible study fed their souls. Personal convictions were shared that had remained voiceless were even a dozen persons present. Mutual aspirations edified the "church" that was present. Testimonies given warmed hearts in a strange yet not so strange way. Impressions were formed that time can never erase.

The "barren" prayer meeting turned out to be a gem carved and set by the Master Jeweler. The formal meeting that had become a "cell" by default had bars of pure gold; its manacles bound the little group to the very heart of God. The church was there and God met with it.

Never underestimate the creativity of God when "two or three are gathered together" in His name. He can make little meetings big in results, the compact meeting more heart-warming than the conference meeting.

West Liberty, Ohio.

The Power of Personal Testimony

By STANLEY C. SHENK

When Paul began to speak in Acts 21:39 and 22:1, he was facing a bitterly hostile audience. To that fanatic Jewish host, he was the archheretic of Judaism, the Benedict Arnold of his people. It is an amazing tribute to Paul that he got a hearing from them at all. As the Roman soldiers were carrying him into the castle, the mob was following close behind in a frenzy of tumult and hatred. 21:35-37.

But then, having gained permission from the chief captain to address the mob, Paul flung up his hand and by his sheer personal magnetism gained a great silence. Then he began to speak, not in the Aramaic of the masses, or in the Greek of the cultural leaders, but in the Hebrew language, the revered scholarly native tongue of the Jewish people. "And when they heard that he spoke in the Hebrew tongue . . . they kept the more silence" (Acts 22:2). He then simply proceeded to give his personal testimony. And they listened until he said the hated word, "Gentiles."

We will do well in our personal work to follow often the example of the Apostle Paul in simply testifying. Philosophy can be met by an unbeliever with opposing

philosophy; logic can be countered with other logic—but a personal living testimony of what Jesus has done and is doing for you and me cannot be gainsaid. It may be sneered at, but it can't be refuted. A real Christian is still the greatest argument for Christianity.

—Herald Youth Bible Studies.

A Voice Is Heard

By NOAH S. MARTIN

Ever since Adam and Eve were driven from the sheltered Garden of Eden, insecurity has been the bane of mankind. The major concern of the first inhabitants was simply survival. Food, clothing, and shelter were the three major concerns of primitive man.

As civilizations spread, their former insecurity of food, clothing, and shelter gave way to other insecurities. Men began to destroy and plunder their fellow men. Thus an entire city had to be "walled-in" to protect it from the neighboring barbarians.

This has been the fate of civilizations since. It seems impossible to believe that all the knowledge man has accumulated through the centuries leaves him to face the basic insecurity which confronted the earliest civilization, namely, survival. We too have "walled-in" our cities with missiles and anti-missiles.

The history of man has been the search for security. Man prior to the Greeks placed his faith in mythology. The numerous gods he worshiped enhanced his feelings of security. The Greeks and Romans placed much of their faith and energy into the state.

During the Middle Ages man placed his faith in a neat little system of creeds and dogma. He attempted to find security by submitting to a larger structure—the church. But this proved to be merely a superficial faith.

In the eighteenth century man turned to himself. He believed the problems of life could be solved by pure reason. But he forgot to take into account his own depravity.

Then man began to make great discoveries in science. He believed that knowledge of the elements and the forces which motivate man could control his own destiny. Science became an absolute. But as science is becoming more and more relative, man is seeking something into which he may again place his faith.

Our present age has been called a "faith vacuum." Man has lost faith in mythology. He has lost faith in the state. He has lost faith in an ecclesiastical structure which did not provide him with a living and personal faith.

Two world wars and the modern crisis have convinced man that the problems of life cannot be solved by man alone. The

racial problem the American nation is facing today is extremely complex. It is girded with hatred and selfishness. It will remain as a dark spot on the pages of American history.

The international crisis and man's inability to cope with his own problems have proved the futility of man. Frustrated, insecure, and haunted by the shadow of annihilation, man is searching for security. He is searching for peace of mind. He is searching for a faith.

Man is promoting various philosophies to solve his problems. He has turned to the philosopher for an answer. The psychiatrist has been consulted. We have appealed to the nobility of great statesmen. We have promoted international organizations in an attempt to solve our problems. We have flung our nets far and wide but have gathered only fragments.

But somewhere above the uproar and unrest a voice is heard. It is heard but very faintly. It trembles. It is not united. It is heard but by few. It is the voice of the church.

The church has an answer; but it is dimmed by inconsistencies. The church has an answer; but it is perplexed with problems on its own front. The church has an answer; but it too is struggling for survival.

In an age where man is searching for a faith, would not the church have an unusual opportunity to meet the needs of man? I do not believe the responsibility of the church is greater today than it was a century ago; for the responsibility of the church remains the same in any period of history. But would it not be safe to assert that the characteristics of our modern age provide an unusual opportune setting into which the church may present its faith?

If the church does not confront man with a vital and dynamic faith, man will be confronted with another faith. The communists are doing exactly this. If the church desires to lead man to its faith in Christ, then its voice must be heard.

A voice is heard. It is heard but very faintly. It trembles. It is not united. It is heard but by few. It is the voice of the church.

Eastern Baptist Theological Seminary,
Philadelphia, Pa.

THE RESURRECTION

(Continued from page 244)

the door, and the grave will be to you only the dressing room where you dress for glory.

It is accepting Christ as your personal Saviour that assures you of life eternal and the resurrection of life. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Believe, then, in Him—and live.

Field Notes

CONTINUED

The sixth annual inter-Mennonite public auction sale was held at Congerville, Ill., March 14. Items contributed by the Illinois churches were sold at auction. The proceeds from these sales have all been sent to the Mennonite Central Committee and used by them to provide surplus food for needy people overseas. The previous five years' sales totaled \$41,220.90.

A. Lehman Longenecker, Ashley, Mich., was ordained to the office of bishop to serve the Bethel Mennonite Church, Ashley, Mich., March 8. Paul M. Miller, Goshen, Ind., officiated, assisted by Ralph Stahly, Midland, Mich.

Leo J. Miller, pastor of the Eureka Gardens Church, Wichita, Kans., was Spring Missionary Day speaker, March 8, at the Spencer Mennonite Church, Spencer, Okla.

Change in telephone numbers: Due to a change-over to the dial system in Baden and New Hamburg, Ont., the following people now have the following telephone numbers: David Groh, 634-5306; Lester Bauman, 634-5937; Abner Cressman, 634-8759; Oslah Horst, 634-8309; Leslie H. Witmer, 634-8282.

The Puerto Rico Reunion commemorating twenty-one years of Mennonite service in Puerto Rico is scheduled for Saturday, July 25, 1964. The reunion will be held at Camp Fellowship on Lake Afton near Wichita, Kans. It is anticipated that a large number of people who have served Puerto Rico during the past twenty-one years will be able to attend. Cards giving further details about the reunion will be mailed later to all who have served in Puerto Rico whose addresses are known.

James F. Gregory, Winona Lake, Ind., editor of The Free Methodist, died of a heart attack at Warsaw, Ind., March 6.

Rudy Detweiler, Burton, Ohio, was called to be the assistant pastor at the Burton Mennonite Church, March 8.

New members: eight by baptism at West Clinton, Pettisville, Ohio; one by confession of faith and one by baptism at California, Mich.; twenty-one by baptism at Walnut Creek, Ohio.

Evangelistic Meetings

Norman Derstine, Eureka, Ill., at Burton, Ohio, April 1-5. Martin R. Kraybill, Elizabethtown, Pa., at Masonville, Washington Boro, Pa., March 19-29. Lloyd Eby, Ronks, Pa., at Coatesville, Pa., April 5-12. Olen Nofziger, Wauseon, Ohio, at Lost Creek, Hicksville, Ohio, March 26-29.

Peter Smith, Hershey, Pa., at Churchtown, Pa., March 29 to April 8. George Reno, Gulfport, Miss., at Meridian, Miss., April 15-22. Ezra Good, Knoxfield, Tenn.,

at Flat Ridge, Newcomerstown, Ohio, March 20-28. Glen Sell, Columbia, Pa., at Marietta, Pa., March 22-29.

Calendar

Church School Day changed from April 26 to April

Illinois Mission Board annual meeting, Waldo Mennonite Church, Plano, Ill., April 17, 18.

South Central Conference Church Extension Convention, Hydrone, Okla., April 17-19.

Pacific Coast Conference, Oregon (place undecided), June 3-5.

Mennonite Board of Missions and Charities annual meeting, Junta, Colo., June 18-21, 1964.

Alberts-Soskatchewen Conference and associated meetings, Tofield, Alta., July 2-5.

Virginia Conference and associated meetings of Eastern Mennonite College, Harrisonburg, Va., July 28-31.

Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.

Allegheny Conference, Blough Church, Hollingsport, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.

Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor: Aug. 9-11.

Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.

Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Nebr., East Fairview Church, sponsor, Aug. 18-21.

Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.

Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.

Stewardship Institutes:

Cuturo, Markham, March 31 to April 2.

Western Ontario, Steinmans, April 15-17.

Allegheny, Laurelville Mennonite Camp, April 28 to May 1.

South Pacific, Los Angeles, Calif., June 29 to July 4.

Pacific Coast, place undecided, Oct. 1-3.

South Central, Harper, Kans., Oct. 8-10.

Church Camps

Rocky Mountain Mennonite Camp

June 8-20 Senior High Work Camp. Project Foreman—Ed Wiens.

June 15-21 Orientation for Young Citizens Staff. Program Director—Ivan White.

June 22-24 Voluntary Service Reunion. Leader—John Lehman, Voluntary Service Director.

June 23-July 11 Young Citizens Camp—Ist Session. Program Director—Ivan White.

June 27-July 4 Junior Camp. Program Director—Clayton Bender (for grades 4, 5, 6).

July 4-11 Junior High Camp No. 1. Program Director—Lynford Hershey (for grades 7, 8, 9).

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Clifford and Lois (Blosser), Afikpo, East Nigeria, fourth child, third son, Neil, Feb. 21, 1964.

Baker, Theodore and Helen Mabel (Shenk), Almont, Mich., second son, Thomas Keith, Feb. 25, 1964.

Blank, Dr. Lester A. and Mary Lou (Lauver), Tlaxiaco, Oax., Mexico, fifth child, third daughter, Miriam Elizabeth, Feb. 5, 1964.

Brenneman, Alvin Fay and Janet (Byler). Accident, Md., first child, Randall Eugene, Feb. 3, 1964.

Eash, Gary and Wilma (Lietchy), Orrville, Ohio, second son, Eric Miles, Feb. 19, 1964.

Godshall, Edward M. and Pauline (Gross). Newton, N.C., first child, Heidi Lynn, Feb. 9, 1964.

Hartfelder, Robert Lee and Phyllis (Freyenberger), Wayland, Iowa, fourth child, first son, Robert Reed, Feb. 15, 1964.

Hertzler, Elmer and Esther (King), Elverson, Pa., fifth child, third daughter, Betty Jean, Dec. 23, 1963.

Holtsapple, Paul and Helen (Short), Archbold, Ohio, fourth child, fourth son, Kenton Lynn, Feb. 6, 1964.

Hostetler, Mervin and Margaret (Miller), Topeka, Ind., fifth child (one not living), third daughter, Diantha Beth, Feb. 21, 1964.

Kratz, Abram N. and Mary Anne (Nice), Souderton, Pa., second child, first daughter, Wendy Sue, Feb. 17, 1964.

Logan, Dale and Darlene (Miller), Kalona, Iowa, third child, first daughter, Kimberly Kay, Feb. 24, 1964.

Miller, Leo E. and Darlene (Brenneman), Kalona, Iowa, fourth child, second daughter, Julia Diane, Feb. 1, 1964.

Miller, Robert and Verda (Yoder), Alliance, Ohio, second child, first daughter, Rebecca Sue, Feb. 21, 1964.

Swigart, Earl and Winnie (Snyder), Gray, Okla., fourth child, third daughter, Susan Beth, Nov. 10, 1963.

Witmer, Clyde W. and Betty (Weaver), Greenwood, N.Y., fourth child, second son, Dean Robert, Feb. 29, 1964.

Yantzi, Mahlon and Ruth (Litwiler), Petersburg, Ont., sixth child, first son, Michael Dean, Dec. 6, 1963.

Yoder, Tobias and Elizabeth (Byler), Garretttsville, Ohio, second daughter, Mary Christina, Feb. 5, 1964.

Zehr, Lloy and Sarah (Jantzi), Lowellville, N.Y., sixth child, third son, Daniel Glenn, Jan. 31, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Graber—Frey.—James E. Graber, Stryker, Ohio, and Gloria J. Frey, West Union, Ohio, both of the Lockport cong., by Walter Stuckey at the church, Feb. 29, 1964.

King—Gerber.—Harry Lee King, Westover, Md., Holly Grove cong., and Rosemary Sue Gerber, Dalton, Ohio, Martins cong., by Amos C. King, father of the groom, at the home of the bride's parents, Jan. 25, 1964.

Nice—Brunk.—Stanley Nice, Sweet Home, Oreg., and Marjorie Brunk, Hesston, Kans., by Milo Kauffman at Hesston, Feb. 12, 1964.

Saner—Hart.—John R. Saner, Milfill, Pa., and Virginia Faye Hart, Myerstown, Pa., by Simon G. Bucher at Krall's Church, Feb. 22, 1964.

Schrag—Madsen.—William Schrag, Jr., Hebron, Ind., and Kathryn Madsen, North Judson, Ind., by Emanuel Birky and Gordon Schrag, uncle of the groom, at the English Lake Church, Feb. 1, 1964.

Stoltzfus—Reday.—Emmanuel Stoltzfus, Leola, Pa., and Dorothy Reday, Leola, of the Stumpdown cong., by Paul C. Landis at Stumpdown, Feb. 22, 1964.

Strickland—Burkholder.—Arthur Dean Strickland, Newport News, Va., Huntington Avenue

cong., and Joyce Ann Burkholder, Newport News, Warwick River cong., by Lloyd Weaver, Jr., at Warwick River, Feb. 15, 1964.

Yoder—Kauffman.—Levi Eugene Yoder, Arthur (Ill.) cong., and Gloria Anne Kauffman, Hesston (Kans.) cong., by Milo Kauffman, father of the bride, and Peter Wiebe at the Hesston Church, Feb. 14, 1964.

Yoder—Wagler.—William Yoder, Hartville, Ohio, and Edith Wagler, Uniontown, Ohio, both of the Hartville cong., by Lester A. Wyse at the church, Feb. 22, 1964.

Yutzy—Mullet.—Lee E. Yutzy and Elizabeth Mullet, both of Plain City, Ohio, New California Conservative Mennonite cong., by Abraham Kauffman at the home of the bride, Feb. 14, 1964.

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eash, John W., was born in Lagrange Co., Ind., March 7, 1880; died at his home, Shipshewana, Ind., Feb. 22, 1964; aged 83 y. 10 m. 15 d. On April 5, 1905, he was married to Nora Yoder, who died Feb. 2, 1939. Surviving are one daughter (Mrs. Iva Nofziger), one grandson, and one great-grandson. He was a member of the Shore Church, where funeral services were held Feb. 25, in charge of Irvin H. Hooley and Homer J. Miller.

Horst, Susanna R., daughter of Reuben H. and Amanda (Reiff) Eby, was born at Hagersburg, Md., Jan. 6, 1892; died at the Clearview Nursing Home, Hagerstown, Feb. 23, 1964; aged 72 y. 1 m. 17 d. She was married to Christian E. Horst, who survives. Also surviving are one daughter (Amanda E.), 3 sons (John R., Noah E., and Reuben R.), 4 brothers (Reuben R., Theodore R., Jonas R., and Noah R.), and 3 sisters (Mrs. Fannie Martin, Mrs. Florence Horst, and Mrs. Elizabeth Martin). One son preceded her in death. She was a member of the Reiff Church, where funeral services were held Feb. 26, in charge of Moses K. Horst, Oliver Martin, and Nelson Martin.

Jones, Abraham E., son of Nathaniel and Amelia (Kauffman) Jones, was born at Shipshewana, Ind., May 25, 1885; died at the Woodburn (Oreg.) Nursing Home, Feb. 21, 1964; aged 78 y. 8 m. 27 d. On April 25, 1909, he was married to Tillie Miller. Surviving are 4 sons (Howard, David, Emery, and Edward), 3 daughters (Katie—Mrs. Ira Kauffman, Edna—Mrs. Kenneth Plank, and Mary Anna—Mrs. Harry Reeder), 25 grandchildren, 14 great-grandchildren, one brother (Jacob), and 3 sisters (Mrs. Polly Bender, Mrs. Millie Overholt, and Mrs. Anna Yoder). He was a member of the Zion Church, where funeral services were held Feb. 24, in charge of N. M. Birky and John M. Lederach.

Roark, John M., son of Isaac and Emma (Enloe) Roark, was born in Cole Co., Mo., June 7, 1884; died at the Oak Haven Rest Home, Warsaw, Mo., Feb. 21, 1964; aged 79 y. 8 m. 14 d. The last years he lived with his sister-in-law at Edwards, Mo. He was the last of a family of seven. Surviving are 3 sisters-in-law and several nieces and nephews. He was a member of the Lick Creek Church, Edwards, Mo. Funeral services were held at the Reser Funeral Home, Feb. 24, in charge of J. P. Brubaker, interment in Cable Ridge Cemetery.

Schrock, Leah, daughter of Jacob and Anna (Stuckey) Meyer, was born near Smithville, Ohio, Dec. 22, 1878; died after a long illness at Sterling, Ohio, Feb. 24, 1964; aged 85 y. 2 m. 2 d. On Jan. 8, 1908, she was married to David Schrock, Sr., who survives. Also surviving are

3 children (Ruth—Mrs. Dayton Steiner, Mildred—Mrs. Ralph Mumaw, and David, Jr.), 16 grandchildren, 11 great-grandchildren, one sister (Emma—Mrs. Elmer Schrock), and 3 brothers (Dr. J. C., Elmer, and E. A.). She was a member of the Smithville Church, where funeral services were held Feb. 27, in charge of David Esleman and Bill Dewitler.

Stalter, Christian, son of Joseph and Mary Stalter, was born in Waldo Twp., Ill., April 1, 1882; died in Waldo Twp., Feb. 26, 1964; aged 81 y. 10 m. 25 d. On Oct. 22, 1908, he was married to Mary Kiefer, who survives. Also surviving are 6 children (Lloyd, Cora, Mrs. Floyd Weaver, Mrs. John Combs, Mrs. Lewis Bachman, and Harvey), 2 sisters (Mrs. Lena Stalter and Mrs. Elizabeth Rediger), and 22 grandchildren. Preceding him in death were 3 brothers and 2 sisters. He was a member of the Waldo Church, where funeral services were held Feb. 29, in charge of Edwin J. Stalter.

Obituaries

Anniversaries

Brendle, Israel W. Brendle and Leah S. Martin were married Feb. 3, 1914, at the home of the late Bishop Benjamin Weaver. They celebrated their golden wedding with a drop-in party at their home, Goodville, Pa., on Feb. 2, 1964. They have eight children: Mrs. Charles B. Hooper, Intercourse; Mrs. Erwin G. Martin, Terre Hill; Mrs. Isaac G. Weaver, Nappanee, Ind.; Ethel, Goodville; Melvin, East Earl; Leroy Lehman, Versailles, Mo.; Mrs. Robert Kauffman, Reading; and Mrs. Darrel M. Hostetler, Nigeria. They have 32 grandchildren and 4 great-grandchildren.

Litwiler, Noah Litwiler and Lydia Boshart were married Feb. 10, 1914, by the late Noah Stauffer. They celebrated their golden wedding anniversary with open house on Feb. 9, 1964. They have one daughter and two sons: Ruth—Mrs. Mahlon Yantzi, with whom they reside, and Oliver and Harold, both of Waterloo, Ont. There are 12 grandchildren. The couple are members of the St. Agatha Mennonite Church.



ITEMS AND COMMENTS

BY THE EDITOR

An end to divisions among the nation's 22 million Baptists was urged in Detroit, Mich., by a denominational leader who declared "We ought to stop fighting the civil war—particularly among American and Southern Baptists." Dr. Roger Fredrikson of Sioux Falls, S. Dak., chairman of the Board of Education and Publication of the American Baptist Convention, issued the call to greater unity at a rally sponsored by seven area Baptist groups. His reference to the "civil war" referred to the 1845 split between the Southern Baptist Convention and American Baptists, formerly known as the Northern Baptist Convention. "We ought to think about unity on a deeper level," said Dr. Fredrikson. "Our differ-

ences are more psychological than theological."

A globe-girdling chain of Bible reading on Pentecost Sunday, May 17, is the aim of world-wide Bible Societies. Christians around the world have been asked to observe Pentecost Sunday by pausing at high noon on that day to read the account of the first Pentecost, contained in the second chapter of the Book of Acts. "As the day runs its course, it will be as if God were using the brightest rays of His noonday sun to burn the words of the Scripture into every receptive human heart," said Dr. Laton E. Holmgren, general secretary of the American Bible Society.

American Methodist leaders, who recently visited Cuban congregations for the first time in two years, reported that the Cuban Methodist Church "has grown in spiritual vitality and has become more deeply aware than ever before of its sense of mission in preaching and daily witness." They said Cuban churches have made progress in developing leadership and strong financial support.

"Cuban Methodists received us as Americans most graciously and reaffirmed their gratitude for the concern and prayers of American Methodists on their behalf," they reported. "The ties of faith and fellowship which bind Cuban Methodists to the world-wide Christian Church remain strong." Although "a substantial number of Methodist pastors and laymen have left Cuba," their report said, "Cuban Methodism has rallied to staff all local churches with lay leaders where ministers were not available and to train Cuban young men and women in increasing numbers for church leadership."

Whereas there were only "about a dozen" Methodist ministers in Cuba 18 months ago, there are now 29. Fifteen men are studying for the Methodist ministry at the Union Theological Seminary in Matanzas, and four women are training for full-time church service. The visitors reported "splendid congregations" at the services they attended, citing "many reports of greatly increased attendance in local Methodist churches."

Two matters "of particular interest," the delegation said, were "the extraordinary effort of the Cuban Methodists to raise all funds necessary for pastors' salaries, and the plans the church is making toward the creation of an autonomous Cuban Methodist Church, which would not be structurally related to the General Conference of the American Methodist Church but would still have close fraternal ties of fellowship with American Methodists." The visitors also commented favorably on "the youth leaders and the way in which men and women in their twenties are gladly assuming positions of high responsibility in the church."

The New York State Council of Churches has thrown its support to proposed legislation that calls for breaking the power of funeral directors to control the State Funeral Directors' Advisory Board. Operating under the jurisdiction of the State Department of Health, the advisory board plays

a key role in the control of licensing and practices of state funeral directors.

Legislation introduced in Albany, N.Y., calls for an advisory board of nine-four licensed funeral directors, three clergymen, a physician specializing in clinical pathology, and a member-at-large. "We don't feel that any group in the state should be in a position to regulate itself," said Leon M. Adkins, chairman of the Council's legislative commission. T. L. Conklin, associate general secretary of the commission, held that current state regulations establish a "complete monopoly" over the procedures of every death in the state. "It is our conviction that no business enjoying such a monopoly should be governed, directly or indirectly, by a board comprised almost entirely of its own membership," he said. The State Funeral Directors Association has registered strong opposition to the bill.

"We are at a loss to understand this objection," it stated. "Those of us who are clergy feel that our experience with funeral directors has generally been wholesome and gratifying and we have no criticism to offer and imply none in our support of this bill. We cannot conceive that there is any covert reason for their strenuous objections."

Dr. Ford, an associate evangelist with Dr. Graham, said that the Graham association is now giving great attention to student work. A clergyman from India will be added to the staff, he said, to serve as an evangelist to student groups. Sixty per cent of the "commitments to Christ" at Dr. Graham's crusades come from students, he added. During 1964, he reported, the famed evangelist will conduct crusades in Phoenix, Ariz.; San Diego, Calif.; Columbus, Ohio; Omaha, Nebr., and Boston.

Christians who spend "too much time in church" are defeating their true purpose, an American Baptist evangelist said in Providence, R.I., at the closing rally of a week-long state-wide preaching mission. "If we can introduce a sense of secularity and worldliness into the church, it would be the best thing in the world," said Dr. Jitsuo Morikawa, evangelism secretary for his denomination, as he urged spending "just enough time in church" to be able to go out into the world and work as ministers of the Gospel. Addressing a congregation of about 450, he said that American religion has featured an excess of churchgoing for the sake of spiritual uplift and escape from the world.

Religious Heritage of America announced in Washington, D.C., the start of

a new series of radio programs "to analyze and interpret the moral and spiritual values which played such an important role in the nation's growth to greatness." The programs, called "Moments of Inspiration," are being broadcast initially in a three-minute format six days a week over a chain of more than 200 radio stations.

Spokesmen for Religious Heritage of America said the organization designed the radio series on "the assumption that the principles which made America strong have continuing validity as applied to problems confronting the nation today."

National and World Council of Churches relief efforts, normally directed to overseas areas of need, now also will focus on a 15-county area along the Mississippi River. Members of the General Board of the National Council, in regular spring session in Baltimore, Md., voted overwhelmingly to send both cash and a task force of field workers to the Mississippi Delta section to battle "persistent" poverty and racial injustice. Reaching from Memphis, Tenn., south to Vicksburg, Miss., the area "manifests in full display" chronic problems of discrimination and destitution, the board members stated.

Hopes for Congressional action on a proposed amendment to the U.S. Constitution which would permit prayer and Bible reading in the public schools were heightened when the measure was endorsed by the House Republican Policy Committee. Widespread discussion of such an amendment followed last summer's U.S. Supreme Court decision which barred devotional acts in the schools. Numerous amendment propositions were offered.

The Salvation Army, long noted for its street-corner Gospel bands, has entered the "pop" music field with a recording of two religious songs featuring guitars and drums with a "twist" beat. Capt. Joy Webb of the Army, a guitar-playing attractive brunette, wrote the two songs and led the Joy Strings in recording the tunes. Lyrics are sung by male and female voices. Proceeds from the sale of "It's an Open Secret" and "We're Going to Set the Whole World A-Singing" will go to the Army. Capt. Webb said the songs are "as near as we dare go to a commercial sound." In making the records, she said, she kept two points in mind. "The words had to be crystal-clear so that the religious message could be understood, and the lyrics had to retain a certain dignity."

GOSPEL HERALD

Tuesday, March 31, 1964
Volume LVII, Number 12

Christian Morality

By Amos W. Weaver

Any thing, act, deed, or thought that is right and good is moral. Anything that is not good and right is immoral. We call the Ten Commandments the "moral law" because they set forth God's standard of what is right and wrong.

In common parlance today we tend to associate the terms "moral" and "immoral" almost exclusively with right and wrong social conduct. Actually any wrong conduct is immoral. To tell a lie is as immoral as stealing or adultery. Any deviation from what is right constitutes a breakdown in morals in the same degree as the deviation.

It is most regrettable, and yet a well-known fact, that the average Christian (by profession) does not hold to a very high moral standard. Some non-Christians have demonstrated a better moral life than the average Christian.

The Christian believer certainly subscribes to a much higher code of ethics, or morals, than anyone else in the world. His moral code is divine in origin. It is of God who is wholly righteous and says to His people, "Be ye holy; for I am holy." And "without . . . [holiness] no man shall see the Lord." However, because it is so high, it is difficult for men to maintain a life in conformity to it.

God knows man's weakness and shortcomings and has, in mercy, made provision for him, not by lowering the standard of morality, nor by easing the requirement to observe it, but by forgiving the penitent and purging his sin, wrongdoing, by the blood of Christ. But for the willfully disobedient there is no such provision—only for the penitent. The person who says, or thinks, "I'm sorry I'm doing this, but I can't help it," is not penitent. He is sinning willfully and only attempting an alibi.

But Christians in general do hold to moral standards. Each one decides in his own heart and conscience what those standards shall be to which he will hold. The standard of morality to which he holds is, generally, a modification of God's standard as set forth in His Word.

Here is a simple key test you can apply to yourself that will give you a pretty good index of your own moral rating in comparison with God's true standard. When driving your car through a 35-mile zone, how fast will your conscience allow you to go until you decide you should not go any faster?

(Continued on page 268)



*Love with one arm reaches out
And with the other lifts.
And man can bear
A thousand storms
When love and faith exist.*

—D.



FIELD NOTES

New Every-Home-Plan churches for the Gospel Herald: Bethel, Wayland, Iowa; Newport Mennonite Fellowship, Newport, Ky.; Cascadia, Foster, Oregon.

Christian Community Relations Conference, April 17-19, at East Chestnut Street, Lancaster, Pa. The theme of this conference-wide program is "The Servant Church in a Technological Age." Speakers include J. Lawrence Burkholder, Arlington, Mass.; Paul Erb, Scottsdale, Pa.; John E. Lapp, Lansdale, Pa.; Millard Lind, Goshen, Ind.; and Guy F. Hershberger, Goshen, Ind.

Elam Glick, Belleville, Pa., at Perkasie, Pa., April 15-19.

The Prairie Street congregation, Elkhart, Ind., plans a special centennial service in recognition of J. F. Funk's significant contribution to the church. This service is planned for the evening of April 5.

A. J. Metzler, Scottsdale, Pa., in a Christian Life Conference at Neffsville, Pa., April 18, 19.

David Derstine, Blooming Glen, Pa., at Neffsville, Pa., April 12.

Jesse Neuenschwander, Manheim, Pa., at East Hanover, Hershey, Pa., April 12. Evangelistic meetings to follow.

Ohio and Eastern WMSA meeting, Walnut Creek, Ohio, April 18.

Milton Brackbill, Paoli, Pa., and Paul M. Lederach, Scottsdale, Pa., at Doylestown, Pa., April 4, 5, in a Bible Conference.

Paul M. Miller, Goshen, Ind., in the Iowa Missions Conference at East Union, Kalona, Iowa, April 10-12.

Ontario Mennonite Conference annual meeting, June 3, 4, at Bethel, Elora, Ont.

Change of address: Noah D. Miller from Estacada, Oregon, to Box 7102, Sarasota, Fla. Ralph Yoder from R. 3, Hicksville, Ohio, to 366 Chicago Ave., Hicksville, Ohio. Telephone: 542-7311.

John H. Krall, Harrisonburg, Va., was elected as the director of the high school of Eastern Mennonite College by the executive committee of the Board of Trustees, Jan. 30. He will begin his term of office on July 1, 1964.

Paul L. Witmer, Myerstown, Pa., and John M. Weaver, Lebanon, Pa., at Stouffer Church, near Edgemont, Md., May 18.

Kenneth Benner, Estella, Pa., has accepted a call to pastor the church at Bartonsville, Vt.

The Iowa Mennonite School Board solicits applications or leads to persons who may be interested in the position of principal. Direct correspondence to School Board, Iowa Mennonite School, Kalona, Iowa.

Change of telephone: Harold A. Zehr, Normal, Ill., to 309 452-2616.

C. F. Yake, Scottsdale, Pa., conducted a summer Bible school workshop, with film-strip pictures, at Bay Shore, Sarasota, Fla., March 15.

Ralph Palmer expects to pass out tracts this spring and summer in cities in the Middle Atlantic States. Please remember this work.

Earl Sears has accepted a call to the pastorate from Flanagan, Ill.

New members: eleven by baptism at Metamora, Ill.; two by baptism at Rich Valley, Kokomo, Ind.; one by baptism and one by confession at Forks, Middlebury, Ind.; two by baptism at Bethel, Wadsworth, Ohio; two by confession at North Scottsdale, Pa.; two by baptism at South Christian Street, Lancaster, Pa.; one by baptism at Oak Hill, Millersburg, Ohio.

Evangelistic Meetings

Don Price, Saginaw, Mich., at Grand Marais, Mich., March 30 to April 5. Martin E. Weaver, Lancaster, Pa., at Ponds-ville, Smithsburg, Md., June 6-14. Richard Buckwalter, Cochranville, Pa., at Lincoln University, Pa., April 4-12.

Calendar

Church School Day changed from April 26 to April 12.

Illinois Mission Board annual meeting, Woldo Mennonite Church, Flanagan, Ill., April 17, 18. South Central Conference, Church Extension Convention, Hydro, Ohio, April 17-19.

Ohio and Eastern WMSA meeting, Walnut Creek, Ohio, April 18.

Allegheny WMSA meeting, Market Street, Scottsdale, Pa., May 2.

Franconia Conference Mission Board meeting, Souderton, Pa., May 4, 5.

Franconia Conference semi-annual meetings, Franconia, Pa., May 7 and Oct. 1.

Ontario Conference, Bethel, Elora, Ont., June 3, 4.

Pacific Coast Conference, Oregon (place undecided), June 3-6.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.

Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.

Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.

Allegheny Conference, Blough Church, Hollisport, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-8, 1964.

Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Eldon, Ohio, sponsor, Aug. 9-11.

Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.

Iowa-Illinois combined Church and Workers' Conference, Riverside Park, Milford, Neb., East Fairview Church, sponsor, Aug. 18-21.

Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.

Eastern Mennonite Board of Missions and Charities 25th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.

Stewardship Institutes:

Western Ontario, Steinmans, April 15-17.

Allegheny, Louisville Mennonite Camp, April 28 to May 1.

South Pacific, Los Angeles, Calif., June 29 to July 2.

Pacific Coast, place undecided, Oct. 1-3.

South Central, Harper, Kans., Oct. 8-10.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1964)

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The Church a Brotherhood

Sometimes in editing the GOSPEL HERALD we fail to delete from news notes sent to us such designations as "Doctor," "Professor," and "Reverend." Usually we receive letters reminding us that we slipped up on this. We are happy to receive these letters because we are in agreement with what is said. We do not want to substitute the good Biblical term "brother" for some other title.

H. S. Bender wrote, "Brother and sister are Scriptural designations for members of the church which have become conventional with us and have largely lost their meaning. But in the New Testament they have a powerful force. They indicate that members of the church are so closely bound together by ties of love and mutual concern, that they think of, and act toward, each other as members of a great family of whom God is the Father and Christ the Elder Brother. They also suggest that in the church there are no classes, no clergy and laity, no artificial distinctions, but a fellowship of equals. When 'Reverend,' 'Doctor,' 'Bishop,' 'Professor,' or any such forms replace the simple brother . . . greeting among us in the church, we shall be well on our way to losing this concept of the church as a brotherhood and its powerful motivation to Christian community life."

The Acts and Epistles portray clearly the whole church as a brotherhood. During the church's early experience, it was a simple Christian brotherhood, which remembered the fraternal obligations taught by Jesus to His apostles to do them. "Their Master," said Lucian, "has persuaded them that they are all brothers."

It is true we have lost much in the practice of brotherhood. It seems a brother relationship is stronger in struggle. Take the first century or two. Or take the Reformation period. Here brotherhood was strong.

What does it mean to be a brotherhood? There are basically three types of brotherhood. First is the blood brotherhood, in the narrow sense based on parentage and in the broadest sense all mankind. Its bonds weaken as its inclusion widens. Second there is social brotherhood, based on defined interests or concerns. Such is subject to change as interests and concerns change. The third type of brotherhood is spiritual. It depends on a spiritual birth, making us true children of God and spiritual brothers to each other.

To be a brotherhood means to think of one another and to act toward each other as those who are a part of God's family.

Brotherhood says much regarding Christian unity. Our bond is being in Christ. In Him the wall of partition is broken down. Outside of Him there is no true brotherhood. A common Lord, a common cause, unite into a common life. We are Christ's body, having the same care one for another and doing His will in the world.

Brotherhood says much regarding our dependence one upon another. Says Ernest Scott, "A Christian who stood by himself was unthinkable to Paul." A man said to Wesley one day when he was a secluded student at Oxford: "You must find companions or make them; the Bible knows nothing of a solitary religion."

Brotherhood says much regarding equality. We are "fellowcitizens with the saints, and of the household of God" (Eph. 2:19). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ" (Gal. 3:28). Distinctions and discriminations are done away in Christ. "All ye are brethren." Ordination gives responsibility and demands love, but does not mean status. The practice which tends to call attention to educational, cultural, or any other status is destructive

of the church as a brotherhood. "Be not ye called Rabbi: for one is your Master, even Christ; and ye are brethren" (Matt. 23:8). Here Jesus strikes at titles. "We are members one of another."

Brotherhood says much regarding discipline. The New Testament is filled with assertions of the responsibility of the individual to the body and the body to the individual. "Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men" (1 Thess. 5:11-14). For the true brotherhood, discipline is a restorative body which builds up the weak, lifts the fallen, and ties all together in love. There is mutual watch care of the members. The church as a brotherhood cannot exist as a brotherhood without discipline.

Brotherhood says much regarding mutual aid. The Scripture's command is that we should look not every man on his own things but rather on the things of others. The outward concern is a sign of inward unity. This means actual sharing of material things. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17)? Love cannot withhold.

We believe in the brotherhood concept of the church. Separated from the Lord the member no longer lives, isolated from other Christians. Isolation leads to an imperfect and precarious life. It is through Christ the Head that the whole body, being compacted and fitly joined together by the mutual help of the members each working in its own measure, maketh increase and is edified in love.—D.

Think on This

We've been so afraid of the social gospel that we have neglected social responsibility.—Jim Vaus.

The results of moral decay in American life are becoming catastrophic.

Christian Morality

(Continued from first page)

That is your personal speed limit for that zone. How fast will your conscience permit you to drive on the open highway with a posted 50-mile speed limit? Does your conscience tolerate 65? If so, your morality rating is 30 per cent off the true standard. If you are willing to drive 75, your morality is off 50 per cent.

This example is simply a yardstick to indicate how elastic your conscience is. It will certainly show the same elasticity in respect to any other moral question where the same degree of temptation is present to modify the existing standard of what is right and wrong. God's standard for speed limits is given by Paul in Rom. 13:1, 2, and Peter endorses it in I Pet. 2:12-15.

The person who, by consent of his will, breaks any one law becomes a lawbreaker. Jas. 2:10-12. His character becomes corrupted and he establishes a way of life. He is adrift on the sea of immorality, his anchor cut. He may drift slightly or he may drift far. He has opened a floodgate only God can close, with his willing co-operation. He has made a breach that will continue to widen endlessly. It will show in more areas of his life, and much more pronounced in his children.

The Bible says, "Whosoever hateth his brother is a murderer" (I John 3:15). Plain language. He is a murderer not because all who hate kill, but because all who kill hate. There are likely millions of haters in our country but only a few hundred who will kill. Yet they are all murderers, killers, because they are potential killers.

Safety engineers for the nation have emphasized repeatedly, as we all know, that the number one killer on our highways is excessive speed. If it is true, as the Bible says, that a hater is a murderer, a killer, whether he actually kills or not, a lustful man is an adulterer whether he commits the act or not, we must conclude that the speed violator is a highway killer, a manslaughterer, whether he kills anybody or not. He is found in the same class, the same group, as those who destroy life and property because of excessive speed.

The Bible says covetousness is idolatry. How much idolatry do Christians allow, how much striving to get the best of the bargain at someone else's expense? Here is

a wide open area for the conscience to work alone because violators are not so easily detected and proved as in many other areas.

The Bible tells the Christian woman to dress modestly. What is your standard of modesty? Modesty is an outmoded term that seems almost irrelevant today. By our modern pseudo moral standards modesty is more relative than relevant. How elastic is your conscience on the New Testament standard of modesty? The general public's standard of modesty has stretched pretty far in the last fifty years. It appears that the average Christian's standard of modesty has shown a similar elasticity, if not greater.

If the lustful look makes a man an adulterer, the woman who by any degree or form of immodesty invites that look is an adulteress. The sin of adultery is the sin of two persons. When one of the two is innocent, it is not called adultery. There's another name for that.

Are Christian women adulteresses? Yes, many of them, though they never commit the act, are just that. Any one of a woman's many feminine charms can be seductively employed to attract the lustful look. Many who hate others would be horrified at the thought of killing, yet they are murderers. Many who make themselves enticing to the lustful eye would be horrified at the thought of adultery, yet they are adulteresses!

What is your moral rating? It may be 100 per cent by your own standards, but how do you rate in God's Book? God's Book of course is very, very old-fashioned, much older than our great-grandparents. Most people cannot endure, and will not conform to, the old-fashioned ways or things. The old and out-of-date is appreciated only as a curiosity, an antique, a source of amusement.

The results of moral decay in American life are becoming catastrophic. The breakdown of the American home, the lawlessness in our large cities where there are many areas where even the police are afraid to venture except in strong force, is appalling. The scandals and wickedness in high places reveal nauseating corruption. The immodest attire and social immorality that floods our entire nation, city, town, village, hamlet, and countryside is overwhelming in its effects everywhere. But the most serious aspect of the whole sorry picture is the moral decay of professing Christendom. Has the "salt of the earth" lost its savor?

Then wherewith, wherewith shall it be salted?

Many, many Christians today are sincerely trying to do "that which . . . [is] right" (Judg. 17:6), which is certainly commendable, but so many of them, "that which . . . [is] right in . . . [their] own eyes"—which is just not right enough either to satisfy God or to succeed with men. It can only lead to chaos and death as it did in the days of the judges. It is an attitude that has always characterized a nation or a people that is on the skids, down. By God's plumb line we are out of line. Amos 7:8. In God's balances we are found wanting. Dan. 5:27.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16). That nation was on the skids, and near the bottom too. I will close with a quotation from the Christian magazine, *Dayspring*, quoting Dr. V. Raymond Edman.

Ours is an undisciplined age. The old disciplines are breaking down, and the foundations of society appear to be crumbling. The discipline of the home seems to be vanishing in the new psychology which teaches: Parents, obey your children! The discipline of the classroom is becoming anathema, according to the so-called Progressive Education, lest the personality of the child be thwarted by the imposition of a will higher than his own. The old academic "disciplines"—mathematics, ancient languages, and grammar—are being ignored as obsolete and unimportant. Above all, the discipline of divine grace is derided as legalism or is entirely unknown to a generation that is largely illiterate in the Scriptures. We need the rugged strength of Christian character that can come only from discipline: the discipline of spirit, of mind, of body, of society. Otherwise, the home will lose its heart as well as its hearth; the schoolroom, its strength; the textbooks, their exactness; the Scriptures, their sanctity.

Our Readers Say—

A. Grace Wenger's words in the March 17 issue pass all the qualifying tests for wisdom from above—pure, peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity.

—Dorothy McCammon, Goshen, Ind.

I appreciated the article, "Modern Art and Poetry" (March 17), by A. Grace Wenger. Why are so many Mennonites shocked by new forms of expression, . . . If Christ were on earth today, we would probably label Him as a communist, simply because we could not understand Him or His forms of expression. . . .

—James S. Wenger, Akron, Pa.

I have just finished reading the article, "Evangelical Living," by David Augsburger, in the March 10 issue. This is the best I've read on the subject in a long time. I believe he really got to the core of "witnessing." It is truly a "quality of life."

We appreciate the Gospel Herald very much in our home—Elsie Kuepfer, Waterloo, Ont.

Amos W. Weaver, Ronks, Pa., served for a number of years as principal of Lancaster Mennonite School, Lancaster, Pa. He is minister in the Paradise Mennonite Church, Paradise, Pa.

Sanctification

By James M. Shank

Throughout human history, life apart from God has left a vacuum in the hearts of individuals. It has been said that "there is a God-shaped blank in every man's heart" which only God can fill. Men have tried many different ways to fill this space, but failed. The sense of need and the futility of human efforts, of spiritual hunger and defeat, have driven men to the desert as hermits. Others fled to monasteries and subjected themselves to rigid physical and religious disciplines. Some have become much involved in service activities. But in serving they have been unhappy and frustrated.

The right proportions of solitude, discipline, and service are all vital parts of the Christian life. Yet they are superficial if the basic soul needs have not been met. A group of seventeenth-century Christians, when faced with the unsatisfied hunger of the human heart, concluded "that the chief goal of man is to glorify God and enjoy Him forever."

The aim of this article is to show how sinful persons, estranged from God, become the kind of people who do glorify Him. Living to the glory of God is an experience of enjoying Him now and through all eternity.

The Meaning of Sanctification

In studying both the Old and the New Testaments we discover that sanctification has a twofold meaning. The idea of consecration, or the setting apart of some thing or person for the service of God, is prominent. It also means the act or process of being made holy. A look at both of these concepts is essential to understand the meaning of living a sanctified life.

It is in the initial Christian experience that sanctification first takes place. Convinced by the Holy Spirit, the individual turns from sin, and through the exercise of faith in Jesus Christ, becomes a new person. Through this spiritual experience he becomes a child of God. A forgiven and cleansed heart now becomes the dwelling place of Christ Himself. In the language of Scripture, he has become a saint, which simply means a "holy one."

The saints described in the New Testament are not people with halos about their heads. Nowhere does the Bible even imply

that a saint on earth is a perfect individual who makes no mistakes. Rather, it indicates that he belongs to Christ. He has come into a new relationship to God through Jesus Christ. His position has been changed from sinner to saint. He has been sanctified.

The Apostle Paul in writing to the church at Corinth addressed his letter, "... to them that are sanctified in Christ Jesus, called to be saints . . ." (I Cor. 1:2). To Paul the Corinthian Christians were saints even though they were morally imperfect and in need of rebuke for their carnality and failure to grow up spiritually.

But having now said that the Corinthians to whom the apostle wrote were saints, we need carefully to observe from the rest of the letter that he was not pleased with the extent of their personal holiness. He became very specific about certain sins which marred their saintliness.

In the sixth chapter of I Corinthians his writing becomes an urgent reminder that one's body is the dwelling place of the Holy Spirit whom God gives to the believer. A Christian dare not live according to lustful desires. It is his duty and privilege to glorify God in both body and spirit. He belongs entirely to God.

To summarize the meaning of the sanctified life we might say that it is a life so surrendered to Christ and shared in fellowship with Him that the inner spirit and the outward expression of the Christian are ruled constantly by the Spirit of God who lives within him.

The Time Element in Sanctification

There have been different viewpoints as to just how and when sanctification occurs. The New Testament does not give a specific answer as to time, but we are helped in our understanding of this truth as we see it in the total context of the New Testament.

It is clear that a person is made holy when he becomes a Christian. Unless one has the Spirit of Christ, he is not a child of God. It is also evident that the experience of becoming holy should continue after salvation if one is to enjoy normal Christian growth. This means that the Christian life is a lifetime process by which one continues to become more Christlike.

The Apostle Paul expressed confidence that God who had begun a good work in the Philippian Christians would continue on to the time of Christ's return to perfect and complete in them that which He had begun. Phil. 1:6.

The Christian longs for perfection. He identifies his deep desires with those expressed by the Apostle Paul who wrote that he had not yet attained. Neither was he perfect, but he was following on, ever reaching forth and pressing toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:12-14. The process of becoming holy begins at the time of regeneration and continues on until the end of life.

The Method of Sanctification

Man has nothing within him that would enable him to be holy. Holiness of life is a gift from God. Had He not reached out to man, man could never have been sanctified. Paul taught the Thessalonians that the God of peace would sanctify them wholly. He prayed that God would preserve their whole spirit, soul, and body blameless until Jesus comes. Then he assured them that God who called them to a sanctified life is faithful and would do exactly for them what he had prayed. I Thess. 5:23, 24.

God works through three different agents to achieve holiness in the life of the saint. The first of these is the Word. Jesus prayed that God would sanctify His disciples through the Word. We are helped to live holy lives by exposing our hearts and minds to the penetrating, convicting, and healing power of God's Word.

The New Testament also clearly teaches the importance of the blood of Christ in making God's people holy. Jesus, in order "that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The Apostle John has written down the conditions on which the blood cleanses. If we honestly live and walk in the Light, then we have fellowship with each other and the blood of Jesus Christ keeps us cleansed from all sin.

The Holy Spirit works in harmony with the Word and the blood of Jesus in this blessed process of refining the saints and keeping them fit for fellowship with God.

While it is true that a sanctified life is possible only through the work of God, the individual is responsible to yield his life to God.

A person can experience this work of grace in his life only to the extent that he desires it and is willing to live in obedience to the will of God. Paul instructed the Philippian Christians to "work out . . . [their] own salvation." At the same time he reminded them that it was God who works in them "both to will and to do of his good pleasure" (Phil. 2:12, 13).

To the Corinthians Paul wrote, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Christians are responsible to put off the old man and to put on the new. They are to walk in newness of life. They are to consider them-

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selves dead unto sin, but alive unto God. They should not yield their members as instruments of unrighteousness unto sin. They are to yield themselves to God. Christians are to "present . . . [their] bodies a living sacrifice, holy, acceptable unto God, which is . . . [their] reasonable service."

The Blessings of the Sanctified

Happy indeed is the Christian whose heart is clean and in whom the Spirit of God dwells in all His fullness. Blessed is he who is consciously becoming more like his Lord. ". . . Now since you have been set free from sin and have become the slaves of God, you have your present reward in holiness and its end is eternal life" (Rom. 6:22).

Lancaster, Pa.

*The Amplified New Testament, by permission of the Lockman Foundation.

A Prayer FOR THIS WEEK

Our Father,

We come to Thee in the name of Jesus. We praise Thee for Thy love expressed in the gift of Thy Son. Lord Jesus, direct by Thy Spirit our lives so that we may joyfully respond to mercy and grace with loving obedience.

We pray Thee to bless our general and district mission meetings. May Spirit-directed deliberations be used of Thee to bring a knowledge of Thyself and Thy will to the people across the world.

We pray Thee to bless the work of our district conferences, the Commission and youth meetings with inspiration and vision. Use them to reveal to us the joys of submission and the lordship of our Saviour so that with earnest desire we may involve ourselves more completely in the work of the kingdom.

Deliver us from selfishness! To Thee we dedicate the blessings of our worship, witness, and service for evermore. Amen.

—James Detweiler.

Prayer Requests

(Requests for this column must be signed)

Many young people are learning extended parts of the fourth Gospel. Pray that these words will become flesh in young lives and remember Jim Helmuth as he directs the memorization for Mennonite Youth Convention in Kitchener.

Pray for the salvation of a young husband who has left the church and his family, and is involved with liquor. Evidences show he still loves his family, but he isn't willing to return home until his heart is right with God. Pray also for the wife, that she might be strengthened and that her mental health may be improved.



Nurture Lookout

New SBS Filmstrip

The new summer Bible school filmstrip was shown publicly for the first time recently. Its title is, "That the Child May Know." Many enthusiastic words of commendation were heard in the halls after the showing. Without question the filmstrip and its accompanying record is a masterful job. Both in message and in technique it is superbly done.

The purpose of the filmstrip is to introduce non-Mennonites to the Herald Press summer Bible school materials. It will do this well. Basic philosophy is spelled out clearly in the filmstrip and summarized at the end. Frame 117 says, "The Herald Series is based upon understanding the child, concentrating upon reaching him with God's love . . .," and frame 120, "The Herald Summer Bible School Series is built on the conviction that the Christian faith is the response of a person's whole being to God, not just through making things. . . ."

I have an idea that many SBS teachers who have taught for years would benefit greatly by seeing the philosophy spelled out as it is in this filmstrip. Some may not be so sure that our materials are right in

concentrating on Bible content rather than handwork. This filmstrip is reassuring that they are right. There is no attempt to "hard sell." Rather, one is left in a reflective mood to decide on the merits of the materials. Yet it is pretty clear that our way of doing it has much to commend it.

Even though not intended for this purpose, I'd like to see this film used in many congregations across the church as a preparation for SBS. One good plan would be for the SBS superintendent (who should certainly be chosen by now) to call together all teachers and potential teachers. Then in a showing of the filmstrip the group would get a sense of oneness and a better understanding of the purpose behind the materials they will be using. Perhaps this kind of experience would be enough to bring some potential teachers to commitment for this year's teaching effort.

One more suggestion. How about using this filmstrip at the closing program? The idea would be to give parents and community people a clear picture of what the preceding two weeks of SBS were all about. The film says, "These were our purposes. This is what we were trying to do." Then the parents could decide for themselves whether you succeeded. Where there is enough auditorium space, a few minutes of buzz grouping on these questions would be helpful.

The filmstrip can be secured from your local bookstore or directly from Scottdale. You may use it free of charge.

—Arnold W. Cressman.

Our Mennonite Churches: Willow Street



Willow Street (Brick) Church, Lancaster, Pa., is located in the center of the original settlement in Lancaster County. In 1719 a large sandstone house was built, which is still standing. In 1849, near the present site of the church, the first brick church was built. The Brick Church (as it was formerly called) organized a Sunday school in 1871, the first in the Lancaster Conference. The present building was built in 1889 and enlarged and remodeled in 1937. The present membership is 250. Jacob T. Harnish and Clayton L. Keemer are bishops; John A. Breneman is pastor, and C. Mervin Mellinger is deacon.

Sharing Belongs to Everyone

BY JOYCE E. HOFER

When sharing, we forget where it starts and where it ends. Who gets the greatest reward—the child drawing a picture, the teacher instructing the child, or the parent who claims the finished picture? Who receives the greatest blessing—a group of women making a blanket, a relief worker giving out the blanket, or the family receiving the blanket? It is fun to see who, when, what, and how we can share. We need to share at the right time, place, and with the right person to bring fullest satisfaction.

Whom do we share with? First, we share at home. We teach our children the principles of Christian life. School enlarges our world of sharing. Soon we find we must share in our community and in the whole world.

Many times we get so bogged down in caring for our families and helping in our local church that we say we are too busy and don't have time for anything else. If we waited until our family's needs were filled, the sick would never get visited. If we took care of only the needy in our local church and community, who would send Christmas bundles to Germany, blankets to Algeria, and bandages to Africa? How can we teach our family to love everyone when our activities, interests, and concerns envelop only our family or church? The Bible says, "Have equal regard for one another. Do not be haughty, but go about with humble folk. Do not keep thinking how wise you are" (Rom. 12:16).*

When can we share? We share with those in need. Particularly we share in times of happiness and sadness. Rom. 12:13, 15 speaks to this: "Contribute to the needs of God's people, and practise hospitality. . . . With the joyful be joyful, and mourn with the mourners."

Many know the discipline it takes to sit down to write a letter to a missionary when the house is messy. Yet we know, too, if we clean first, the letter will never get written. Somehow the house gets cleaned up later. Everyone agrees it is more rewarding to give a party at an orphanage than to sort through the children's toy box. Do we practice this? We know the time taken to sew relief garments puts us behind with our own sewing and mending, but isn't this worth while?

How often we busy women wish for a pill we could give quickly and regularly to our lonely neighbors. So far there is no magic serum to take the place of sharing the first rose with an invalid. Some garden-ripe tomatoes given to an elderly couple may supply their needs more adequately than a bottle of 100 vitamins.

What do we share? The Bible tells us,

"The gifts we possess differ as they are allotted to us by God's grace, and must be exercised accordingly" (Rom. 12:6). Here is a sprinkling of some things we share:

| | |
|-------------------------|------------------|
| a word of encouragement | a song |
| an inspiring experience | a letter |
| an answered prayer | a poem |
| a prayer request | a meal |
| an hour of your time | a child |
| a minute of your time | a cup of coffee |
| an hour of your energy | a telephone call |
| a favorite Scripture | a ride |

How do we share? We share with enthusiasm and vigor and this is all wrapped up in persistent prayer. The Bible says, "With unflagging energy, in ardour of spirit, serve the Lord [meet the demands of the hour]. Let hope keep you joyful; in trouble stand firm; persist in prayer" (Rom. 12:11, 12). How sad that some never learn to share! They miss the reward and forget that Jesus said, "Happiness lies more in giving than in receiving" (Acts 20:35b).

Some draw sharing tightly around them and think if they care for their family this is enough. Your family needs to learn that sharing goes beyond family to neighbors who live across the alley, across the city, across the state line, and across the ocean. The Bible says, "Whatever you are doing, put your whole heart into it, as if you were doing it for the Lord and not for men, knowing that there is a Master who will give you your heritage as a reward for your service" (Col. 3:24, 25).

*Quotations are from the New English Bible. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

The Blind See

BY GLEN M. SELL

"Now when John had heard in the prison the words of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight. . . ." (Matt. 11:2-5a).

It was in the summer of 1962 that the Gillilands sat in church and heard their minister speak on how to accept family tragedy when it comes. The pastor was appalled to find that his constituency knew so little about death in the family and what to do about it. He mentioned the eye bank and said that "corneal transplants were a good example of how someone can live on usefully after death."

That night Willard and June Gilliland,

with their five children, held a family council. It was agreed among all that they wanted to donate their eyes to the eye bank if death should come.

The night of July 17, 1963, the Gilliland family attended a party in honor of Mr. Gilliland's 38th birthday. On the way home they met with a head-on collision. Willard and his two oldest children—Raymond, 15, and Julia Ann, 13—were killed.

The rest of the night is a horrible nightmare to Mrs. Gilliland, but the tragedy did not stop her from the family's humanitarian pledge. In her words, "And suddenly, although I was almost numb, I recalled the pledge we had once made to each other. . . . I called the eye bank and their doctors were there within twenty minutes. It made me feel a little less heartbroken to know I was doing what my loved ones wanted—to help others with their eyes."

And help it did. "The corneal tissues from their eyes remain alive, bringing sight and untold happiness to six living persons."

Yes, the blind receive their sight. A 26-year-old mother sees her year-old baby girl for the first time. A 15-year-old boy received sight after being blinded by boiling water and glass splinters. A doctor's sight is restored, thus enabling him to develop one of the triumphs of modern surgery, the artificial kidney. A nun, two housewives, and a water-pollution expert have all experienced blindness—but thanks to God and modern surgery, today they see.

In the summer of 1957, I was informed by an optometrist that I faced a possible chance of blindness. He sent me to two specialists who confirmed the diagnosis. The three agreed treatment should begin immediately with contact lenses.

The left eye responded to treatment, but the right eye would not be deterred. A corneal transplant was finally advised and scheduled. An eye became available the sixth of January at the Presbyterian Ear, Eye, Nose, and Throat Hospital in Baltimore. It was to be the recipient.

The operation is now over and convalescence is near completion. I'm reminded again of the words of Jesus: "The blind receive their sight." I'm reminded, too, of the words of the surgeon, "Reverend, I did all I can do—now it depends on the prayers." The possibility of a setback cannot be ignored, but neither can the prayers of the saints. In faith, I look forward to continued sight recovery.

You can have a part in helping the blind to receive their sight. How? Give your eyes. My benefactor cannot be thanked—but I'm expressing my thanks by encouraging you, my brethren, to pledge your eyes. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Pledge your eyes today.

Columbia, Pa.

The unique witness of the I-W is often obscured by our conventional attitudes toward the program.

I-W— Embarrassment or Challenge

By DICK MARTIN, Associate Director for I-W

For many people in the Mennonite Church, the subject of the I-W program is rather embarrassing; for others it means opportunity and challenge. Many people are ready to believe all the bad things they hear about men who serve in I-W service.

There are many rumors that develop and spread very rapidly whenever something unsavory happens with a I-W man. Too often we do not hear about the good things that happen, but merely the things that once in a while crop up when men get into trouble. The attitude of many people in the Mennonite Church seems to be: "Can anything good come out of the I-W program?"

I believe if the I-W program is as detrimental to our testimony as many people seem to think it is, we ought to scrap it immediately. However, many good things happen to the men. One example of this is the letter which appeared in the GOSPEL HERALD recently about the I-W that served in Denver. These things are happening regularly, but we do not hear much about them because this is what we expect from the men and it is not sensational.

Program Is Obscure

Part of the problem is that we do not really expect much from the men that go into earning I-W service. When a young man goes into Pax service, people sit up and take notice. Usually when a Pax man returns home after his tour of duty overseas, he is invited to speak in all the neighboring churches and has the opportunity of showing his pictures, and the general impression is that everyone thinks that he has really made a great contribution and is a first-class Christian.

A person who serves in the voluntary service program of the church is also held in higher esteem. He isn't revered quite as much as the Pax man; but he often gets a chance to show his pictures and speak in the churches when he returns. He is usually patted on the back and told that he is a pretty good person because of the great

sacrifice he made during his two years of service.

The attitude toward the returning I-W is sometimes quite different, however. Often he is somewhat looked down on because he was not ready to make the same kind of sacrifice that Pax men and VS-ers made; often people feel that he maybe isn't too much of a Christian or he would have been ready to sacrifice.

Usually the people in the home church feel that this fellow really hasn't made much of a contribution because he was in earning service. Sometimes people might even be tempted to think that he chose this kind of service because of the money involved. So, because we really do not expect much of a contribution from the I-W, he lives pretty much the same during his two years of service as he did before he left home.

Men Need Motivation

Many of these men come from homes where they are not challenged to do anything more than to be industrious. We can't expect too much from these men until

they receive more motivation from their homes and churches. I am not sure that we can expect more from these men that go into service than we can from those who stay at home. We must do a better job of preparing our young people to go into service.

Sometimes when young men are asked why they are going into service or what they hope to accomplish during their two years of service, they have no idea. Many of them say, "Well, I haven't really thought about it, but I am merely going because Selective Service says I must serve for two years."

From Jan. 27 to Feb. 2, 1964, there was an orientation for I-W men held at Elkhart, Ind. The last day of the orientation, these men were asked what they hoped to accomplish during their two years of service. They had had time to think about this because when they were given the opportunity to express themselves, they came up with answers such as: they thought this would be a time of spiritual growth in their own life. Others thought that this would be a time when they would learn to know other people. Others said they wanted to further their education. Some said they were hoping to make a contribution to the local church.

One said he was interested in understanding people because of his interest in doing social work after his service. Another said he was interested in personal evangelism. This man didn't wait until he got into service, but on the Saturday evening of orientation school when we visited the rescue mission he was busy talking to a man about Christ.

Practically all of the men said they were not interested in only putting in two years, but that they hoped to make a worthwhile contribution by doing something over and above their regular eight-hour job. A few of them admitted they had not given this



Ex-I-W Ellis Sommers with his fifth-grade vacation Bible school class, Fort Wayne, Ind. I-W's search for ways to relate to local churches.

Missionary Addresses

March 31, 1984

Twice each year—in the last *Gospel Herald* of March and September—overseas missionary addresses are printed. This spring they are again printed here for your convenience. Lift them off the staples and folder. The postage rates are listed on page four of this folder. Discard the old (orchid) copy from last fall which is now out of date.

Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the list handy as you read "Mission News" or the weekly prayer requests in *Gospel Herald*, you will be able to pray for them in the country and circumstances you are reading about. You can thus pray for them by name. Perhaps more than anything else, those whom we have sent out as a church appreciate our prayer support.

Additional copies are available free from Mennonite Board of Missions and Charities, Elkhart, Indiana 46515.

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 Ech, Mina B., Schowalter Villa, Hesston, Kans.
 Friesen, P. A. and Florence, Schowalter Villa, Hesston, Kans.
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In Bihar

Beachy, John and Miriam, Latehar, Palamau District, Bihar, India
 Cheryl, Lynette and Kenton Beachy
 Kniss, Mark and Betty, Satbarwa Hospital, Satbarwa, Palamau District, Bihar, India
 Lois, James, and Robert Kniss
 Kniss, Paul and Esther, Chandwa, Palamau District, Bihar, India
 Vogt, Milton C. and Esther, Balumath, Palamau, Bihar, India
 Myra Jean Vogt

On Furlough from Bihar
 Shirk, Allen and Elsie, Eastern Mennonite College, Harrisonburg, Va.
 Sylvia Ann Shirk

In Yeotmal

Groff, Weyburn and Theima, Union Biblical Seminary, Yeotmal, Maharashtra, India
 Rachel, Margaret, Cheryl, and Edwin Groff

In Landour

Brenneman, Mary Jane, Woodstock School, Landour, Mussoorie, U.P., India
Overseas Mission Associates
 Gerber, Mary K., Woodstock School, Landour, Mussoorie, U.P., India
 Nyce, John and Dorothy, Woodstock School, Landour, Mussoorie, U.P., India
 Snyder, Florence, Woodstock School, Landour, Mussoorie, U.P., India

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 David, Jonathan, and Rosemary Kreider

ITALY

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W. Fredrick, John, Sharon, and Philip Metzler
Shank, John F. and Katie, Box 182, Kingston 8, Jamaica,
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Buckwalter, Ralph and Genevieve, Nakagawa-gun, Hom-
betsu-cho, Hokkaido, Japan
Dawn Alice, Rosemary, and Michael Buckwalter
Lee, Robert and Nancy, No. 1 Minami, 17 chome, Nishi 7 Jo,
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Tokyo, Japan
Karen, Elizabeth, Mary Kay, Carol, and Jon Gordon Reber
Resler, Ruth and Rhoda, Kamishiro-cho, Kato-gun, Hok-
kaido, Japan
Richards, Joe and Emma, 533, 6 chome, 6 Jo, Misono, Sap-
poro, Hokkaido, Japan
Evan, Kathryn, and Luis Richards
Shenk, Charles and Ruth, Sakura machi, Shibecha-cho,
Kawakami-gun, Hokkaido, Japan
Steven, Gloria, Barbara, and Ken Shenk
Yoder, Marvin and Neta Faye, Nakashibetsu-cho, Shibetsu-
gun, Hokkaido, Japan
Deborah, Stephen, Rebecca Mae, and Jay Thomas Yoder

Overseas Mission Associates

Martin, Grace, Nishi 2 Jo, 8 chome, Tsukisamu, Sapporo,
Selzer, Arletta, Nishi 2 Jo, 8 chome, Tsukisamu, Sapporo,

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Miller, Lavina, Postfach 167, Espelkamp-Mittwald, Germany
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Millard Dean Schrock
Stahl, Omar B. and Lois, Gersweilerstr, 15a, 66 Saarbrücken,
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Trayer, Daniel and Betty, 71 rue de Kayl, Dudelange, Lux-
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Gingerich, Ray and Wilma, c/o EMBMC, Salunga, Pa.
James, John, and Andrew Gingerich

Under Appointment

Bontrager, Irene, Kalona, Iowa

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and Miriam Elizabeth Blank
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Piedad, Mexico 13, D.F., Mexico
Good, Claude and Alice, Tlaxiaco, Oaxaca, c/o Hotel
Colon, Mexico

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Michael, Steven, Darrell, Bonnie Jean, and Connie Joan
Headings
King, Aaron M. and Betty, Apartado 31839, Mexico 21, D.F.,
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Michael, Jewel, Richard, Steven, Angela Joy, and Martin
Girard King
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Mexico 13, D.F., Mexico
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Ruth E. Yoder

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Darrell Fisher
Gingerich, Cyril and Ruth, Abiriba Joint Hospital, Abiriba
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Brenda and Anne Hosteller
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Bergey, Grace, Union Secondary School, Ibiaku via Ikot
Ekpen, East Nigeria
Grasse, A. Meryl and Gladys, Abiriba Akababa Joint Hos-
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Hosteller, Keith and Jeanette, Duke Town Secondary School,
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School, Etinan, via Uyo, East Nigeria
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Elizabeth Ann, Linda Sue, Sandra Ruth, and Martha Jane
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Dennis, Jeryl, and Anita Heiser
Helmuth, David and Naomi, Palo Hincado, Barranquitas,
Puerto Rico
Robin, Roy, Roger, and Ray Helmuth
Hershey, Lester and Alta, Box 25, Aibonito, Puerto Rico
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Sherilyn and Lester Eugene Hershey
Hower, R. J. and Florence, Box 626, Aibonito, Puerto Rico
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Victor, Danny, Elizabeth, and John Snyder
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Wilson, Gerald and Roma, Box 8, Aibonito, Puerto Rico 00609
Kent and Gregory Wilson
Wyse, Paul and Margaret, Box 25, Aibonito, Puerto Rico 00609

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Gluck, Lydia, Box 2, Mogadiscio, Somali Republic
Hornung, Lena, Jamama, Somali Republic
Kurtz, Chester and Catherine, Box 2, Mogadiscio, Somali Republic

Marianne Joy Kurtz
Leaman, Miriam G., Jamama, Somali Republic
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Galen, Grace, and Gwendolyn Reed
Shenk, David and Grace, Box 2, Mogadiscio, Somali Republic

Karen and Doris Shenk
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Gehman, Grace, Box 128, Musoma, Tanganyika
Hess, Mahlon and Mabel, Box 2435, Dar es Salaam, Tanganyika

Carl, Glen, and Dale Hess
Housman, J. Harold and Miriam, Box 50, Tarime, Tanganyika

Pierre, Ina Sue, and Heidi Jean Housman
Hurst, Simeon and Edna, Box 7, Tarime, Tanganyika
Elwood Ray and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, Box 7, Musoma, Tanganyika

Jane, David, Alan, and Paul Jacobs
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Kurtz, Maynard and Hilda, Box 54, Musoma, Tanganyika
Landis, Elva B., Box 50, Tarime, Tanganyika
Landis, Clara E., Box 76, Tarime, Tanganyika
Leaman, Hershey and Norma, Box 50, Tarime, Tanganyika
Larry Lynn Leaman

Leatherman, John and Catharine, Box 7, Musoma, Tanganyika
Lehman, Cora, Box 50, Tarime, Tanganyika
Martin, Edith, Box 76, Tarime, Tanganyika
Mohler, James and Martha, Box 7, Musoma, Tanganyika
Myer, Martha M., Box 7, Musoma, Tanganyika
Petersheim, LeRoy K. and Betty, Box 76, Tarime, Tanganyika
Jon Robert and Beth Ann Petersheim
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Daniel Shenk

Shenk, Joseph C. and Edith, Box 54, Musoma, Tanganyika
Joyce Shenk
Smoker, George and Dorothy, Box 7, Musoma, Tanganyika
Smoker, Naomi, Box 7, Musoma, Tanganyika
Stauffer, Elam and Grace, P.O. Box 139, Musoma, Tanganyika

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Weaver, Naomi, Box 50, Tarime, Tanganyika
Wenger, Rhoda E., Box 128, Musoma, Tanganyika
Yoder, Phebe, Box 7, Musoma, Tanganyika

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Keener, Robert and Florence, 135 Greenfield Rd., Lancaster, Pa.
Martha, Gerald, Dennis, and Jay Keener
Martin, Anna, R. 1, Ronks, Pa.

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Litwiller, Nelson and Ada, Avenue Millán 4392, Montevideo, Uruguay

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Judith, Janet, Elaine, David, and Daniel Martin
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John Gregory, Marisa Elia, and Robert Kent Miller

VIETNAM

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Metzler, Everett and Margaret, 336 Phan Thanh Gian, Saigon, Vietnam

Eric, Gretchen, Malcolm, and André Metzler
Metzler, James and Rachel, 42 Nguyen Phi Khanh, Saigon, Vietnam

Senseng, Donald and Doris, 42 Nguyen Phi Khanh, Saigon, Vietnam
Anne and Lynn Senseng

Stauffer, James and Arlene, 336 Phan Thanh Gian, Saigon, Vietnam
John and Rosemarie Stauffer

To Write Your Missionaries

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too much thought before orientation, but now that they realized the need, they were planning on doing something which they felt would make a contribution to the church.

Following Christ Is Primary

Sometimes people are disappointed in the earning I-W's because they do not perform in the way they think they should. People say that the I-W's are the ones who should be the peace witnesses for the church. I do not agree with this opinion.

I don't believe we should ask these young men who are away from home and who have not had much experience in peacemaking to be the peacemakers for the church. Peacemaking is the work of our mature members who have learned how to give the peace witness to our fellow citizens.

The only thing we can ask of the I-W is that he be a follower of Christ. This may involve him in peacemaking, but peacemaking is not his main goal; the main goal is to follow Christ.

Young people that go into cities and new communities for alternate service have a great potential for the church. Many small emerging churches need the kind of assistance these people could give to them. These people are self-supported workers that have a lot of time to devote to the work of the church and a good many of them are ready to do this as their contribution to the church.

We are wasting much of this potential by not challenging our young people more when they are going out into new communities. We need to realize that some of these young people will never come back to their home communities and therefore need to make their contribution to the church in their new communities.

I-W's Not Always Christians

We face another problem. Some young men who are not Christians come into alternate service with the apparent blessing of the church. These men should not go into alternate service under the guise of the church, but should first become followers of Christ. This is the task of the church in preparing young men. I sometimes wonder what has been the church's criterion for church membership—confession of Christ or the good fortune of having Mennonite parents.

If we could weed out the non-Christians in our alternate service program, we would have very few problems. We would still have some men who would not do too much in the line of making a contribution outside of their work, but at least they would be doing as much as many of the people in the church at home. Why do we expect more from our I-W men than from home church members? We all have the same command to follow Christ, spread the Gospel, and build the church.

We must do a better job of preparing our young people and this begins long before they are ready to go into alternate service. Another part of preparation for alternate service is for men to attend orientations which have been planned for them. Some do not come because their parents also believe orientation is unimportant. Hence, young men believe they can get along without it.

Prayer Support Necessary

It is long past the time to stop crying the blues about the I-W program. We need to prepare these men to go out into new communities as followers of Christ. It is then and only then that we will accomplish

even more in terms of serving our fellow men and building the church potential in these young people who are serving in communities away from home. We need to harness the potential in these men for God's use in building the kingdom.

We must support these young people with our prayers. Many of them are facing situations and temptations that their parents never faced or never even dreamed of. If we expect these young people to remain true to Christ and His teachings, then we need to remember them in our prayers.

Editor's Note: Orientation schools for young men considering I-W are being planned for this coming fall and are to be held in Iowa, Kansas, Ohio, and Pennsylvania. Watch the mission news pages for specifics.

In I-W at New Haven

By VICTOR GLICK

We bring you greetings from I-W service in New Haven, Conn.

Our town is a university town located halfway up the Connecticut coast line. It is a port town with access to the ocean via Long Island Sound. Along with its port go such industries as petroleum refining, Winchester Arms Company, Armstrong Rubber, Pratt and Whitney Aircraft, and a number of other large manufacturers.

Yale University, with classes in almost any area of education, brings our town a variety of people from every nationality. All our I-W's find their jobs in the Yale Medical Center, where medical activity consists of anything from research on dogs to the treatment of the psychiatric patient.

At present there are four married and two single I-W's working in the hospital. Herbert Fisher has been promoted to assistant chief baker and is busy in the kitchen, while John Benner, Richard Wenger, Leon Shirk, Jim Leaman, and I are employed by the department of inhalation therapy, which is a division of the section of chest diseases. We treat patients who have lung problems and heart problems which arise from their present lung disease.

We have contact with patients on every floor of the hospital and meet them on their level. I sometimes think the treatment of a sick person gives me a chance to talk with him and understand him better than meeting a healthy person on the street. I can quite often give a word of encouragement from the Bible to a patient who feels there is nothing for him in the world any more.

I work quite closely with the nursing and medical staff and here too is a place to express my love for Christ. Quite often they cock their heads and listen to me talk.

Then they ask, "What part of the country are you from?"

I'll say, "Pennsylvania," and they will in turn ask, "What are you doing 'way up here?'"

I can then tell them about our Lord's teaching concerning loving our enemies and explain to them that our government provides an alternative to military service and that I am part of that civilian work. There are also 20 other fellows in our department whom I got to know quite well. Until we told them of the power of Christ, they attributed our nonsmoking and non-drinking to an over-blessing of self-control. As we work with them, we can daily praise the Lord for the opportunities we have to witness.

One stopped me in the hall recently and said, "From what you have taught me about religion, may I ask you advice on a personal problem?"

I had never talked to him directly about religion, but praise God that he could see Christ in me. I ask that you pray for him. He has shown an interest in spiritual things and needs your prayers. We praise God that last summer one of the men in our department turned his life over to the Lord. He is now employed at the Lancaster General Hospital, Lancaster, Pa.

New Haven, like everywhere else in the world, is a place where people are being born, living a few years, and passing on to face an eternity. Some know not about God and His love; others know about God and have heard of His love; still others know and serve God and have expressed His love in their lives, which has transformed them into persons whose chief concern in this life is to have others know and feel His saving power. I personally have experienced this saving power through the Lord Jesus Christ and thank God that His plan is available for all who will confess their sin and accept Christ as Saviour. Now more than ever, I am made to realize that

my job as a Christian is to have others find Christ.

The I-W unit finds spiritual fellowship with a group of Christians called the Christian and Missionary Alliance Church in West Haven. We also have Bible study and fellowship every three weeks as a I-W unit. Members of the I-W unit and the pastor of the West Haven church take part in this Bible study and fellowship.

I would challenge the youth of today to consider Col. 3:23, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men," as their goal, and to begin early in life. We know that of the Lord we shall receive the reward.

Written for delivery to the sixteenth annual home missions meeting of the Conestoga-Maple Grove districts at Oley, Pa., Jan. 1, 1964.

Narvon, Pa.

Missions Today

Missions Face an Unfriendly World

Guest Column

(Continued from last week)

The Commission on World Mission and Evangelism is the child of the International Missionary Council organized in 1921. In 1961 it became a part of the World Council of Churches, which in a real sense is also a child of the International Missionary Council. For the efforts at interchurch cooperation on the mission field sparked interest in co-operation in other areas of Christian life. The movement toward church co-operation is sometimes called the ecumenical movement.

The ecumenical movement began on the mission field. For when churches, divided in Europe and America, began work in alien cultures, they soon discovered how much they had in common. Their converts in Asia and Africa also showed that the dividedness of the church was a hindrance to evangelism.

Said one African, "Generally speaking, our members are disturbed, horrified, by the divisions of the Christian Church. They do not tolerate it and await impatiently the unity so much desired."

The speaker, Thomas Ekollo, is a school manager for the Evangelical Church of Cameroun. He added, "You can sometimes reproach them (the African churches) with simple-mindedness, but what is very sure, they long fervently for the unity of the church."

Asian testimony was no less vigorous. Said the principal of Taiwan's Tainan Theological College, C. H. Hwang, "I believe that this concern is very much alive among the churches in the new Asia of

today. We just simply cannot go on with 'business as usual' according to the ways which we have inherited."

Hwang saw the pressure of unified action in the fact that the mission churches had been "begotten in Christ." He said, "If our mother churches had begotten us only in Presbyterianism, in Lutheranism, in Methodism, in Anglicanism, the matter would have been simpler. But they begot us in Christ and His life will not leave us alone."

During recent years the Commission on World Mission and Evangelism has made its presence felt throughout the world through its Theological Education Fund. Begun in 1958 as a five-year plan, the Fund has distributed five million dollars to strengthen theological seminaries in Africa, Asia, and Latin America. Among recipients of aid was the Union Biblical Seminary, Yeotmal, India, which is also supported by the Mennonite Church.

(To be continued)

*By Maynard Shelly, reporting on meeting of world mission leaders in Mexico City, December, 1963.



MISSION NEWS

Volunteers

Attend March Orientation

Fifteen volunteers from eight states began voluntary assignments following an orientation school held at Mennonite Board of Missions and Charities, Elkhart, March 3-13, 1964.

Two couples launch new migrant ministries. Keith and Carol (Gerber) Martin, Dalton, Ohio, serve as club workers and mission assistants in a migrant work at Buckeye, Ariz. They are on a two-year assignment.

Richard and Rosella (King) Schrock, Garden City, Mo., began a two-year assignment as unit leader and hostess at the Cal-



Volunteers at Elkhart Orientation School, March 3-13. First row: (l. to r.) Frances Roth, John Nachtigall, Steve Reyes, Janice Stutzman. Second row: Janice Sharp, Rosella and Richard Schrock, Keith and Carol Martin. Third row: Sanford Swartzendruber, Kermit Lehman, James Oswald, Reuben Aschliman, John Stalter, Fred Glassburn.

well, Idaho, Labor Camp. They are the only V-Sers at the unit presently, but more volunteers are expected as the migrant ministry expands.

Seven will give hospital assistance. Serving as orderlies for two years at the Good Samaritan Hospital, Portland, Ore., are Fred Glassburn, Harper, Kans., and Steve Reyes, Morocco, Ind. Kermit Lehman, Goshen, Ind., gives two years at Valley View Hospital, Glenwood Springs, Colo. John Stalter, Eureka, Ill., serves two years at Levering Community Hospital, Hannibal, Mo.

Serving as nurses' aides at the Sullivan County Nursing Home, Claremont, N.H., are Janice Stutzman and Frances Roth, Garden City, Mo. Janice Sharp, Lachine, Mich., gives a year as a nurses' aide at Sunshine Children's Home, Maumee, Ohio.

Reuben Aschliman, Fayette, Ohio, and James Oswald, Shickley, Neb., go to Blue Gap, Ariz., as builders to assist in the mission building construction there. Upon completion of the building, they will be transferred to long-term units elsewhere.

Sanford Swartzendruber, Goshen, Ind., goes to Aibonito, P.R., as a radio technician for two years. John Nachtigall, Iowa City, Iowa, serves as a kitchen worker at the La Junta, Colo., Mennonite Hospital for two years.

The next orientation school will be held at Elkhart, May 5-15, 1964. For more information concerning General Board voluntary service write to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

Your Treasurer Reports

How can I best support the mission program? This is a question which I am asked often. Many times this question is asked in relation to a desire to give special support to some mission project. The General Mission Board can make suggestions of projects and programs toward which special contributions can be given which meet program needs.

However, I would like to emphasize the importance of regular mission giving through the local congregation. Basic needs of the General Board are met by the per member support of our brotherhood. We are grateful for congregations which have developed planned giving, and encourage support to meet the current per member requests from our church agencies. During the past year the funds received from general congregational giving have continued to increase. We are most grateful for this trend.

We thank our brotherhood for its deep interest in the witness of the church. Thanks goes also to those who have supported the local congregational program in addition to giving to special causes. All the gifts are significant in reaching men and women with the Gospel message.

—H. Ernest Bennett.

New VS Units Open— Personnel Needed

In an effort to meet the needs of some of this country's depressed peoples, plans for new voluntary units are under way for downtown Cleveland, Ohio, and Hazard, Ky.

For the inner city development program in Cleveland, a unit will be established in the University-Euclid area to work closely with the young emerging Mennonite church there. Personnel needed for the project are a unit leader couple; and two nurses' aides and two orderlies to work in the local 500-bed Mt. Sinai Hospital.

VS-ers will relate to local social service agencies and assist families in this "ghetto" area through club programs and other educational projects. Target date for the project is May 15, 1964.

In southeastern Kentucky, plans are under way to establish a VS unit at Hazard. Initially, a couple is needed to spearhead the project, and the wife must be a registered nurse to work in the Hazard Appalachian Region Hospital.

The husband would work with the local Mennonite churches in vocational training, clubs for children and youth, and health education for adults. The couple should be mature and resourceful. As the work develops, more registered nurses will be needed in the unit. The project represents a co-operative effort between the General Mission Board's VS Office and the Indiana-Michigan Conference. Target date is May 15.

Due to the relocation and expansion of Pathway School, Narberth, Pa., six additional couples are needed by June 15, 1964, to supervise children suffering from aphasia and brain damage. VS-ers will undergo six weeks of special training under the leadership of Dr. Rappaport, psychologist and director at Pathway. The school will relocate at Jeffersonville where six new residences are under construction.

Regarding the services of the school, Elwood Parry, administrator of the school, says, "Brain-injured children frequently have difficulty learning in regular schools because the injury has interfered with normal growth processes such as motor coordination, perception, and concept formation."

"Pathway is pioneering in the total rehabilitation of such children, and is returning them to regular schools equipped to continue their education normally. The



Eating supper at the dormitory at Pathway School. Jane Yoder, Streetsboro, Ohio, is at the head of the table.

special training takes two to three years.

"To help care for children from several states now on Pathway's waiting list, more volunteers are needed. A summer program, out-of-doors, has been scheduled for about 30 such children in June and July. It would be an excellent opportunity for volunteers to work with the youngsters and understand their problems."

Persons interested in the above projects should write immediately to the Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

Hotel Purchased in Nairobi

The Eastern Mission Board has approved the purchase of a 26-person resident hotel in Nairobi, Kenya. This completely furnished facility, available Sept. 1, 1964, will provide for East African Mennonite missionaries and nationals who come to that city for business, medication, and local leaves.

Donald Jacobs, Hershey Leaman, J. Clyde Shenk, and the secretary and treasurer of the Mission Board were appointed by the Board to serve as trustees authorized to negotiate for landholding in Kenya.

Material Aid Sent to Mississippi

On March 11, a truck carrying 4½ tons of food and clothing left Akron, Pa., on a 1,000-mile journey to aid 120 families in the Mississippi Delta.

Mennonite Central Committee arranged for the aid following reports on the Delta situation from Vern Preheim, General Conference Board of Christian Service, Newton, Kans., and Titus Bender, pastor of the Fellowship Mennonite Church, Meridian, Miss.

Brethren Preheim and Bender investigated the Delta area Feb. 27-29. They informed MCC that 100 families at Ita Bena and 20 families at Cleveland, Miss., were in critical straits, requiring food and clothing immediately. These two towns are located roughly 150 miles north of Jackson, Miss.

The truck carried a load of 3,467 pairs of children's shoes, 38 bales of children's clothes, 1,500 pounds of meat, 460 pounds of vegetable soup, 400 pounds of flour, 400 pounds of lard, and 100 pounds of dried apples. The goods were valued at \$8,500.

Preheim and Bender reported that many

of the children were unable to attend school because they lacked shoes and clothes. Therefore, at the semiannual meeting of the Associated Sewing Circles of Lancaster Conference on Saturday, March 7, Mrs. Susie Rutt, of the Ephrata MCC clothing center, requested shoes for Mississippi Delta children.

Each sewing group quickly relayed the appeal and by Monday morning, March 9, shoes began to pour into the Ephrata clothing center. Within four days, 3,788 pairs of new and used shoes were contributed by 60 congregations. Well over half the shoes were new. Mrs. Rutt says that in her 15 years at the MCC center she has never before seen anything like this response.

Also on Monday, March 9, a volunteer group of 15 men and women from Mennonite churches in Hagerstown, Md., answered a special call and came 100 miles to sort and pack the shoes. The next day, 29 men and women from the Mt. Joy, Pa., Brethren in Christ Church came to prepare the shoes for shipment in bags.

The problem in the Mississippi Delta is both racial discrimination and economic difficulty due to automation. Each winter the situation deteriorates further as more men are displaced by machines in the cotton fields. Even those who manage to obtain seasonal work on the plantations can earn only approximately \$500, which is insufficient for the whole year. It is estimated that it takes \$4,000 annually to place the multi-person family above poverty in the present American context.

MCC participated in a meeting of church agencies at Memphis, Tenn., in November, 1963, at which long-range plans were laid to assist the Mississippi Delta Negro communities through community development, citizen education, and racial reconciliation.

Jacobs Elected Bishop

The retirement of the chairman and vice-chairman of Tanganyika Mennonite Church within the next few months resulted in the election of Donald R. Jacobs as chairman and bishop of area churches. Elam Stauffer and Simeon Hurst had been elected chairman and vice-chairman of the Tanganyika churches last spring. Bro. Stauffer also served as bishop.

Having served five terms in Tanganyika, Bro. Stauffer, who has reached retirement age, requested a release. Bro. Hurst is retiring because of illness.

\$250,000 Drugs and Supplies Received

During the past three years, Mennonite Central Committee has received a quarter of a million dollars' worth of drugs, medical supplies, and equipment from Interchurch Medical Assistance, Inc.

Early in 1961, a number of Protestant churches united to form the Interchurch Medical Assistance, an interagency, interdenominational facility for the solicitation of drugs, medical supplies, and equipment for allocation to the agencies, and medical mission boards which are members.



This house will serve as the headquarters for the new VS unit in Cleveland.

In an effort to provide more supplies for their doctors abroad, Mennonite Central Committee became a member of this organization and added another staff member to the Foreign Relief and Services department to handle this work. As a member, MCC is entitled to 2 per cent of the IMA allocations at a 4-cent per pound processing charge.

Since 1961, Akron has undertaken shipments of Interchurch Medical Assistance supplies to Indonesia, Haiti, Vietnam, Bolivia, and to the leprosy mission in Paraguay. This medical supply service has also been made available to the Mennonite and Brethren in Christ mission boards, resulting in shipments to Taiwan and Algeria. A spring shipment to India is planned.

Jamaican Crusade in June

As a follow-up to The Way to Life broadcast, B. Charles Hostetter and The Mennonite Hour men's quartet will be participating in a series of meetings in Jamaica, June 7-22. One-night meetings will be held in many parts of the island where The Way to Life broadcast is heard.

During the past several years many listeners have greeted The Way to Life broadcast on the Jamaican radio network. Over 2,400 persons wrote to the Jamaican radio office last year. In the past ten months over 1,000 persons have enrolled in the Home Bible Studies in Jamaica alone.

Prayer for the crusade planning now being done. John Shank, director of The Way to Life office in Jamaica, heads the committee from the Jamaica Mennonite Church which is making plans and preparations for the crusade. The meetings are planned to give a more personal contact with the broadcasts there and to provide a closer relationship to the churches in Jamaica.



(l. to r.) Wilbur Miller, David Seitz, David Augsburg, and Roger Richer will participate with B. Charles Hostetter in a series of meetings in Jamaica in June.

"I Was Converted to Christ"

"It's a year and a half since I began listening to your program and it was precisely through the program that I was converted to Christ."

The office in Spain is receiving an increasing flow of letters which tell of spiritual victories.

"The broadcast is a great blessing. My parents wouldn't go to a church, but they listen to the message by radio," says another hearer.

A young girl has this to say, "I am 11

years old and live with my aunt. I would like to give myself to God. I am telling you this to see if you can help me."

Another young person says he "listens with enthusiasm. I would like to send an offering if you tell me how this is possible."

Your Overseas Missionaries of the Week

J. D. and Minnie Graber



J. D. and Minnie Graber will leave April 1 for an administrative visit to mission posts in Japan. J. D. serves as general secretary and secretary of overseas missions of Mennonite Board of Missions and Charities, Elkhart, Ind.

The Grabers plan to arrive in Tokyo on April 4. High lights of their visit will include attending a pastors' meeting at Tokachi; taking in the Japan conference executive committee meeting; participating in a seminar at Osaka; and attending Japan's annual church conference at Kushiro.

They will also make informal contacts with each missionary family. Minnie carries special responsibility in sensing family needs and sharing concerns with missionary wives regarding working and living arrangements.

The Grabers themselves spent 17 years as missionaries to India. J. D. also served as relief commissioner to China 1943-44. In 1925, he was ordained minister at the Sugar Creek Mennonite Church, Wayland, Iowa. Fourteen years later, he was ordained bishop of the Mennonite Church at Dhamtari, India. He began his administrative assignment at the General Mission Board in 1944.

J. D. attended Hesston College and graduated from Goshen College with a B.A. degree in 1925. In 1943, he received his B.D. degree from Princeton (N.J.) Theological Seminary. He has taken further studies at the Kennedy School of Missions, Hartford, Conn.

J. D. has set forth his views on mission strategy in his book *The Church Apostolic*. He also writes a regular missions editorial in the *Gospel Herald*.

Minnie also attended Hesston College and graduated from Goshen College with a B.A. degree in 1943. Before her mission assignment she taught school for two years at Versailles, Mo.

During her time in India she worked with the women and children at the Shantipur Leprosy Home and taught Bible courses at Dhamtari Christian High School. Since returning from India she has served as WMSA president for eight years. The Grabers have two children—Ronald, who is in a general surgery residency at Northwestern (Chicago) University School of Medicine, and Eleanor (Mrs. Richard Nase) who teaches music at Goshen College.

One claiming to be "an ardent listener" requests a calendar and other literature to help "in living a Christian, Apostolic, Roman Catholic life."

Pray that the Spanish broadcast may continue to be used in building the one true church of Jesus Christ not only in Spain but in the many other regions where the program is heard.

Argentine Church Sets Objectives

In a recent letter, missionary Earl Schwartzentruber, of the Bragado congregation in Argentina, writes:

"As a congregation, and as a national church, some of the objectives for this year are the following: that the local church (1) work out its responsibility to the pastor, directly with him; (2) seek meaningful ways of being redemptive and evangelistic; (3) offer special courses for the training of the laity, especially for those young people who cannot attend seminary or a Bible Institute; (4) give vocational guidance to the youth, challenging them with the Christian ministry.

"As we pursue these objectives, along with other pastoral and missionary duties, we invite you to be co-workers with us through prayer. Prayer is the effective link in the chain of accomplishment."

Denver I-Ws Prepare Folder

At their March 2, 1964, unit meeting, I-W's at Denver, Colo., released an information folder on Colorado which they had been preparing for incoming I-W's.

Included in the brochure are a city map, auto and skiing information, list of eating places, the I-W constitution, and a roster of current I-W's. "The purpose of the folder," says I-W J. Paul Herr, "is to help newcomers adjust and feel at home in the city."

With People in Service

The following overseas missionaries were appointed by the Eastern Mennonite Board of Missions at its bimonthly meeting at the Mellinger Mennonite Church, Lancaster, Pa., March 10, 1964: Paul and Ella Martin, Mohnton, Pa., director couple for British Honduras, leaving April 15, 1964; Amzie and Fannie Ellen Yoder, Millersburg, Ind., teacher-evangelist service in Honduras, leaving late summer, 1964; Harvey E. and Grace Mast, Petersburg, Va., missionary doctor service for British Honduras, leaving August, 1964.

Reappointed were: Dora Taylor, Elverton, Pa., who completed three terms of missionary nurse service in Honduras, assigned to British Honduras, leaving June, 1964; and Anna Martin, Ronks, Pa., to second term of missionary nurse service in Tanganyika, preceded by a year of midwifery training in London, England, leaving April, 1964.

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Joyce Kuntz, Conneaut Lake, Pa., joined the staff at the Mennonite Board of Missions and Charities, Elkhart, Ind., on March 2, 1964. She serves as a secretary in the Information Services Office.



Eastern Mennonite College

Race Relations Emphasis

An overflow crowd packed the auditorium on Friday, March 6, to hear John Howard Griffin speak on "Black Like Me." Griffin, author of the best-selling book by the same title, held the audience spellbound for two hours with his firsthand experiences of racial oppression in the deep South.

Griffin, Texas-born and white, disguised himself as a Negro in 1959 and spent six weeks in Louisiana, Mississippi, Alabama, and Georgia. He got answers to race problems which no other white man had ever gotten because no white man had ever become a Negro before.

Speaking softly, undramatically, but with driving earnestness, Griffin told how a period of blindness taught him the value of the person, since he could not see the skin color of persons he dealt with. "Wholesale blindness would show us how superficial race concepts are," he stated.

Griffin carefully pointed out that the majority of Southern whites do treat the Negro respectfully. But, he emphasized, when one person out of a thousand may hurl the thunderbolt of terror, every face becomes a potential threat—obviously very demoralizing to the person threatened.

Southern whites feel, he said, that Negro citizens should take their responsibilities and pay their taxes—but not vote or have equal education, employment, protection of law, nor even access to parks or libraries supported by their tax money. "Taxation without representation was the battle cry of the American Revolution," he pointed out.

Job discrimination destroys Negroes' incentive to learn and improve. Highly trained Griffin was consistently invited for interviews when he applied for skilled work by telephone, but was just as consistently turned down when prospective employers saw his dark skin.

"Whites' rejection of Negroes breeds self-hatred in a thousand subtle ways whites never imagine," stated the speaker. "A father cannot be an effective breadwinner, protect the honor of his women, or provide for the improvement of his children. This drives him to self-hatred and desertion of his family."

The ultimate tragedy, says Griffin, is the dehumanization of both the Negro and the white. The Negro is deprived of his human rights, and the white man who violently oppresses him is turned into a beast.

Changed attitudes are the greatest need in remedying the situation, the speaker

summarized. He expressed little sympathy for those who say we should not move too fast. "At the present rate of desegregation it will take a hundred years to finish the job," he said. "When humans are being demoralized here, murdered there, we cannot wait."

Griffin's lecture was the climax of this year's lecture series and the main feature of Race Relations Week. This special emphasis opened with a film, "Harvest of Shame," showing the plight of American migrant workers, mostly Negroes. Other lectures were by Sarah Patton Boyle, author of *The Segregated Heart*; J. Ward Shank, moderator of Virginia Conference; and John M. Snyder, controller of E.M.C. The week closed with the annual Peace Oration contest on the same theme. Don Bender, Preston, Miss., won first prize in the men's division while Esther Garber, Burton, Ohio, placed first in the ladies' competition.

Spiritual Emphasis Week

Paul Roth, Masontown, Pa., and David Augsburg, Broadway, Va., conducted Spiritual Life Week meetings, March 9-13, for college and high-school students, respectively. Bro. Roth is pastor of the Masontown Mennonite Church; Bro. Augsburg is associate pastor of the Mennonite Hour and pastor of the Trissels Mennonite Church.

College services centered on "The Search for Significance," based on the book, *Lost and Found*, by Russell Mast, a Mennonite pastor at Newton, Kans. Bro. Roth made his applications from the parables of Luke 15, especially that of the prodigal son. His messages, filled with illustrations of Christianity in action, drew a visible response from the student body. "There was evidence of deep introspection, spiritual growth, and appreciation for this emphasis," stated Don Augsburg, pastor of students.

David Augsburg followed the theme, "Meet Yourself in the Bible," in the high-school services. Students saw themselves and their needs portrayed in studies of Bible characters. "Students feel the week has been a step forward," commented Gerald Good, high-school pastor. "They reacted to a message on faith by saying, 'This is the first time we really understood things like this.' There have been a number of first-time commitments. Our concern now is how we can move ahead from this point."

Book of the Semester

Campus-wide discussion of a pertinent book, *The Journal of John Woolman*, is under way. This project is intended to

unite students in the study of spiritual and social issues as seen by Woolman, a Quaker leader of the eighteenth century. Calvin Redekop, a Mennonite, and Wilmer Cooper, a Friend, both of Earlham College, Richmond, Ind., discussed Woolman and his message in chapel services March 16 and 17 and in a "dialogue" meeting with interested students in the evening.

Chorus Tours

The Men's Chorus and the Ladies' Chorus will spend Easter vacation on tour. Men's Chorus, directed by Wilbur Maust, will sing in churches in Maryland and Pennsylvania, especially in the Lancaster and Franconia areas. Ladies' Chorus, led by Audrey B. Shank, will tour western Pennsylvania, Ohio, Michigan, Ontario, and New York.

Think About This

Have we so long ridiculed authority in the family, discipline in education, rules in art, decency in conduct, and law in the state that our liberation has brought us close to chaos in the family and in the school, in morals, arts, ideas, and government? We forgot to make ourselves intelligent when we made ourselves free.

Should we be free to commit murder and escape punishment on the ground of "temporary insanity"? . . . Should we be free to sell, to any minor who has the price, the most obscene—the most deliberately and mercenarily obscene—book of the eighteenth century, while we deplore the spread of crime, ungodly motherhood, and venereal disease among our youth?

Should divorce be so easy that marriage loses its function of promoting sexual order and family discipline? . . .

These are difficult questions . . . and I have no dogmatic answers. . . . I know that severity of punishment does not always prevent crime, though I believe that surety of punishment would deter it. . . .

But with all these excuses and doubts, public opinion has been guilty of criminal and cowardly silence in the face of growing crime, moral disorder, and deteriorating taste. We have been afraid to speak out lest we be considered old-fashioned. . . . We make idols of screen celebrities who deliberately break up home after home. We give not only money but honors to writers who peddle sex stimulation. We pass in wonder by some of the modern art exhibited in our museums, and dare not speak out against it as turning our stomachs with the odor of decay. Our ears are deafened and insulted by cacophonous [discordant, harsh] music. . . . Let us say, humbly but publicly, that we resent corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness

in language, chaos in music, meaningless in art.

It is time for all good men to come to the aid of their party, whose name is civilization.—Will Durant, philosopher-historian, author of *The Story of Civilization*, in article for Associated Press.

Superiority of Truth

BY STANLEY C. SHENK

It's easy for the Christian writer to get discouraged. Evil abounds. The presses are spewing forth wicked books and magazines by the thousands and millions. How can Christian writers ever compete with such a flood?

The answer is that we don't have to—as far as numbers of pages and volumes are concerned, at least. One book or article that radiates the truth of Jesus Christ is more effective for good than a dozen tawdry ones are for evil. This is because of the superiority of truth to error, of goodness to wickedness.

And we have the Holy Spirit on our side. "Greater is he that is in . . . [us], than he that is in the world."

So let's take heart. Let's go on lighting our literary candles. Their beams will go far in the dense darkness. And who knows? God may see fit to transform one of these modest candles into a torch for the enlightening of untold millions. He has so blessed human writers before. Maybe He will again—in our time.

Souderton, Pa.

Predicament

BY RICHARD W. YODER

We want a moral society, but, please, don't burden us with moral structure.

We enjoy the initial thrill and excitement of sin, but, please, the backwash is unsightly.

We are the immoral, immature, uncommitted, compromising adults, but, please, adolescents, we want to see maturity, morality, commitment.

We dream, work, die untimely for materialistic bubbles, but, please, we can't manage affluence.

We build in white suburbs of peace, justice, liberty, churches—but, please, greed, hate, prejudice, religion are personal matters.

We want money without work, pleasure without pain, freedom without responsibility, peace without repentance.

So, please, leave us alone.

Nappanee, Ind.

The Bible is written about you and me. Every scene is a pointed finger. It isn't just a lad named Jacob who cheats his brother and runs away. We do that in a thousand ways, and so much of our life is a flight. And yet, for us too, if we're ever alerted to it, above our uneasy beds there always opens the ladder, that mysterious channel of give and take between us and a watching God.

Frederick B. Speakman in *Love Is Something You Do*, Fleming H. Revell Co.

Church Camps

Spruce Lake Retreat

Spruce Lake Retreat, situated in the Pocono Mountains, is located north of Stroudsburg, about 2½ miles above Canadensis, on Route 290. The camp is owned and operated by the Franconia Mennonite Camp Association and provides facilities for adult and children's groups.

The following adult activities are planned for June through July 15:

- June 8, 9: Ministers' Retreat.
- June 26-28: Mennonite Medical Association.
- July 2-5: Missions Conference.
- July 11, 12: Weekend Conference.
- July 13-15: Businessmen's Retreat.

The following children's camps are scheduled for this summer:

- July 6-13: ages 11 and 12.
- July 13-20: ages 12 and 13.
- July 27-Aug. 3: ages 13 and 14.
- Aug. 3-10: ages 14 and 15.

Camp facilities are available to families and other groups from June 12 through Sept. 7, except for June 26-28 and July 25, 26. Tents in the children's camping area are available to families and others for tent camping at times when no children's camps are scheduled.

It is requested that reservations be made in advance by persons planning to use the facilities. Reservation forms are available from Franconia Mennonite Camp Association, R. 1, Lansdale, Pa., until June 6, after which all reservations should be made through Spruce Lake Retreat, R. 1, Canadensis, Pa.

Rocky Mountain Mennonite Camp

(see March 24 issue for earlier camps)

July 13-17 Mennonite Brethren Youth Camp.

July 14-31 Young Citizens Camp—2nd Session.

Program Director—Ivan White.

July 18-25 Youth Camp. Program Director—Darrel Otto. (for senior high)

July 25—Aug. 1 Junior High Camp No. 2. Program Director—Wallace Jantz. (for grades 7-9)

Aug. 1-8 Family Music Week. Director—Samuel Janzen.

Aug. 4-21 Young Citizens Camp. Director—Ivan White.

Aug. 15, 16 Pueblo I-W Reunion.

Aug. 23-29 College Age Work Camp. (Make application to Mennonite Relief and Service Committee, 1711 Prairie St., Elkhart, Ind., 46515.)

Aug. 24-30 General Conference Mennonite Youth Camp.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, Glenn and Carolyn (Witmer). Dunster, British Columbia, second daughter, Jennifer Rose, Feb. 23, 1964.

Baker, Laurence and Corene (Zimmerman). Lebanon, Oreg., third child, second son, Rick Lee, Feb. 18, 1964.

Beiler, D. George and Rhoda (Stoltzfus). Lancaster, Pa., fourth child, third daughter, Rosalyn Faye, Feb. 16, 1964.

Ebenshade, J. Harold and Ruby (Yoder). Manheim, Pa., third child, second son, Theodore Lee, Feb. 19, 1964.

Friesen, Paul A. and Wilma (Wenger). Heston, Kans., sixth child, second daughter, Jennifer Elizabeth, March 5, 1964.

Fritts, Malcolm and Helen (Healey). Elkhart, Ind., first child, Douglas Edward, Nov. 14, 1963.

Glenn, Robert and Shirley (Chupp). Nappanee, Ind., first child, Shelia Rane, Feb. 27, 1964.

Groff, Elias R. and Marian (Mohler). Holtwood, Pa., first child, Steven Lee, Feb. 22, 1964.

Kauffman, Glenn and Mabel Ann (Rupp). Wauseon, Ohio, third child, second son, Ronald Lee, Feb. 18, 1964.

Kauffman, Paul and Mildred (Knouse). Harrisonburg, Va., first child, J. Paul, Jr., Jan. 28, 1964.

Kreider, Lloyd and Joyce (Horst). Cochranville, Pa., fourth child, first son, Gerald Alan, Feb. 29, 1964.

Kropf, Floyd M. and Darlene (Turner). Harrisonburg, Oreg., fifth child, fourth daughter, Fae Eileen, Feb. 18, 1964.

Lehman, Marlin and Elsie (Rohrer). Pottsville, Pa., fifth child, third son, Daniel Clayton, Feb. 9, 1964.

Litwiler, Elmer and Ethel (Bachman). Hopedale, Ill., fifth child, second son, Edward John, Feb. 27, 1964.

Martin, Edwin G. and Emma (Metzler). Ephrata, Pa., eleventh child, sixth daughter, Esther, Jan. 30, 1964.

Millsagle, Larry and Yvonne (Walker). Mt. Pleasant, Pa., second son, Eric Tod, March 11, 1964.

Meyers, Paul and Evelyn (Alderfer). Perkase, Pa., sixth child, fifth daughter, Lucia Beth, Feb. 21, 1964.

Mumaw, Russell and Ruth (Myers). Souderton, Pa., first child, Jeffrey Allan, March 7, 1964.

Porter, Gary E. and Helen (Buschert). Duchesne, Alta., second son, Mark Leroy, Feb. 23, 1964.

Reeser, Charles and Margery (Roth). Shedd, Oreg., sixth child, fifth son, Phillip Dean, Jan. 13, 1964.

Roggie, Merle and Beulah (Zehr). Croghan, N.Y., second child, first son, Myron Merle, March 4, 1964.

Schmucker, Allen and Alice (Gautsche). Toledo, Ohio, fourth child, first daughter, Judith Marie, Feb. 22, 1964.

Shenk, Iowa L. and Shelby J. (Harnish). New Providence, Pa., second child, first daughter, Bonnie Mae, Jan. 24, 1964. (First child deceased.)

Shertz, Benjamin H. and Edith (Huber). Millersville, Pa., first child, Barbara Elizabeth, Feb. 9, 1964.

Showalter, Dale L. and Kathleen (Bachman). Kalona, Iowa, second son, Kendall La Wayne, Feb. 16, 1964.

Smith, Robert and Clara (Yoder). Blountstown, Fla., first child, Pauline, Feb. 7, 1964.

Weaver, Emory J. and Eileen (Zimmerman). East Earl, Pa., second child, first daughter, Charlene Faye, Jan. 30, 1964.

Wittrig, Howard D. and Elva (Good), Hope, Ind., seven children, third daughter, Joy Kline, age 13, died Feb. 26, 1964.

Yoder, Donald W. and Ruth (Sutter), Kalona, Iowa, fifth child, third daughter, Lisa Ann, Feb. 20, 1964.

Yoder, Roger and Myra (Rogers), Fairview, Mich., first child, Derek Scott, Feb. 23, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blank-Lapp—Samuel K. Blank, New Holland, Pa., and Anna Louise Lapp, Gap, Pa., both of the Pequea Beachy A.M. cong., by Elam L. Kauffman at the church, Feb. 1, 1964.

Blank-Miller—Jacob K. Blank, Churchtown, Pa., Pequea Beachy A.M. cong., and Elizabeth Joy Miller, Bird in Hand, Pa., Weaverstown Beachy A.M. cong., by Elam L. Kauffman at Weaverstown, Jan. 18, 1964.

Burkholder—Stoltzfus—Richard W. Burkholder, Maple Lawn cong., Nappanee, Ind., and Anna Stoltzfus, Gap, Pa., Pequea A.M. cong., by Steve Yoder at Maple Lawn, Feb. 29, 1964.

Click-Lapp—Melvin L. Click, Elverson, Pa., and Mary June Lapp, Kinners, Pa., both of the Pequea Beachy A.M. cong., by Elam L. Kauffman at the church, March 7, 1964.

Hershey-Shenk—Clyde Kenneth Hershey, Bird in Hand, Pa., Paradise cong., and Joanne Shenk, Mt. Joy, Pa., Erlman cong., by Homer D. Bomberger at Mt. Joy, Feb. 14, 1964.

Horst—Horst—Ephraim L. Horst, Clear Spring (Md.) cong., and John L. Horst, Mauganville, Md., Reiff cong., by Reuben E. Martin at the home of the bride, March 1, 1964.

Martin-Ristenbatt—Alvin R. Martin, Litzitz, Pa., Hammer Creek cong., and Shirley Ann Ristenbatt, Petersburg, Pa., Miners Village cong., by Homer D. Bomberger at the Erb Church, Feb. 8, 1964.

Rhoads-High—Melvin E. Rhoads, Litzitz, Pa., Petersburg cong., and Velda Mae High, Manheim, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, Jan. 25, 1964.

Stauffer-Bowman—Ernest Martin Stauffer, Bethel, Pa., and Carolyn Yvonne Bowman, Myerstown, Pa., both of the Myerstown cong., by Mahlon Zimmerman at the church, Feb. 8, 1964.

Thomas-Stauffer—David Thomas, Jr., New Danville, Pa., and Janice Stauffer, Ephrata, Pa., both of the Akron cong., by Kermit H. Derstine at the church, Feb. 22, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barnhart, Mary S., daughter of David S. and Ellen (Schmuck) Barnhart, was born July 30, 1884; died at the Oreville Mennonite Home, Lancaster, Pa., Feb. 22, 1964; aged 79 y. 6 m. 23 d. She was a member of the Mt. Joy Church. Surviving are 2 brothers and one sister (John S., Howard S., and Mrs. Alice Wellief). Funeral services were held at the Nisley Funeral Home, Feb. 24, in charge of Henry W. Frank; interment in East Donegal Cemetery.

Graver, Harry S., Sr., son of Martin and

Barbara A. (Sensenig) Graver, was born in Conestoga Twp., Pa., Aug. 7, 1891; died at the Lancaster (Pa.) General Hospital, Feb. 12, 1964; aged 72 y. 6 m. 5 d. He was married to Edna Ann Dagen, who survives. Also surviving are 7 children (Harry, Jr., Verna—Mrs. Henry Souders, Velma—Mrs. John Summers, Mary—Mrs. Clarence Murry, Barbara—Mrs. Clinton Rohrer, Viola—Mrs. Paul Hostetter, and Melvin J.), 29 grandchildren, 5 great-grandchildren, and 3 sisters (Mary—Mrs. John R. Hess, Mrs. Maude Dagen, and Hattie—Mrs. John Eshleman). He was a member of the Mechanic Grove Church, where funeral services were held Feb. 15, in charge of Clayton Keener, assisted by Clyde Hostetter and Paul Myer; interment in River Corner Mennonite Cemetery.

Horning, Charles B., son of George G. and Sallie (Gehman) Horning, was born at Bowsmansville, Pa., May 28, 1921; died at the Good Samaritan Hospital, Lebanon, Pa., Feb. 22, 1964; aged 42 y. 8 m. 25 d. On March 18, 1944, he was married to Elsie M. Oberholzer, who survives. Also surviving are 4 children (Carl E., Ellen M., Ray C., and Glenn D.), his mother, and one sister (Mrs. Lucy Gehman). His father and 2 sisters preceded him in death. He was a member of the Dohner Mennonite Church. Funeral services were held at Krall's Church, Feb. 26, in charge of Sidney Gingrich, Paul Ebersole, Simon Bucher, and Aaron Shank.

Hunsberger, stillborn son of Earl H. and Ruth (Yoder) Hunsberger, Jr., Danboro, Pa., was born at Doylestown Emergency Hospital, Feb. 26, 1964. Besides his parents, he is survived by 6 brothers and sisters (Kathryn—Mrs. Timothy Histan, Phyllis, Mary Lou, Juanita, William Earl, and Ruth Ann), grandparents (Mr. and Mrs. Earl Hunsberger, Sr.), and great-grandmother (Mrs. Jonas Hunsberger). Graveside services were held at the Doylestown Cemetery, Feb. 26.

Kauffman, Etta Tressa, daughter of John H. and Mary (Byler) Kauffman, was born in Liberty Twp., Ohio, March 20, 1884; died at the Mary Run Hospital, March 7, 1964; aged 79 y. 11 m. 16 d. Surviving is one brother (Herman A.). She was a member of the Bethel Church. Funeral services were held at the Hostetter Memorial Home, West Liberty, Ohio, March 9, in charge of Edward Stoltzfus and Nelson Kanagy; interment in Fairview Cemetery.

Kaufman, Mary Amanda, daughter of Solomon K. and Elizabeth (Spiker) Kaufman, was born near New Castle, Pa., Feb. 16, 1892; died at her home near New Castle, Feb. 10, 1964; aged 71 y. 11 m. 25 d. Surviving is one brother (Roy D.). Three brothers and 2 sisters preceded her in death. She was a member of the Maple Grove Church. Funeral services were held at Sharp's Funeral Home, Feb. 13, in charge of Paul Yoder; interment in Maple Grove Cemetery.

Kraybill, Bertha N., daughter of Henry S. and Anna (Nissley) Kraybill, was born at Florin, Pa., June 7, 1879; died at the Oreville Mennonite Home, Feb. 10, 1964; aged 84 y. 7 m. 3 d. She was the last of her family. Surviving is one niece (Mrs. John Wittle). She was a member of the Mt. Joy Church. Funeral services were held at the Nisley Funeral Home, Feb. 13, in charge of Henry W. Frank; interment in Henry Eberle Cemetery.

Miller, Freida Renea, daughter of William and Merline Miller, was born at Corvallis, Ore., Jan. 29, 1964; died Feb. 5, 1964; aged 5 days. Death was due to a heart condition. Besides her parents she is survived by 4 brothers (Mark L., Truman V., Emory, and Allen D.), 2 sisters (Myrna J. and Glenda E.), and grandparents (Mr. and Mrs. Albert Miller, and Mr. and Mrs. E. P. Neuschwander). Funeral services were in charge of Verl Nofziger. Neff, Edwin, was born near Sugar creek,

Ohio, March 17, 1879; died at the Au Sable Valley Home, Fairview, Mich., Feb. 29, 1964; aged 84 y. 11 m. 12 d. His immediate family all preceded him in death. Surviving are 2 nieces and 6 nephews. He was a member of the Fairview Church, where funeral services were held March 3, in charge of Harvey Handrich.

North, Bertha I., was born at Nappanee, Ind., May 16, 1894; died, following a heart attack, at the Elkhart (Ind.) General Hospital, Feb. 26, 1964; aged 69 y. 5 m. 10 d. On Oct. 14, 1916, she was married to Homer F. North, who survives. Together she and Bro. North, an ordained minister, served the N. Main Street Mennonite Church, Nappanee, Ind., for a total of 37½ years. Also surviving are one daughter (Mrs. Olen Eicher), one son (Wayne), one brother (Ira Bechtel), 3 sisters (Mrs. Willis Hostetter, Mrs. Maurice Weaver, and Mrs. Maude Weaver), and 6 grandchildren. Funeral services were in charge of Richard Yoder, assisted by J. C. Wenger and D. A. Yoder.

Risser, Lizzie N., daughter of Jacob H. and Lizzie (Newcomer) Stauffer, was born near Mt. Joy, Pa., Jan. 31, 1870; died at the Oreville Mennonite Home, Feb. 13, 1964; aged 94 y. 13 d. She was married to Gabriel R. Risser, who preceded her in death 16 years ago. One daughter also preceded her in death. Surviving are 2 daughters (Frances S.—Mrs. LeRoy Kopp and Elizabeth S.). She was a member of the Mt. Joy Church, where funeral services were held Feb. 16, in charge of H. Howard Witmer and Henry W. Frank; interment in Kraybill Cemetery.

Troyer, Edward D., was born May 25, 1902; died of emphysema at the Elkhart (Ind.) General Hospital, Feb. 27, 1964; aged 61 y. 9 m. 2 d. On Dec. 22, 1920, he was married to Ann Bontrager, who survives. Also surviving are 2 sons (Cornelius H. and Eugene), 4 daughters (Myrtle—Mrs. Sam Bontrager, Fannie Mae—Mrs. Howard Yoder, Edna—Mrs. Ben Lengacher, and Anna Mae—Mrs. Clarence Miller), 15 grandchildren, 2 great-grandchildren, 8 brothers (Neal, Jerry, and John), and 3 sisters (Mary—Mrs. Josie Troyer, Lydia—Mrs. William Miller, and Edna—Mrs. William Troyer). One son preceded him in death. He was a member of the Clinton Brick Church, where funeral services were held, in charge of Amsa H. Kauffman and John J. Yoder.

Wenger, Ella Barbara, daughter of Albert W. and Bertha B. (Garber) Lehman, was born in Morgan Co., Mo., Jan. 15, 1888; died Feb. 27, 1964; aged 66 y. 1 m. 12 d. On Nov. 25, 1917, she was married to Jesse W. Wenger, who survives. Also surviving are 4 sons (Albert, Norman, Paul, and Roy), 2 daughters (Viola—Mrs. Samuel Ramer and Bertha—Mrs. Paul Swarr), 24 grandchildren, her mother, and 4 sisters (Edna—Mrs. Oliver Baumgartner, Freda—Mrs. John Harris, Laveta—Mrs. Lehigh, and Velma—Mrs. John Williams). Her father, stepfather, and one sister preceded her in death. She was a member of the Mt. Zion Church, where funeral services were held Feb. 29, in charge of Allen Zook, J. D. Graber (representing the Mission Board), and Leroy Gingrich.

Witmer, Amelia B., daughter of Phares and the late Kate (Brubaker) Bollinger, was born in Clay Twp., Pa., Aug. 7, 1880; died at the Ephrata (Pa.) Community Hospital, Feb. 17, 1964; aged 75 y. 6 m. 10 d. On Oct. 1, 1910, she was married to David Witmer, who survives. Also surviving are one son and 5 daughters (Lloyd B., Emma B.—Mrs. Ray Martin, Katie, Barbara W.—Mrs. Robert S. Hensley, Grace, and Alma W.—Mrs. Mahlon Detweiler), 15 grandchildren, 3 great-grandchildren, and one sister (Fannie M.—Levi Hollings). She was a member of Metzler's Church. Funeral services were held at the Hess Church, Feb. 20, in charge of Mahlon Witmer, Amos Sauder, and Eli Sauder.



ITEMS AND COMMENTS

BY THE EDITOR

Evangelist Billy Graham will receive the 15th Annual Citation of *The Upper Room*, interdenominational daily devotional guide, distributed in 120 countries. Dr. Graham, a Southern Baptist minister, was described by an *Upper Room* spokesman as having "preached to more people face to face than any other person."

• • •

An Interdenominational Center was opened in Winston-Salem, N.C., on the campus of Wake Forest College, a Southern Baptist-related school. Facilities include a large central fellowship room, administrative offices, work space, and office space for Episcopal, Methodist, Presbyterian, and other chaplains active on the campus. Edgar Christman, director of the Baptist Student Union, which also is located in the building, said the center will be used by all denominations and was established because Wake Forest "is a church-related college, which undertakes to minister to all students."

• • •

Ministers of the Netherlands Reformed Church in the Southeast Friesland province, concerned with the rising costs of funerals, have offered their parishioners four guidelines on the subject:

1. Order a solid but simple coffin.
2. Do not use a vault unless there is a compelling reason to do so.
3. Avoid ostentation in selecting a tombstone and its inscription.
4. Keep all feelings of vanity or "keeping up with the Joneses" far from the memory of the dead.

• • •

The president of the National Conference of Christians and Jews, in a message for Brotherhood Week, called on all Americans to demonstrate "brotherhood in action, which is the true basis of democracy." Dr. Lewis Webster Jones declared that in these "revolutionary times" all Americans must ask themselves "what we can do to bring our daily practice closer to the ideal of brotherhood which we emphasize again in this Brotherhood Week." Noting that minority groups are demanding a "fuller measure of equality," Dr. Jones said the "resulting turmoil will be a constructive force" if it leads all citizens to re-examine their individual attitudes of bigotry, misunderstanding, or indifference.

• • •

A storefront church that plans no formal services is the latest venture of the Fletcher Place Methodist Church's ministry to the inner city. Called simply "Outpost," the new church project "is for persons who don't feel at home in formal church surroundings," explained V. M. Newton, pastor. What formal meetings there are at Out-

post are held during the week, not on Sundays. Although the minister is present, the people do most of the talking. The meetings at Outpost are expected to center on the problems of the near-downtown area in which it is located—housing, finding jobs, family problems.

The people, said Mr. Newton, "will be with others who have similar problems, and perhaps by discussing their worries openly solutions might be found." Outpost is in a small business district where "people seem to congregate," Mr. Newton said. "We hope it will become another gathering place for the people who live in the near-downtown blighted area."

• • •

The National Association of Evangelicals endorsed President Johnson's proposal for the establishment in Washington, D.C., of an edifice in recognition of God. "We agree with you, Mr. President, that such an edifice should be based on the reality of God, the fact that He can be known to man, and that He hears and answers prayer," the NAE president said.

• • •

Protestants who see the problems of public schools solely in terms of Supreme Court decisions on prayers and Bible reading are missing the point, a Protestant educator said in Cincinnati, Ohio. The real issues, said J. Blaine Fister, executive director of the National Council of Churches' Department of Church and Public School Relations, are more adequate financial support to public schools, shared time programs for parochial schools, and defense of the public schools against "unfair and unjust critics."

• • •

The Canadian Lutheran Council voted in Winnipeg to appoint a full-time chaplain for seamen at the port of Toronto. During the past two years, Lutheran sailors using the port have had the services of only a part-time pastor. Anglican and Roman Catholic seamen have been met and ministered to by full-time priests.

• • •

Unless Americans learn to understand the peoples they seek to help financially, foreign aid programs will generate increasing anti-American feelings around the globe, a Protestant Episcopal leader said in New York. Bishop Stephen F. Bayne, Jr., executive officer of the world-wide Anglican communion, told the Church Club of New York that "the overwhelming impression" America gives to the rest of the world "is that there is no sickness in the world which a little money won't cure. I am sure we do not mean to say this," the

bishop continued. "I am sure we do not believe it. But we have succeeded in convincing a great many people that we do believe it; we have given the impression that money is the key to our foreign policy, and we are in serious trouble because of this."

• • •

The Church of England will not oppose a fixed Easter Sunday on the calendar, providing a majority of Christian bodies endorse the proposal, a spokesman for the Archbishop of Canterbury said in London. The Council also said it was not opposed to various initiatives for establishing a perpetual civil calendar "provided the week of seven days, with its Sunday, is safeguarded." Proponents of calendar reform have noted that a diversity in festival days has caused differences. Fears also have been expressed that if the church did not express itself, civil authorities might undertake calendar reform along unsatisfactory lines.

• • •

A growing conviction that the home—rather than the Sunday-school classroom—provides the most effective Christian nurture, exists among Christian educators, according to a National Council of Churches official. "Home teaching should not supplement Sunday-school teaching—as we thought 20 years ago—but vice versa," Dr. Gerald E. Knoff said in Cincinnati. Executive secretary of the NCC's Division of Christian Education, he spoke at a press conference held during the Division's annual meeting. "Sunday school will by no means be thrown out of the window, but it may cease to be centrally important in the future," he said.

• • •

Evangelist Billy Graham cast a negative vote in Ann Arbor, Mich., on the Beatles, the mophead British quartet whose records have been purchased by the millions by American teen-agers. "I'm afraid I'm on a different wave length than the Beatles," he told newsmen in Ann Arbor. Dr. Graham confessed he had broken his personal rule against TV viewing on Sunday to watch the Beatles' appearance on the Ed Sullivan Show. He did so, he said, "in an effort to get a better understanding of today's youth." He then called the hairy Britons "symptoms of the times and confusion about us." They illustrate "part of the trend toward escapism."

• • •

Monumenta Judaica was the name of an exhibit in Germany which reported on the 2,000-year-old Jewish history and culture along the Rhine. Among the 80,000 visitors was also President Lübke.

GOSPEL HERALD

Tuesday, April 7, 1964
Volume LVII, Number 13

Trustees for an Age of Crisis

By Landrum R. Bolling

This is an age of crisis—a time of great problems and great confusion. This is true. But when has the world *not* been in crisis? When has the world been without problems? When has man *not* faced great and almost insuperable odds? When has his existence, his very survival, been guaranteed, assured, easy?

It is part of the great mystery of life that we live suspended somehow. Our lives are precarious as individuals. We do not know the day or the hour when we will depart. Man's whole long history upon this globe has been a succession of crises, problems, and difficulties.


It is a record of many ignominious defeats and failures. In the very nature of man there is the element of evil and sin. This is what theologians have in mind when they talk about original sin. Within every human being there are those qualities of light and life and hope. But there are things within each one of us that pull us down and make us less than we ought to be. And as a result man has been beset throughout his whole long history by trials and difficulties, problems and crises—many of them of his own making.

If we are honest with ourselves, we have to say that this is the nature of man, and that down through the time still to come he is going to be faced with problems and difficulties and crises that grow out of his defects in character and personality.

But if we speak only of the evil within man, we have given only part of the story. For it is also within the nature of man that he has the capacity to rise above his human frailties and his physical weaknesses. He has the capacity for courage and sacrifice and love and sympathy. He has the capacity to give himself. He has the capacity to reach toward the stars. He does not need always to fall on his face in the mud.

And the history of man is also—in addition to the history of defeats and failures and wickedness and sin—a glorious history of men and women who have dared to commit themselves to ideals greater than themselves, and who have been somehow inspired and lifted up by a power greater than themselves to achievements of courage and glory and beauty and love and tenderness toward other men. This has been true through the ages and it is true today and it will be true tomorrow.

(Continued on page 284)



*Our path is never seen entire,
The deeps and heights are hid,
The turn that veils our journey
Is always just ahead.
Enough to know
That God is here—
And there.*

—D.



FIELD NOTES

Mennonite Commission for Christian Education meeting, May 1, 2, at Laurelville Church Camp, Mt. Pleasant, Pa. A study of the book, *Theories of Learning in Christian Education*, by Robert R. Boehlke, will be conducted.

C. Franklin Bishop, Goshen, Ind., at Kingview and North Scottdale, Scottsdale, Pa., April 12, a.m., and in a conjoint meeting at 2:30 p.m.

P. D. Martin, Orrville, Ohio, at Kingview, Scottsdale, Pa., speaking and showing slides concerning voluntary service on the island of Haiti, April 12.

Bob and Bill Detweiler, copastors of the Calvary Hour Radio Broadcast, and the Amstutz Sisters' Trio, at Old Road, Gap, Pa., May 7.

Nonconformity meeting, Mellinger's, April 13-17. Speakers include J. Paul Graybill, East Earl, Pa., and Glen Sell, Columbia, Pa.

Allegheny Conference WMSA at Scottsdale, Pa., May 2.

Indiana-Michigan WMSA, Goshen College Church, Goshen, Ind., May 2.

The Filer congregation, Filer, Idaho, plans to observe its fiftieth year with a special service on May 3. Friends and former members are invited to attend.

C. J. Dyck in a Chicagoland Inter-Mennonite Fellowship at Englewood Church, Chicago, Ill., April 19.

Paul Erb, Scottsdale, Pa., at Sweet Home, Oreg., June 9.

Clayton F. Yake, Scottsdale, Pa., at Knoxville, Tenn., April 8, 9; Mountain City, Tenn., and Grayson, N.C., April 11, 12.

Ella May Miller, Harrisonburg, Va., at Marlboro Conservative, Marlboro, Ohio, April 19—at 3:30 p.m. a women's meeting, and at 7:30 a public meeting.

Clarence Bauman, representing the Student Services Committee, at Columbus Mennonite Church, Columbus, Ohio, May 2.

Bill Detweiler, Kidron, Ohio, in Spiritual Life Week at Beaverdam, Corry, Pa., April 5-12.

John Martin, Neffsville, Pa., at Faith Mennonite, Oxford, N.J., June 14.

Charles Kalous, Cincinnati, Ohio, at Wooster, Ohio, April 19.

Jonathan N. Roth, assistant professor of biology at Goshen College, is co-author of an article, "Nuclei in Spores and Mycelium of Verticillium," published in *Phytopathology*, official journal of the American Phytopathological Society.

The Board of Directors of the Alumni Association, Goshen College, will meet for its annual meeting, April 18, 9:30 a.m.

Robert S. Gortals, chairman of the Eastern Pennsylvania Chapter of the Goshen

College Alumni Association, announces a banquet for all area alumni, April 25, 6:30 p.m., at Christopher Dock Mennonite School. Glen R. Miller, professor of chemistry and head of the Division of Natural Science at Goshen College, will be the main speaker.

Clyde Hiestand, was ordained to the ministry, March 29, at the Congregational Mennonite, Marietta, Pa.

A. Don Augsburger, Harrisonburg, Va., has accepted appointment as associate professor of Christian Education at Goshen College, effective July 1, 1964. He will also be director of student affairs at the seminary, assisting the dean in matters of student counseling, financial aid, and devotional life.

Aaron Mast, New Holland, Pa., retired bishop in the Ohio and Eastern Conference, died of a heart attack March 25.

The Meaning and Relevance of the Bible for the Modern Scholar was the theme of the Mennonite Graduate Fellowship meetings held recently. Eighty-five participants from 32 disciplines and 28 universities and colleges participated at Harvard. Eight of the ten papers presented are now available:

"The Irrelevance of the Bible for the Modern Scholar," Marlin Jeschke.

"Response to Jeschke's Paper," Owen Gingerich, David Garber, Ed Riddick.

"The Bible as a Source of Spiritual Sustenance and Inspiration for the Scholar," Wally Shellenberger.

"The Relevance of the Bible for a Crucial Professional Decision," Jon Clemens.

"Biblical Authority in a Power World," Gordon Kaufman.

"Scholars at Boston Create Church Fellowship," Robert Jungus.

"The Faith of a Heretic," Theron Schlaabach, Harry Lefever, Joe Smucker, Paul Shenk.

"Mennonite Graduate Fellowship: Its History, Purpose, and Future," Leo Driedger.

Seven papers of the Waterloo meetings on "Vocations," and seven of the Iowa City papers on "The Fine Arts," are still available at \$1.50 per set. The eight Harvard papers are available for \$2.00 per set. Single copies, 25 cents.

Send your orders to Mary Martin, 1711 Prairie Street, Elkhart, Ind. A listing of all papers is available upon request.

The John F. Funk Lecture of this year was given by William Klassen on "The Church and Psychiatry" on Sunday, March 22, at the Goshen College Biblical Seminary Chapel. This lecture is sponsored by the Conrad Grebel Lectureship Committees from the royalties of the Conrad Grebel Lectures and is conceived as a one-hour lecture dealing with some area in the life of the church. Dr. Klassen is teaching at present at Biblical Seminary in New York.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, Editor
ELLERRE ZOOK, J. C. WENGER, Consulting Editors
BOYD NELSON, Missions Editor
BERTHA NITZSCHE, Assistant to the Editor

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The Present Poor

President Johnson declared an unrelenting war on poverty. Large numbers of people in our country are poor and destitute. A sizable segment of our population do not have the basic essentials of life. It is easy for those who have to spare to shrug their shoulders and cast reflection on the "have nots."

It is possible for the church to take such good care of itself that it becomes rich in the midst of poverty. Too often the needy world sees the church concerned primarily for itself and not for the poor asking bread. It builds big buildings and develops big organizations to care for itself. It is inclined to minister to the "haves" rather than the "have nots." Its works sound like "and the rich and the middle class have the good news preached unto them." Is the church really concerned about the poor?

Fagerburg in his booklet, *Here for a Purpose*, writes, "Hundreds of churches over America have died a natural death because they were not concerned in serving the children, the poor, the foreigners, the laboring man, or the students in their immediate province. The church has not often enough said with her Lord, 'I am among you as he who serves.' Too often we are a little club providing privileges for members instead of a suffering servant of the community."

We are always tempted to try talking and arguing to demonstrate our devotion. This, of course, is easier and more self-assertive than loving service. But Jesus answering John's question concerning His Messiahship answered not by declaration but by deed. "Watch what I am doing," He said. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Perhaps in the past our procedure as a church in mission was to minister

primarily or almost exclusively to the poor. We failed to take the Gospel to the "up and out," as well as the "down and outs." We must be just as concerned for the one as the other.

However, one of the strengths of our church has been its ministry to the poor. In a time when there seems to be a shift to minister more to the middle or upper income persons, we dare not forget our obligation to minister to the present poor, even as Jesus did.

Our communities are not crying for more great pronouncements or preachments from Christians. They are looking more for acts of mercy and love and lives of truth and righteousness. When the church is busy bearing burdens, lifting the fallen, loving the outcast, and preaching good news to the needy, then it is not only being the church but it will not need to argue its faith. People will be persuaded of its power, purpose, and reality.—D.

Christian Education

It is usually true that we are most critical of those we know best. Many times we are hardest on the home folks. We may, at times, even feel or believe that all is flowery elsewhere. We speak of the grass being "greener on the other side of the fence." The other person's path looks easier. Our path is filled with problems. The other person's work looks better. Our work seems less lovable.

Many times this is true simply because we do not know the path, problems, or position of others. However, to ponder continuously the thought that other people's paths are all pleasant will only make our own path less pleasant and also make it precarious in that we soon fail to make progress on the path assigned to us.

Next Sunday is Church School Sunday. I thought of this tendency to judge the known and unknown as it relates to our church schools. Sometimes we are inclined to become very critical

because we are concerned about our schools and also because we know our own schools best. We sometimes even feel or believe that other schools are free from problems. Some send their youth to other schools because of a report heard or question raised concerning our own schools. Perhaps it is a case of knowing something and being critical of that which is close to us while thinking that those which we are unfamiliar with do not have the same problems, or similar ones. At least we assume these do not have problems. In reality there may be little difference.

Certainly these are difficult days. In the midst of these days our own church school leaders continue to labor out of love and commitment to Christ. One could not possibly expect that problems would not exist.

These are also days of tremendous challenge. In the education of our youth, we face one of the greatest challenges. It is a day to dedicate ourselves to the task of Christian education and to pray for our church schools which are training centers for time and eternity.—D.

Think on This

Every now and then I am told by some provincial pseudo-intellectual who has never worn the spurs of either science or religion, who would be as much at a loss with a test tube as he is with the Ten Commandments, that this dawning latest, potentially greatest technological advance by mankind is somehow in the nature of an embarrassment to the Christian faith! In the name of God, how is it an embarrassment? Why an embarrassment? What page of the Bible will it indict? What doctrine will it amend? What creed will it deny? Won't it rather reissue some Psalms, and reprint in capital letters such words as "*The heavens declare the glory of God; and the firmament sheweth his handywork*"?

Frederick B. Speakman in *Love Is Something You Do*, Fleming H. Revell Company.

• • •

Changing locations makes no one a witness or a missionary. The world to which the Christian is called to witness is the one in which he lives.

—Nelson Kauffman.

*Education alone is not enough. But what more is needed?
How can education contribute to the cause of Christ?*

Trustees for an Age of Crisis

(Continued from first page)

Man has within him the capacity for greatness and goodness.

As we look around us at the social, political, and economic scene and remind ourselves of all the great crises by which we are beset in this world, we can become very much discouraged—discouraged about the nature of organized society, about the cruelty of men to men, about incompetence and stupidity and corruption in government, about the exploitation of organized groups toward one another. We can be terribly despondent about society and we can dwell upon the immorality of the social institutions we have created.

And yet again, this is only part of the story. Because if we are thoroughly honest with ourselves, we know that men have through organizations of one kind or another been able to overcome many of the evils that had existed for a long time. By and large, we have expunged from history the dreaded and, at one time, accepted institution of slavery. There are still a few vestiges here and there in some parts of the world; but mankind all across the globe has repudiated this ancient, and once highly defended, socio-economic institution.

The inferiority of women was taken for granted over most of the world and women were held in a kind of bondage as chattel possessions in most human societies through much of human history. And while today women still have their problems with men, and always will have, on the whole women have been emancipated from their bondage. The exploitation of women is something that we have put behind us.

And so one could go on down the list of one great social evil after another with which we have had to struggle and concerning which we can see real progress. This is not to say that we don't have enormously difficult problems ahead of us. One of these assaults us every time we turn on the radio or pick up a newspaper, and this is the growing racial conflict in this country. This is a tragic situation and a great many people are weeping and wailing and gnashing their teeth about it.

But without doubt, in the next few years, we are going to make progress in this field that we have never made in all of our history. We will emerge after this ordeal a purer and stronger people who have been

brought face to face with one of our cruel injustices. And though it probably will be a long time before those of darker skin can really claim the rights that are due them as human beings and as children of God and as fellow citizens in this country, we are on the way. I have no doubt that we are going to see a tremendous revolution all across this nation, and around the world, in dealing with racial problems in the next few years.

So this is not only a world of crisis and problems and defeats. It is also a world that offers great hope for achievement, and a world that records great progress socially, economically, and politically. In Chinese the word "crisis" is made up of two symbols which mean "danger" and "opportunity." This describes, I think, the kind of world in which we live. It is a world of danger. But it is also a world of great opportunity and promise.

Can education solve today's problem? Part of my duties as a press correspondent involved attending at least portions of the Nuremberg trials. Every one of the men on trial was a cultured, educated man. It wasn't a lack of intelligence. It wasn't a lack of technical training. It was not a lack of knowledge that brought them and Germany and the world to the terrible state in which we found ourselves in 1945.

When our diplomats sit down to negotiate with the Soviet diplomats about nuclear testing, or about any of the crises that bother us in the United Nations, these are intelligent, educated men who sit down to talk.

The men who were responsible for blasting off the astronauts from launching pads in the Soviet Union, and from launching pads at Cape Canaveral, are men who have probed the further mysteries in the fields of mathematics and physics. They have been able to do these things because they have had education. But we can allow their great achievements to be turned to war and mutual destruction without any great difficulty.

If we fail or if we succeed in our efforts to keep the peace in the next several years, educated men will be involved. If the world blows up, and becomes a radio-active cinder spinning through space, we can take what small consolation we like from the fact that we have been blown to bits by the most educated political, economic, and military leadership in the history of mankind.

As we look about us in this country, I

Our Readers Say—

Please thank A. Grace Wenger for her article on modern art and poetry. She said effectively what many persons (who are unable to verbalize) have been thinking during the recent furor over art and poetry in our publications. It is heartening to have a respected writer and teacher of literature comment publicly on the unpopular side of this controversial issue.

—Mary Jane Hershey, Harleysville, Pa.

think we can see again and again evidence that health, morality, and sound social advancement are not necessarily guaranteed by education. We are still beset by various basic simple ordinary scandals in our national life. In the quiz scandals on television a few years ago, the most conspicuous person who was brought before the bar of public opinion and justice was an intellectual, a man of great mental capacity and high academic attainment.

Or take some of the scandals that have rocked us from time to time in our political life. A generation or two ago we might have said that these were crude, boorish, uneducated, greedy men who had not had the advantages of education. Today most of the men who go wrong in our public life have had the benefits of college education.

No, education alone is not enough. Today there is tremendous interest among peoples in the underdeveloped countries in getting education. In the last five years, I have had the great pleasure of being able to visit, on three different occasions, several of the countries in Africa. And nowhere in the rest of the world have I ever seen such tremendous enthusiasm, such passion for learning as you find among the Africans today.

There is something a bit pathetic about it in a way, because they have a sort of naive hope that somehow the magic of education is going suddenly to transform their lives. We who have had long years of substantial educational programs and elaborate facilities know that this is not so. Not so easily does man solve his problems. And one can look around in Africa today and see in the countries just emerging from colonialism, and just pushing forward to the development of their economies and their system of self-government, evidences of other problems that they must cope with along with the problems of education.

The president of India is, I suppose, the most brilliant, most highly educated man presiding over any government in the world today. Dr. Radhakrishnan is truly one of the world's greatest living philosophers. For some years he occupied a distinguished chair at Oxford University. He is the author of many books. He is a brilliant man, a charming conversationalist, and a man of obviously great intellectual

(Continued on page 800)

This article is a condensation of the commencement address delivered at Goshen College, June 3, 1963, by the president of Earlham College.

Christian Assurance

By Peter B. Wiebe

During the construction of the great San Francisco bridge many lives were lost by men falling from the high steel rafters to the water below. When the job was half done, a \$100,000 net was built and placed beneath the workers. Not only were many lives saved from death, but interestingly enough the speed of construction increased from 15 to 25 per cent because of the workers' increased sense of security.

Many Christians move slowly and with great hesitancy. Their feelings get them down; they lack the confidence which God can give. They may even be afraid to profess assurance lest they be presumptuous or proud.

If the Bible tells us that "ye may know that ye have eternal life" (1 John 5:13), is it then humility to doubt God's Word? "He that believeth on the Son hath everlasting life" (John 3:36). When we believe God and trust Him for salvation, dare or can we doubt that He has received us as His own child?

A young Christian complained to his pastor that the devil still tried to tell him he was not saved. To this his pastor replied, "That's his business. He is the accuser of the brethren, and a liar; therefore you pay no attention to him."

One should never consider too seriously the depressed feelings which the accuser may generate, nor should we trust the emotions which may make us feel like a million dollars when we can't even produce a ten-dollar bill. Feelings are often in collision with the real facts of the case.

Our Need for Security

We are living in a day when our insecurities are evident by our scramble for security. We seek security on the international, national, and local levels. We want vocational, personal, financial, physical, social, and religious security.

Our desire for religious security or assurance has made many people susceptible to a legalistic doctrine of eternal security which holds that a person once saved can never be lost again. In their own words they say: "Once in grace, always in grace; once saved, always saved."

Certainly there is nothing wrong with a desire to be safe, or as safe as possible. Seat belts in cars are advertised as a safety device, and yet no one would say they are an ab-

solute guarantee of safety. We know better from experience.

But a Christian does have a security in God. This is not to say a Christian will not have a tragic car accident; be saved from an atomic holocaust; not lose his job, or die of heart disease. But he can speak in the words of Paul, "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38, 39, RSV).

This security in Christ is not our own until He is our own Saviour and Lord. The security of a husband and wife is not in the written contract but in their relationship to each other as marriage partners. Our inner assurance will come through an intimate relationship and trust in God. Our assurance is then in the degree of our trust in God, which is best expressed by our obedience to Him and His Word.

The Biblical Basis

We praise God that the Christian can have assurance of the basis of God's redemptive act in Christ and His divinely inspired Word.

John, the writer of the Gospel and the three epistles, states twice that the purpose of Scripture and his own letters is that Christians might be fully convinced of spiritual truths. John 20:31; 1 John 5:13. Luke likewise sets himself to the task of helping Christians know and believe. (See preface to Luke and Acts.)

By assurance we mean the confidence that our sins are forgiven through Christ's atoning work, that we have been reconciled with God, and we are conscious of a living relationship with Him.

The doctrine of assurance has experienced rough seas. The apostles had it, and didn't doubt it. Pelagius undermined it seriously with his doctrine of sin; the Roman Catholics tried to repair it by making the priestly agency the basis for it; the reformers restored the basis of faith; the Anabaptists said that faith as expressed in a Scriptural pattern of conduct is proof of our relationship with God. The Pietists emphasized the subjective, the feelings; and the modernists claimed that reason is the only sure basis of security.

Some evidences for our salvation are: (1) The condemnation of sin has been lifted from our hearts. Rom. 8:1. (2) We have peace with God. Rom. 5:1. (3) We have

ceased the practice of sin. 1 John 3:9. (4) From Luke 19 we see that an expression of salvation is a willingness to make wrongs right. (5) From Rom. 5:5 and John 13:35 we see that the love of Christ in us is an evident and outward token of our relationship with God. (6) We have a new nature (II Cor. 5:17) and our values are changed. (7) The Holy Spirit within us bearing witness is another evident sign (Rom. 8:14, 16); we have now the Spirit of Sonship. (8) We now have a testimony for Christ. Rom. 10:10.

This doctrine of assurance does not allow the Christian to sin deliberately; it is not based upon a legalistic requirement. If we have come to Christ in penitence and faith, then to say that we do not know whether we have salvation is to make God a liar. 1 John 5:9-12.

I close with the very familiar words of Peter in 1 Pet. 1:3-5 (RSV): "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time."



Nurture Lookout Intergenerational Gap

My father wanted to be sure that I learned to draw a straight furrow with the walking plow. We were just getting away from the "horse drawn" era. We were going a little mechanized—had one steel-wheeled tractor. But wouldn't it be a shame to grow up on the farm and not learn to plow a straight furrow with a team of horses? What would the neighbors say about such an unthinkable gap in my training?

So one day Father showed me how to plow. He tied a knot in the reins, threw them over my head, and showed me how to hold the handles of the walking plow. It was a little tough for a twelve-year-old, but learning to plow was a necessary part of growing up. So I worked hard at it.

Yet what was the use of it? My job now does not call for the ability to plow a straight furrow with a team of horses, or even to plow at all. Many people who grew up on the farm could tell a similar story. What it was necessary to learn then may be irrelevant now. And what of the future? With change speeding up like a brakeless

Peter B. Wiebe, Hesston, Kans., is pastor of the Mennonite congregation at Hesston. He also serves as student pastor at Hesston College.

truck going down a long grade, how can we teach for tomorrow? With change happening so fast that we now nearly need to shout back and forth across the generations to understand each other, how can we continue to be one church of youth and old alike?

Recently a five-year youth nurture study was completed by a subcommittee of the Mennonite Commission for Christian Education. The completed report was presented to the General Council of General Conference. In the discussion which followed, it was pointed out that there is now more of an intergenerational gap between one generation and the next than there was a hundred years ago between three or four generations.

As in the case of my father, we cannot possibly predict what situations social change will create in the future. We must, therefore, build strong inner conviction into the lives of youth today. We must give them the spiritual tools to assess and decide on the right answer for a situation whatever that new situation may be like. To give this kind of help every effort will need to be made in the Christian home and in church to keep up the conversations between youth and adult.

There may need to be Sunday-school classes that bridge the generations. Churches may see the need for scheduling "at home" nights so that youth and parents can at least have one quiet evening together. The wise use of leisure time will need to be explored. Above all, parents will need to radiate a natural spiritual dynamic. Their walk with the Lord must exemplify an unhesitating vigor, a confidence that is unperturbed by chance.

—Arnold Cressman.

Prayer Requests

(Requests for this column must be signed)

Pray for a former active church worker who, through disappointment in the church and a feeling of personal failure, has become cool and withdrawn in his role as leader in his home.

Pray for a young father and mother who have been church hunting and are still unsettled, and are not enjoying the peace they so much need.

Pray for Dorsa Mishler in his work as leader of a team of counselors at the Mennonite Youth Convention in August. Pray for Holy Spirit guidance for those whom God will be using to guide young lives in making important and lasting decisions.

Pray for a young father and mother, that their marriage may not be broken. Pray that through this very trying experience, they may be drawn closer to Him.

A Prayer

FOR THIS WEEK

O God, our Father, we thank Thee that Thou hast given us the power to love. We thank Thee that Thou hast redeemed us from our sinful state through the death of Thy beloved Son.

We seek Thy help and the guidance of the Holy Spirit in exercising that love. As we view those who are victims of poverty, unrest, strife, warfare, racial violence, and sickness, may our hearts be stirred beyond a mere passive attitude to a giving of ourselves to their needs.

We further pray that self-life may be found crucified and replaced by Christ living in us. We pray also for motivation by that love into a life of service for others. Grant us the grace of Christian charity to look beyond the faults of our friends and those we love. Help us to faithfully serve Thee until Christ calls us home.

—C. R. Sutter.

Our Father God

By MARY ALICE HOLDEN

When God saw all His glorious host around His heavenly throne, there was no one who needed love as much as He could give. For God Himself is Love.

And God said, "Let us make a man who will need all we have."

So He made a man and his wife and gave them all they needed. There was food in abundance and work to fill his hours with pleasure and loving-kindness, as he cared for the garden.

The man cared for his wife to protect her from any danger, and the woman gathered of the fruit of the garden for her husband to eat. Their love for each other filled their hearts to overflowing.

Moreover God Himself came down at evening to walk with them and guide them into all truth. He told them of His great love and showed them how the beasts lived together in harmony in that time. Often they had a class in the lore of the plant life about them. The man and woman were very happy, surrounded by the love of God.

But man was not content with that. He reached out and took the one thing that was forbidden and fell from God's just grace.

Then God said, "Now man needs the best that we can give. He needs Someone to give His life to make him whole again."

So God came down and offered up Himself. He went through all the agony a million souls would suffer that man might be restored.

Then God said, "I have given all the love I have, and I have given of myself to make his sick soul well."

"For I have been a parent so that he could understand that, just as a parent gives himself to bring a child to birth, I gave myself that man might live. Now I will be his Father."

Denver, Colo.

Our Mennonite Churches: Lititz



The Lititz Church, Lancaster County, Pa., was built in 1906, when 50 members of the Hess and Hammer Creek congregations appealed for a meetinghouse in the borough (then Warwick, now Lititz). Jacob H. Hershey was the first pastor. Ephraim N. Eby served as deacon and Noah L. Landis as pastor. The church was remodeled in 1952. Present bishops are Mahlon Zimmerman and Isaac Sensenig; Melvin H. Lauver is pastor, and Lester B. Wenger is deacon. The membership is 200.



FOR DISCUSSION

Working Mothers—Privilege or Problem?

By Norma Fairfield

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Despite the difficulties of trying to do two jobs at once, there are still many women whose husbands are living and able to work, and whose families are still at home, who work outside the home. And the number is growing every year. But why?

Perhaps the need to prepare for the possibility of widowhood prompts some wives to practice now. Statistics show that husbands die younger than wives. Women have said to me on several occasions, "We really should learn how to do something, you know, in case we ever have to."

However, the most obvious and most commonly cited reason given by women who become "working wives" (as though those who stay at home are not!) is the need for money—a need real or imagined.

It Costs to Work

A working wife friend of mine points out an interesting thing in this connection—she says she and her husband are not ahead financially because of her job, but behind! That pay envelope looks pretty large until you sit down and figure out the profits and losses with a pencil and paper. A neighbor of ours says, "There are some occupations where you get to handle a lot of money, but it's what you keep that counts!"

The working wife must have more clothes than she had when she was at home, in order to face the public, in order to live up to her job. Everyone in the family needs a few more clothes, in order to stretch between washdays. The woman at home can wash several times a week, if necessary, but who could pay someone to do it that often? The working wife does not have time to shop for bargains in clothing, nor does she have the time to sew for herself and for her family.

The cost of her transportation to and from work is an "extra" on the family budget. My friend's husband is within walking distance of his job, but the woman whose husband must have the car during the day has to pay bus fare, or, if they do not live near a public transportation line, it may involve acquiring a second car in the family. Even if a neighbor goes her way every day, she would still have to pay

him something, and run the risk of gossip.

The working wife is unable to save much on food. Cheaper cuts of meat, for instance, usually require a long cooking time. The family might live out of cans more than they used to, and she isn't so likely to get as much of her own canning done as she did when she was at home all the time. Homemade baking is cheaper and more nourishing than what you can buy, but it takes time.

She must pay someone to do her job at home—house cleaning, washing, floors. Her children likely could handle the ironing, bedmaking, some dishwashing and dusting, besides getting dinner started after school, but they already have a full-time job going to school and any more than these chores would seem to be too much.

There'd be extra financial burden whenever the children became ill. Someone must be paid to look after them and, if she does not live near relatives, it might be difficult to find someone willing and able to look after a sick child—even for pay.

In other words, every time some part of her job at home needs doing, either her family has to pitch in and do it, or she must pay someone else to do it. Her money slips out of her fingers faster than she can make it, in many cases.

The Real Reason

Often the reason why a wife leaves the home to work is that she is bored and resentful of her "menial humdrum life of drudgery," as she has been taught to see it by much of modern education and by social pressures.

She has not realized the wonderful challenges and privileges that are contained in the "job" she already has, at home. While emancipation brought needed freedoms and privileges to women, it also robbed them of a great deal. Women have lost to a great extent their joy and fulfillment in being women, as God intended them to be.

It is Christ's teaching which says that in Him, "there is neither male nor female: for ye are all one in Christ Jesus." He has given women a position of equality society has never fully appreciated. I thank God with all my soul for this marvelous position the Lord Jesus Christ makes possible for men and women alike, in salvation.

Yet it is also Christ's teaching which re-

veals woman's position as a woman in God's order of creation: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Women are not the same as men, needing to meet men on their own terms, to compete with them, as it were. The Lord would have them know that they are a unique creation of His, with a specific place in His creation, with a particular function to perform for Him in it. They are to be feminine in whatever they do, knowing Christ has made them free to be so.

As a Mother

The difficult question which each woman who is considering a job must face is, "Is the reason for taking a job worth the inevitable sacrifice?" The family, like any other organization, has to have a center around which to revolve. When this center is no longer the mother but a succession of hired substitutes, or no one at all, the family suffers.

We in this country criticize the communists for taking babies away from their mothers so that the state can look after them during the day while the mothers return to work. As these children grow up, perhaps they are better watched, better disciplined, better fed, more content, because of a steady daily routine, than are the children of many working wives in our country today.

I believe that mother's absence from the home contributes more to present-day juvenile delinquency than is generally realized. The family struggles to stay together during the seasonal rush peaks of Mother's job, when night after night she arrives home tired out, after the children are in bed asleep. The family vacation becomes disrupted when Mother's holiday and Father's holiday do not coincide. A child's birthday is "remembered" with a gift of money and a bought birthday cake, because Mother did not have time to do it any other way. The children's faith suffers as the family altar is hurried, or often skipped entirely. The children lack someone to whom they can come with their confidences, knowing they'll find an unhurried ready ear and a responsive heart.

As a Wife

A woman living a life like this does not have very much left for her husband, as a companion, friend, sweetheart—for anything he might like her to do for him or with him.

The Bible mentions in Titus 2 that women are to be "in subjection to their own husbands." This is "Bible" for a beautiful love relationship. Yet this takes second place when her employer wants a certain bit of paper work done by tomorrow morning, and her husband wishes to share some

(Continued on page 299)

Goshen College

Menno Simons Scholars Announced

Ten high-school seniors have been awarded four-year Menno Simons Scholarships at Goshen College beginning next year.

Goshen College has also announced the alternates for Menno Simons Scholarships. In the event all Menno Simons Scholars use their awards, the alternates will receive Freshman Scholarships.

The Menno Simons Scholars for next year are: Margaret Diener, Clarence, N.Y.; DeVon Hoffman and Elaine K. Smucker, Goshen, Ind.; Dennis Dale Kauffman, Beemer, Neb.; Gary Lyndaker, Lowellville, N.Y.; Rachel Troyer, Greentown, Ind.; Linda Dee King, Decatur, Ga.; Grant O. Egli, Gilmore City, Iowa; Roger W. Horrisberger, Walnut Creek, Ohio; and Phillip D. Gingerich, Iowa City, Iowa.

The Menno Simons Scholarships, paid to the recipient in eight semester installments, range in value from \$400 to \$1,000, depending on individual need. The maximum stipend of Freshman Scholarships is \$250 for the year. High-school seniors ranking in the upper 10 per cent of their class are eligible for Freshman Scholarships.

Goshen College chooses the recipients of both awards on the basis of high-school record, character, contribution to church and community life, and performance on the College Entrance Examination Board test.

Host Faculties at "Workshop on the Church College"

Faculties from Eastern Mennonite, Heston, and Goshen colleges will meet on the Goshen campus Aug. 23-28 for a "Workshop on the Church College." Sponsor of the workshop is the Higher Education Council of the Mennonite Board of Education.

The purpose of the workshop is to relate five major areas of Christian faith to a church college's educational purposes and methods.

C. Norman Kraus, chairman of a Goshen College committee which initiated the idea, and presently a member of the committee planning the workshop program, said the areas will include the understanding of revelation and its implications for education in the church college, the nature of man, the nature and mission of the Christian Church, and the vocation of the Christian believer. The discussions will help shape up some theological rationale for the church college, he said.

Bro. Kraus also said, "The emphasis of the workshop will be on every-member participation, and not on the formulation of an official philosophy of Christian education."

Wiebe Receives Arts Scholarship

Rudy Wiebe has received a 1964-65 Arts Scholarship from the Canada Council. Wiebe, assistant professor of English at

Goshen College, is one of some 70 who received the \$2,000 scholarship; he is also eligible for a travel allowance.

In an interview on March 11, Wiebe said that he will take a leave of absence from Goshen College for the first semester next year and use the scholarship's resources for his second novel.

The Canada Council, by an act of Parliament, gives assistance from its endowment fund "to foster and promote the study and enjoyment of, and the production of works in the arts, humanities, and social sciences."

Prof. Wiebe's first novel, "Peace Shall Destroy Many," printed in October, 1962, is now out of print; the Canadian publisher, McClelland-Stewart, and a United States publisher, William Eerdmans, however, are planning to reprint it later this spring.

Church School Day

April 12

Association of Mennonite Elementary Schools

The Administrative Council of the Association of Mennonite Elementary Schools met on Saturday, March 14, at Hagerstown, Md., to carry forward its concerns in the field of Christian elementary education.

Much time was given to planning the releases that are sent to member schools. It is expected that in a few months a series of releases with intensive coverage of topics like tuition, salaries, educational purposes, and promotional activities can be begun.

Preliminary planning was begun on the program for the Association's third annual meeting at Harrisonburg, Va., on Nov. 13 and 14. This meeting will again be held in connection with the Christian School Institute sponsored by Eastern Mennonite College. Some planning was also done toward another possible informal conference of Christian School Associations similar to the one held at Grand Rapids, Mich., in 1963.

Several months ago the Association republished in attractive format "Curriculum Guide, Grades 1-3," by Esther K. Lehman; "Curriculum Guide, Grades 4-6," by Elsie E. Lehman; "Outline of Objectives for Elementary Christian Day Schools"; and a condensation of "School Management," by Christopher Dock. Inquiries regarding these and other Christian School supplies are welcomed.

Members of the Administrative Council are H. Michael Shenk, chairman; Clarence Y. Fretz, vice-chairman; J. Lester Brubaker, secretary; Justus S. Driver, treasurer; Daniel M. Glick, and Daniel M. Krady. The Council serves the needs of the twenty-one schools presently holding membership in the Association.

The mailing address of the Association is: Association of Mennonite Elementary Schools

Eastern Mennonite College
Harrisonburg, Va., 22801.

—J. Lester Brubaker.

Beyond Tomorrow

BY HELEN SINGER

I was leafing through a songbook one day and came across a song titled, "If We Could See Beyond Tomorrow."

For some reason that title seemed to stick in my mind and wouldn't leave. So I began to think—if we could see beyond tomorrow, what changes would we make in our lives today? Perhaps the answer to such a question would depend on what we would see.

But I believe it is a blessing in disguise that God doesn't let us see beyond tomorrow.

When we leave this world, what rewards we gain must be gained on our own merits, not by what we'd see in a so-called crystal ball.

If we could look ahead for just a day even, we might make new resolutions, mend our way of life, but then when tomorrow passed, would we keep those resolutions?

President Kennedy's assassination was a terrible shock to the whole world. People wept tears of sorrow unashamed; hard, tough characters, who had never seen the inside of a church in all probability, bowed their heads in prayer; others fell to their knees. I wonder, since then, how many times these same people have wept, and prayed, and been on their knees asking God for help for their own souls.

But that is one weak spot many of us have. We too soon forget our hastily made promises, and soon revert to our old ways of living.

During a mental illness a few years ago, I was told by my doctor to forget the past—for today—for tomorrow will take care of itself.

I didn't understand at the time what he meant and resented his saying such a thing. But the more I thought about it, the more sense it began to make. The past is gone—we can do no more about it, for we are given only one chance to walk that way and there is no turning back. But if we live today the best we can, tomorrow will dawn with new hope and, perhaps to some, a new peace.

So God in His wonderful wisdom doesn't let us see beyond tomorrow. He gives us a chance to live today as fully and completely as is possible.

Then when tomorrow comes, we can face it with courage and expectancy which is grand. Thank you, dear Lord, for your wonderful wisdom.



Good Singing in Your Church

By J. Mark Stauffer

Just a few minutes, friend; if you are as busy as my wife's husband, then two little busy people are going to chat together briefly. How was your congregational singing last Sunday? Had your congregation assembled promptly? Was your song leader inspired, practiced, and prepared for his ministry? Were the hymn selections carefully chosen in consideration of the worship theme, the size of the audience, the musical potential of the congregation, and the composite nature of the worshippers? How about the participation—did the grandfathers sing, the people of your age and mine, the youth, and the children?

Was the diction intelligible or was an interpreter needed? Was the music presented correctly: rhythmically, melodically, and harmonically? Were there any indications of musical form and interpretive dynamics? Did the total vocal sound refresh, produce joy, and befit the redeemed followers of Christ? Was the Holy Spirit free and active in this worship experience? Finally, did the congregation really worship God?

Did you ever sit down and think about your objectives as a music leader? Some of us seemingly fall into a rut and enjoy the routine; like the river, we just go on and on. Often the "why" of our doings is more significant than the "what."

Since I cannot be profound, let us look briefly and simply at three objectives for church music leaders. First, we want our congregation to worship God—to behold His glory. Take time to meditate on this goal—maybe when you can't sleep at night. Sometimes the song leader interferes with worship; he may offend by too much "showmanship" or by the opposite—a drab, uninspired appearance. A good leader must be in front of his group—experiencing before they experience. If there is no "holy glory" in his personality, the congregation will come through short. The great prophet Isaiah had to see the glory of God and experience personal cleansing before he could hear the trumpet call, "Whom shall I send, and who will go for us?"

Second, we want the singing worship to bless and inspire the congregation. The need for this is constantly expanding. The pace and pressure of living today is making superhuman demands upon us. The drive, the competition, and the strain of our busy lives are more than some people can withstand. Our congregational singing ought to

convey a heavenly benediction, a mental and spiritual therapy to those who participate. Here they should find strength in commitment, joy in praise, and rest in prayer. Realizing the vital need for Christian involvement in singing, our constant prayer ought to be, "Let the people praise thee, O God; let all the people praise thee."

Third, as church music leaders, we need to enjoy and be challenged by our work. Many congregations reflect the "undertaker image" of their song leader. Here, I keep remembering the statement of Bro. O. O. Miller, "Mennonites are happier than they appear." (We hope so.) We might clear before God who looks on the heart, but we shall greatly shortchange those who are looking for the glory of God on a human face. Does song leading challenge you? Are you growing (developing) in your leadership ability? If your task does not challenge you, maybe you are misplaced, but before you change jobs, ask God to warm your heart—you'll need this wherever you serve in God's kingdom.

Finally, may I tabulate a number of brief suggestions for the further improvement of congregational singing.

1. Be friendly with your pastor; he's got preaching on his mind, but good hymn singing is a great aid to preaching; he should appreciate this reminder.
2. Consider the formation of a Music Committee; many people groan at the sound of another committee, but this one is really important—this one has work to do. (Think in terms of a three- or five-person group; include the pastor, the superintendent, and other interested persons.)
3. Get out of the nest—go to college for at least a year, to music conferences, and build a useful personal music library.
4. Check up on yourself—sincerely ask your pastor, your wife, or some member of the congregation how you are doing—solicit suggestions. In many cases your good wife will do this as a form of voluntary service.
5. Consider a church chorus—to sing at Christmas, yes, but also to introduce new hymns to the congregation, to sing responsively with the larger unit, and to be used in evangelistic witness.
6. Have you made a song leader's will? Who will carry on after you? Are you helping this individual or individuals prepare to take over? Suppose you are found dead sitting on your seat belt, will the congrega-

tional singing go on and improve without you?

7. Survey your entire domain. You have a most vital stake in the selection of another hymnbook. The children's music education is part of your business. Music organization and training of youth is a part of your task. Hymn services, leadership clinics, and music conferences are your responsibility. Look, brother, you have a big job; maybe you ought to get down on your knees and admit it to God; then ask Him to perform another miracle and let you help Him in this great work. Who said, "The world stands by to let that man pass who knows where he is going"? There, I see you going!

Harrisonburg, Va.

Better Sunday School Music

By WILMER J. HARTMAN

The Apostle Paul writes, "... understand what the will of the Lord is. . . . Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Eph. 5:17-20, RSV).

We are all convinced that this kind of musical expression has a vital role in our Christian faith and worship. But how do we have good spiritual musical expression in our churches? It is evident from the experiences of others that it will not be an automatic process. We will have to keep working for it.

What can we do to promote good music in our Sunday schools? One way would be to give music its significant place in worship and teaching. In *The Church School*, Paul H. Veith says, "Worship is communion with God. It is a personal approach to God, in which the worshiper experiences God's response to the human creature. . . . Worship is an experience of the soul which depends on the meeting of the worshiper with God."

With these definitions of worship in mind, we must conclude with Veith when he says, "By this standard much of what is called worship in the church school is not worship at all."

How about our singing? Is it really a part of worship or is it only a call to worship? Perhaps it is only a sign for those standing in the vestibule that they must quit visiting. Or is it only a filler until the pupils (and teacher) arrive? Our singing also is likely not to be worshipful when the song leader comes unprepared and quickly

chooses some number which may or may not contribute to the worship theme.

Real worship implies total participation. "The high moment in the life of the church comes when the whole congregation is together seeking communion with God" (Veith). This is certainly a fundamental principle in our basic theology. All believers can approach God and take part in divine worship. Our musical expression of congregational singing ought then to lift us to this high moment of worship. Unitedly we are seeking and finding God. This is why the entire congregation is under obli-

gation to sing! This is why we have put a primary emphasis upon vocal singing. Then each individual carries a personal responsibility.

Music will also find significance in the teaching process. Teachers can well use hymn texts as teaching aids to teach a story or truth. Such combinations might be: Jacob at Bethel with the song, "Nearer, My God, to Thee"; the Trinity, "Come, Thou Almighty King"; Sunday, "O Day of Rest and Gladness"; the church, "The Church's One Foundation"; brotherhood, "In Christ There Is No East or West."—*The Staff*.

I Missed the Christian College

By C. HOYT WATSON, *President Emeritus, Seattle Pacific College*

Perhaps the greatest mistake of my life was not attending a Christian college. There may have been some advantages in a secular university, but the losses were so great that I shall always regret my failure to identify myself with a Christian student group. This is one of the main reasons I have given more than thirty years of my life to Christian higher education.

What were some of the losses which I suffered—and still suffer?

My most conscious loss is that of so few lasting friendships formed while I was in college. As a matter of fact, there was so little of mutual interest between me and my schoolmates in things pertaining to God's Word, spiritual matters, and preparation for Christian service that I formed no lasting friendships with other members of my class. I have lost all connections with them. At the present time I have not been in touch in more than twenty years with even one other member of my graduating class. Perhaps the fault is partly mine.

When I talk with those who chose a Christian rather than a secular college, I am almost envious of them in their continued interest and contact with former fellow students. I feel the same way as I observe the wonderful friendships being formed each year on my own college campus. What these young people experience is simply marvelous.

To live together in a dormitory, to sing together in a quartet, choir, or chorus, to pray together, to be members of a Gospel team, to share burdens with one another, to be members of a Christian athletic team—these produce bonds of friendship which far outweigh the friendships formed in secular institutions.

Another loss I sustained in not attending a Christian college was my failure to have sympathetic help, on the part of teachers, in relating the study and findings of sociology, psychology, philosophy, science, and other areas of learning to life value

and to my own spiritual development.

Mine was a long, arduous, painful task to build a reasonable foundation for my faith. Except for help outside the school, I was in a battle all alone. I knew I had met God. I knew my life had been changed. I knew I was a born-again Christian. This was an incontrovertible fact which gainsaying teachers could not reason away. At the same time, I was not given assistance in building a rational foundation for my faith. This has long since been done. But it was in spite of my teachers in the secular college. Had I attended an evangelical Christian college, I would have had sympathetic, yet scholarly, help in relating my academic study to my faith and experience.

A further serious loss sustained in my college days, which has been a veritable handicap throughout the years, was the absence of Bible study. My experience was quite typical. I was a country and small-town boy. I attended Sunday school throughout my childhood and youth. For a time I even identified myself with a teacher-training program in the local church. The fact still remained that my understanding of the Bible was limited, and my knowledge of the proper way to study the Bible was negligible. Such understanding and such knowledge could have been gained at a Christian college.

But I went to a secular college! Those years which could have meant so much in living in and with God's Word went by with little progress in Bible training beyond the experience of high-school days.

Through private study and other methods, I have tried to remedy the situation. The fact remains, however, that students in Christian colleges, through required Bible study, obtain within their four-year college course proficiency in the study and use of God's Word which far exceeds my progress in more than twenty years of self-directed effort.

The last loss or handicap sustained be-

cause I went to a secular college is even more personal.

My post-college days have included much interest and effort in the promotion of church work, as it relates to individual and home religion. This has meant winning people to Christ and helping them to be effective Christians. Admittedly, the prime requisite for such work is a personal witness. I had such a witness "in my heart." But I did not get the training and experience necessary to witness properly to others. My college years, had they been spent in a Christian college, could have provided such training and experience.

As you plan for your college years, let nothing keep you from attending a Christian college. You will find academic training of a high order. But of much greater importance will be your gains in lasting friendships, in forming a Christian philosophy of life, in developing a personal faith and experience based upon God's Word, and in the effectiveness of your Christian testimony.—Selected from *Now*.



Mennonite Mutual Aid

Church Concern in Action

\$1,214,930.47. This is the amount of assistance given by the members of the Mennonite Aid to those of their number who had hospital and/or surgical expenses during the 1963 calendar year. This aid was given on the basis of the agreement entered into by members with each other as printed in the association's "Memo of Understanding with Members." The assistance given during the past fiscal year amounted to over two hundred and five thousand dollars more than was given in the 1962 calendar year.

During 1963 the numerical strength of the association also grew. Total adult and dependent membership now numbers 46,583. This is an increase of 4,670 during the year. Of the total enrollment, approximately 18,000 are classified as dependents or children under 18 years of age whose parents are enrolled in the association.

The members pay their equal share of the association's expenses on a quarterly basis. The amount is the same for each individual regardless of age, whether it be 18 or 101 (the age of the association's present senior member). Dependent children under age 18 are included in the family membership without additional charge.

In addition to the regular assistance given by the association to members, 24 individuals received grants varying from \$100

to \$1,441 from the Catastrophe Aid fund. This fund is maintained by the members of the association by a small surcharge levied with each quarterly assessment. Although limited in amount, these funds are used to assist individuals who have had unusually

high hospital expenses which have fallen outside of or beyond the regular assistance given by the association. The amount is governed by the financial ability of the individual or individual's family and/or assistance which the congregation may be able to render.

The Mennonite Church as I See It

By RUTH P. MARTIN

The following was presented last summer to the prayer meeting at the Kalona, Iowa, Mennonite Church, where several people requested that it be submitted for publication.

An assignment like this always reminds me of the question we used to ask one another in school: "As an outsider, what do you think of the human race?" In this case, however, your chairman felt that perhaps something could be gained by our exploring the subject together, as an "outsider" can often spot both virtues and weaknesses that lie hidden by familiarity to "insiders." I have chosen to divide the topic into three sections: the Mennonite Church as I saw it—factors that led me to identify with this group; the Mennonite Church as I see it, fulfilling some of those expectations and disappointing others; and the Mennonite Church as I believe, in Christ, it could be seen.

Whenever one speaks of a group, or, in this case, a group of groups, it is necessary to generalize; and generalization is always dangerous, as it must ignore exceptions. Since no part of this generalization represents the whole of my impression, may I ask you, please, to wait to do your own generalizing until you've heard "the works"?

First, then, the Mennonite Church as I saw it: through the reading of its history, doctrines, and practices, as I sought for a church that conformed to the way I believed to be taught in Scripture. Most outstanding, I felt, was the tremendous evangelistic zeal of the Anabaptists. As a recent (3 years) convert to Christ, I was vividly aware of the need for this, and eager to get busy.

Then, their diligent search for more and deeper obedience to the Word of God appealed to me. This attitude was ridiculed among other Christian groups I knew, and I wanted to find fellowship in my own search. The concept of brotherhood was very precious to me, as I knew few Christians and was often lonely for fellowship. A corollary to this was the idea of mutual advice and exhortation to go further with Christ, give and take in the brotherhood. The concept of applying Christ's teaching about peace and love to all situations was new to me, but I quickly saw that no other position was condoned in Scripture. We agreed that baptism was to be the confes-

sion of a mature decision to follow Christ, and a commitment to obey Him. I had longed to find a place where I wasn't the only one who felt that we should take seriously Peter's exhortation to modesty, simplicity, and lack of artificial adornment, and Paul's directive of the symbolic significance of a woman's uncut hair and covered head. In short, my search was for a group where I could find fellowship in the desire to take the Word of God as an absolute standard for life. This I found in what I read about the Mennonite Church.

Now, that sounds pretty idealistic, doesn't it? And, of course, I knew better than to expect to find the "perfect" church. I could stop here, and send you home in a rosy glow, but that would hardly be honest. For in real life, some things have been startling, and somewhat upsetting. Let's follow the same list.

The Mennonite Church is an evangelistic group. More and more, we are trying to be, and I am glad. But why must it so often be at long-distance, with workers driving back to the safety of a Mennonite "cloister" after the Sunday service? If Christ is truly equal to any situation, we need not fear to be neighbors to those we hope to win. Can He meet *their* needs there, but not ours? And why are the members of an evangelistic group so startled to meet one whose name brands him as a "convert"? This should be commonplace! Why must the mission board refuse volunteers for lack of funds?

The Mennonite Church seeks to obey the Word of God. *Thank God!* Many still do. But many more, in rejecting what they consider oppression by some men, are rejecting also things that are clearly stated in the Word of God. Brethren, this ought not so to be! The Mennonite Church is a brotherhood. This is a beam of light! As we have traveled, what wonderful times of fellowship we have shared, being truly accepted as brethren in Christ! But on a long-term basis, this has been rare. We have searched long for a chance to form a group for study and prayer with other young families, and failed, for no one "has time." This is a bitter disappointment. Our work for peace is growing, on a large scale, far beyond what men would expect of a group our size. This can be for all of

us a continual source of thanksgiving. But among ourselves, we are still quarreling over little details that would fade out of sight if we were busy with the task of winning men—rejecting one another for reasons unworthy of the Gospel of Christ. Theoretically, baptism is on confession of faith. But what does a child of eight or ten know of "renouncing the devil and all his ways"? We have room for thought here.

Modesty—simplicity—the prayer veil—woman's uncut hair—I almost hesitate to mention these, because of the bitter feelings I know they evoke on both sides of the wall we have built between ourselves. I do not believe that anything in the Bible denies or threatens the salvation of one who does not conform to its standard here. But I do believe that these things are in the Bible because the Lord desires that we obey them, and too often, they are not evident in our churches.

That part doesn't sound so idealistic, does it? Perhaps it's even somewhat disillusioning.

(Continued on page 300)



The Better Way

By B. WRIGHT

This little column is begun with the belief that church workers will be more effective in their witness for Christ if attention is given to their manners and their use and pronunciation of words.

If you are like I am, never quite getting through the mechanics of grammar, then it is helpful to wait up the senses and play it by ear, so to speak.

Take the matter of when to use I or me; we or us; she or her; he or him—especially in combination. An easy rule is: use the pronoun you would use alone, uncombined and uncomplicated.

Example: God speaks to me, hence to you and me, not to you and I. However, you and I obey His commands. The invitation was addressed to him and her, but he and she accepted. "Mother would not allow us out after dark," hence, correctly, "... us children out after dark," not we children. However, "we were not allowed," hence "we children were not," not us children.

"Simple," you say. "Who wouldn't know that?" Well, you'd be surprised! I often am.

• • •

There was a good friend who straightened me out on the terms, "imply" and "infer." It is the writer or the speaker who makes the implication; the reader or the listener draws his inferences from what has been implied. I have never been sure whether I was being tactfully corrected for an unconscious misuse of the words or whether it came naturally into the conversation, but I will not forget the lesson.

A college administrator presents concerns of several college graduates now serving on the mission field.

Our Colleges and World Mission

By ATLEE BEECHY, *Dean of Students, Goshen College*

The Mennonite college can contribute to world mission in three ways. As part of the church it can assist the church in clarifying the meaning of world mission. This involves clarification of the nature of the task and the nature of the changing world. Secondly, faculty and students now should be actively involved in world mission on the campus, in the community, and in the larger world.

Thirdly, a very significant contribution can be made through the preparation of persons who become effective, involved participants in world mission. The entire program of the college, including its basic objectives and purposes, its admission policies, the quality of faculty and staff, the curriculum, the spiritual program, student life and activities, the counseling program, and the over-all atmosphere of the institution, becomes involved.

The preparation of persons would include those who enter the organized outreach program here and abroad and those who find their witness in a less structured program. If world mission demands the witness of all members of the Christian community, then our preparation must be examined in light of this standard. What then are the learnings (fact, understandings, and skills) needed to be an effective witness for Jesus Christ in the contemporary world?

There are several possible ways to secure an answer to this question. The literature on the subject indicates what those studying the question think it takes to witness effectively today. In addition, individuals intimately related to and involved in the outreach of the church should be able to give some help in understanding the kind of preparation needed for witnessing today.

I talked informally to a number of persons and have letters from a considerable number of Mennonite college graduates

now scattered throughout the world in a large variety of witness situations. I should like to share some of the serious concerns and thinking of these persons on the requirements for world mission from their vantage point and some of their suggestions about what the colleges should be doing.

Frank Byler, South American missionary under the General Mission Board, emphasizes the importance of communication in this response:



Frank Byler

"Our words (religious vocabulary) are pretty meaningless to people today. Do people get practice in saying things clearly, about specialized subjects, to lay people in the field? Can they talk philosophy, sociology, economy, and

religion so the common man can understand clearly the basic concepts? Missionaries have done a lot of talking, sometimes without communicating too much."

Paul Verghese, Indian national, Goshen College graduate, now associate general secretary of the Division of Ecumenical Action of the World Council of Churches, speaks to the question of the role of the Mennonite college in preparing persons for world mission as follows: "I would feel that you have a privileged position at Goshen by virtue of your comparative freedom from an extreme devotion to American interests. The greatest contribution of Goshen can be in producing young people with an open basis for the understanding of other peoples and cultures, and in the kind of selfless service that your graduates have been motivated to render in the past in various parts of the world."

"To pioneer fearlessly in the area of

creating mutual trust and confidence among the peoples of the world by breaking through walls of mutual hostility and suspicion is the challenge of the times to all of us. For example, is there something that Goshen could do in the matter of U.S.-China relations, to help the American people to begin to think of 650 million human beings, not as a threat to the rest of the world, but as men and women for whom Jesus Christ died, who have to be accepted in the world-wide community of the United Nations?

"Can the schemes of supplying volunteer teachers and nurses to the African nations be developed further? Can something be done in the area of workers for village-level community development in Africa and Asia? Community development is hard to promote in Latin America in the face of extreme individualism, but Africa and Asia have desperate needs for village-level workers, and perhaps you should begin courses for such, though it is difficult to train them in an affluent setting such as you have."

In response to the same question Marian Hostetler, General Board missionary, writes from her witness point in Algeria in the following manner:

"The first thing which came to my mind was that our colleges should have a greater emphasis on language study."



Marian Hostetler

"Just the general atmosphere and emphasis of the college can be of great influence. Specifically from my own experience I can recall a chapel talk and the baccalaureate address given to our graduating class as being influential in

my later decision to become a missionary. I think as many faculty members as possible should serve or should have served abroad at some time.

"General understandings needed include a clear concept of what the church is and its role in the world; concept of the oneness of humanity in its need in spite of surface differences. There should be more possibilities of studying and gaining understandings of other religions."

Another Mennonite college graduate, Paul Hodel, medical doctor in the Congo under MCC, speaks about the task of world mission from a medical standpoint:

"Being as we are at present in the midst of one of the arms of outreach of the church, this topic seems to us to be of utmost importance for the consideration of every Christian responsible in any way for education for world missions, especially if he is interested in seeing that Christianity does not become what has recently been called 'the sinking ship from which the creative rats are fleeing.'"

"It is hard to emphasize strongly enough the strategic importance of the church and its members being what they ought to be and doing what they ought to do in our time. It follows, then, that in order that what ought to be and what ought to be done be recognized and implemented in an age as complex as the present, the Christian college must fulfill a crucial role. Its responsibility is glaring, and it is almost trite to say so.

"The important consideration is that, finding ourselves in this situation, we are floundering in our attempts to answer in the best way certain significant questions about our part in and effecting the task before us.

"Perhaps the major cause for this floundering is ignorance of what is best. This in turn might be attributable to lack of training. One reason why I think so is that I do not feel nearly so much at a loss in considering the medical aspects of world missions as when dealing with such questions as: How can I as a person interacting with other persons in the mission environment best make my contribution?

"What are the legitimate ways in which the church (the various members of the invisible body of Christ) can express itself in 'world mission'? What may we wisely wish to see accomplished in terms of socio-economic progress?

"The college student needs to understand: (1) general and/or specific trends in political and economic developments in the world; (2) fundamental and contemporary Christian thought; (3) basic anthropology so as to know, for example, which social values are considered to be universally important and which are only local cultural characteristics; (4) basic psychology so as to have an understanding of psychological stresses one may encounter while being exposed to new and foreign environments."

After spending twelve years in Belgium, Dave Shank, missionary under the General Mission Board, outlines his thinking on the general question as follows:



David Shank

"The essential is that the school (faculty) itself is in a climate of mission, that the curriculum as such has value only in the sense that it is a tool for mission, that the emphasis be on the preparation of people and the person rather than the technician and professional person, and that the profession or technical service be not only a valid contribution humanly speaking, but a tool for mission being ready to accomplish full-line duty in the Christian community outside of his professional activity. This 'nonprofessional'

activity is in many ways the most important in terms of the mission."

Elmer Neufeld, area director under MCC in the Congo, out of his experience in Africa, writes:



Elmer Neufeld

"In the first place, as I write from the Congo, and think of the tremendous needs in the secondary and higher educational programs here, I cannot help urging that our colleges do more in language training.

"It is very apparent that we should do much more in preparing our young people through historical and cultural anthropological studies of some of the major world areas to which they might be assigned.

"It is apparent to me that we have young people coming from our colleges who are motivated by high ideals and who are thus interested in a somewhat romantic way in international service, but who are not spiritually and theologically prepared to enter deeply into the foreign culture or even to maintain adequately their own Christian perspectives when their idealism meets the harsh and sometimes very unpleasant realities of the situations in which we are called to serve and witness.

"For example, one of the severest temptations we face in the Congo—in missions as well as in MCC work—is to develop a general and stereotyped negative attitude toward the Africans. There are many factors which are conducive to the development of such a negative attitude. However, I believe this also reflects our own weaknesses in the area already suggested.

"More adequate historical and cultural study would help us to understand more sympathetically the people with whom we work. However, beyond that we need a theological perspective in which we have an adequate understanding of the power of sin and evil, in which we expect degradation and opposition, in which we see ourselves as equally subject to sin, though perhaps in more subtle ways, but in which we can through it all see the power of Christ work in the world and thus not lose faith.

"This is of course not only a matter of theological understanding, but of our own deepest spiritual commitment and maturity."

Donald Jacobs, Eastern Board missionary and MCC's Teachers Abroad Program representative in Kenya, Africa, responded to my question in the following manner:

"The second role, and probably the primary one, is in fostering a deep personal faith. There is no substitute for this. World mission has little room for those uncommitted at the core. And in this regard there is no substitute for a personal en-

counter with the Lord in a salvation experience and a subsequent walking in the grace of repentance.

"The college should consciously present the students with interpersonal situations which are difficult and demanding. Somehow students preparing for world mission should be forced to work with people—in college days—whom they can't get on with. The more humble and realistic one is in his attitude toward relationships, the more useful he is likely to be in mission.

"Perhaps the grace most sadly lacking among us missionaries is the grace to fellowship effectively and deeply with our fellow workers. College days were too easy! You could too readily pick your own friends—those you could get on with. But this is not life and it is not what one can expect in his relationship in mission.

"The college should, in a sense, begin the process of detribalizing the missionaries. What actually happens is that usually one leaves college with the American value system stamped all over him. This is not the sign of an apostle.

"We should seriously grapple with the problem of the weight of cultural tradition and direct our attentions toward presenting the student with the demands of life, especially overseas, in a supernatural setting. By all means he should have cultural flexibility.

"I would like to see our campuses internationalized, with international staff and students—with all sorts of extra-local influences. And in it both staff and students have a responsibility as missionaries, to make cultural leaps."



Fu-Sheng Chen

A Goshen College alumnus, Fu-Sheng Chen, is now serving as a missionary in Malaysia representing the Formosa Presbyterian Church. In a recent letter he discusses the problems and opportunities of witness in Malaysia.

He says:

"The general background here is multi-racial, multi-cultural, multi-religious, multi-lingual. So you see the teachings concerning the faith in the Bible have to go through many layers of obstacles (mental, psychological, spiritual) before they can reach the soul of the people here."

Nelson Litwiller, field secretary of the Mennonite Church for Lower Latin America, responds to the question as follows:

"It is difficult for me to see how we can really prepare persons for effective participation in world mission if we do not prepare our people to become deeply involved in the social, political, and economic problems that face us. Furthermore, I believe the college should give to each student a

deep sense of conviction and responsibility for Christian witness.

"Some of the immediate problems that face the world situation today are war, hunger and physical needs, racial problems, illiteracy, secularism, underprivileged areas, etc."

Adolf Schnebele, German church leader and former student at a Mennonite college, answers the question in the following manner:

"The Mennonite college plays a large role in the preparation of people who are to be used in world mission. There is the necessary introduction to the Christian faith and growing stability in it.

"A prerequisite for that is an understanding of the modern world and times and of how the man of today lives in his times and in his world. For it is indeed our task to show modern man that Jesus Christ is Lord not only of times past but also of the present and of the future.

"The broader the education in college is, the more comprehensive and the greater will be the vision of the needs of the contemporary world. Therefore, very much weight should be given to general education, especially for seminary students. Only then should a transition to specialization be made, which does not lose its vision of the whole."

Robert Lee, missionary to Japan under the General Board, analyzes the larger problem as follows:



Robert Lee

tries.

"To be relevant in a non-western civilization requires, then, an understanding of another cultural context that gives events and acts their meaning and values. In spite of the fact that the Mennonite Church has always taught separation of the church from the world, I find we on the field as well as those in the States consciously and unconsciously are still thinking and working within a western-oriented framework.

"Can those nurtured in western civilization see their civilization in the context of one of several competitive cultures all of which must stand before God's judgment, i.e., western civilization is not less sinful than the so-called pagan civilization?

"Perhaps education beyond the academic must call for some kind of existential encounter with a live situation as above in order to discover whether our framework of

reference can stand on its own or remain on untenable cultural props.

"For the Mennonite schools, the problems become even more complex, since the schools often are accused of breaking down the traditional cultural heritage (a legitimate concern since the consequence is often a form of secularism).

"But it is precisely in this cultural heritage (be it western or the uniquely Mennonite version) that the Gospel is blurred and the young (mission) churches are alienated with the consequence that the propagation of the Gospel (on the mission field) loses continuity and dialogue with the home churches.

"I do not see how education can do less than continue its liberalizing (in good sense) influence: but can the Mennonite schools bring in the wake of this liberalizing change a true understanding of history and world missions so as to stimulate a Gospel presented in a form (discipleship) that is at once relevant to world missions and thus more than a reflection of cultural hang-overs? Does the call for the 'rediscovery' of the Anabaptist vision have meaning here?"

John Witmer, a recent Goshen College graduate, now working in Vietnam with an International Voluntary Service team, states his position in the following manner:



John Witmer

and understand people of different cultures and races.

"I feel the students should have a better understanding of our church and other religions. I don't know how this can be brought about. Since being in IVS and meeting and working with people of different religious backgrounds, I have been made to take a closer look at our church; and as a result, I have a stronger loyalty to it. Our church stands for things which are unique and things which the world wants.

"The foreign field is looking for doctors, teachers, nurses, etc. But fields which are often overlooked are the technical vocational fields."

(Continued Next Week)

(Taken from a paper presented at the Conference on Mennonite Educational and Cultural Problems, Harrisonburg, Va., June 6, 1963.)



Experience is a good teacher only if memory is efficient.—Oren Arnold, in *Home Life*.

Missions Today

Missions Face an Unfriendly World

(continued from last week)

"Let us everywhere," said the New Delhi Assembly in its Message to the Member Churches, "find out the things which we can do together now, and faithfully do them, praying and working always for that fuller unity which Christ wills for His church."

The results of such partnership were illustrated by John V. Taylor, general secretary of the Church Missionary Society of the Church of England. He found a minister in a London church struggling with a community of British, Arab, Pakistani, and Caribbean people. He was making little headway until he appealed to the churches in Pakistan and West Indies to send missionaries to his church in London.

"I felt pretty certain that before long," Taylor predicted, "when neighboring churches saw his mixed team of workers in action, they would want to share in it and he might have to be ready to break down the parish boundaries, and the confessional boundaries, and release the vitality of this new joint witness into a wider sphere."

Again this was an illustration that all countries are mission fields. Distinctions between sending and receiving countries are breaking down. Robert W. Spike made this clear when he spoke about the racial crisis in the United States. Said Spike:

"We need the support of the prayers and offerings of churches from every corner of the earth. The oneness of the mission has never before been more apparent to many of us. The fate of every man is bound up with the fate of Christians in the United States, black and white, as they struggle to achieve a truly free society."

The commission bore down heavily on methods of witnessing. Four study groups spent ten days during the Dec. 8-19 meeting studying ways to witness to men in all walks of life. This includes men in our own neighborhoods as well as men in other countries and cultures. Attention was given to the secular man, especially to that most secular of all men, the intellectual.

A study of neighborhood witnessing showed its weaknesses. For centuries congregations have been organized by the areas where people live. But in modern life this is no longer the most important part of man's life. Once man lived and worked in the same neighborhood. Now he lives in one place and works in another. The business, labor, and political communities mean more to him than his residential community. (To be continued)

By Maynard Shelly, reporting on meeting of world mission leaders in Mexico City, December, 1963.



MISSION NEWS

Estate Funds Received

On March 19, 1964, the General Mission Board received \$8,163.19 from the estate of Esther Ruth (Mrs. M. T.) Brackbill. Funds will be used in the Board's "General Fund."

Japan Mission Meets

At its annual business meeting held at Sapporo, Japan, March 2-4, 1964, missionaries of the Hokkaido Mennonite Mission sharing reports and made plans for the coming year.

High lights of the meeting were the initiation of evangelism campaigns and youth camps by the evangelism committee; planning of several seminars and Bible studies by the education-literature committee; and election of mission committee members.

Ralph Buckwalter, of the evangelism committee, reported plans for evangelism campaigns for nine places with an evangelist and teams made up of the leaders of each area. Three months before each campaign the evangelism committee would like to hold evangelism seminars for each congregation involved.

Two camps are also planned—for middle school students and for high school students and adults—at Onetto, a possible permanent site.

Robert Lee, of the education-literature committee, said winter activities have included the annual winter Bible school and a Sunday-school seminar (Ashoro) and an evangelism and Anabaptist seminar (Obihiro). A second Sunday-school seminar was held at Kushiro on March 20, 1964, and during the coming year two spiritual life conferences are to be held.

Lectures on given topics are to be given in two years' time in all the churches. The first subject deals with Christian marriage and will be prepared by Ishimoto-san. The second—for 1965—is a study of Romans by Tanesasan, who will be using Clayton Beyler's *Youth's Christian Companion* material.

The group also encouraged Carl Beck in Tokyo to work closely with Mennonite students and hold Anabaptist seminars as the way opens. Also accepted was the motion that there be a circle letter among the missionaries in Japan.

Regarding the visit of J. D. and Minnie Graber from April 5 to May 11, 1964, it was felt that they should visit every missionary home long enough for ample sharing and fellowship. Bro. Graber's main contact with the church is to be at the church conference meeting time. There will be a missionary meeting during their visit at Nukabira. If feasible, Bro. Graber shall be free to attend the Anabaptist Free-Church Conference.

Elected as members of the mission were Ralph Buckwalter, chairman; Charles Shenk, secretary; Joe Richards, third mem-

ber; Don Reber, treasurer; Eugene Blosser, business manager; Joe Richards, radio secretary; Emma Richards, publicity secretary.

Unit Leaders Confer

Voluntary service unit leaders will meet at Hesston College, April 14-17, 1964, for a time of inspiration and sharing.

Participants will get acquainted on Tuesday evening and view the film, "Gospel Blimp."

Speakers for the conference are Albert Meyer, dean of Bethel College, discussing "The Role of the Christian Leader"; Clayton Beyler, instructor in Bible at Hesston, speaking on "Communicating the Gospel"; Jacob Loewen, professor of linguistics and anthropology at Tabor College, on "Identifying with and Meeting the Needs of Minority Groups"; and Orval Shoemaker, student counselor at Hesston, on "How Unit Leaders Can Help Volunteers with Emotional Problems."

John Lehman, voluntary service director of the General Mission Board, serves as chairman of the conference.

Summer Seminar for Students

The Student Services Committees of the respective Mennonite Church bodies will sponsor the second summer seminar for university students, Aug. 17-28, 1964, at the Associated Mennonite Biblical Seminaries campus, Elkhart, Ind.

Bible scholars Millard Lind of Goshen College and Clarence Hiebert of Tabor College will lead students in Bible study. Lectures on Anabaptism and its relevance to our day will be given by C. J. Dyck, John C. Wenger, William Klassen, Erland Waltnier, and Clarence Bauman.

Lectures on theology will be given by John Howard Yoder and Victor Adrian. The subject of church renewal will be dealt with by John W. Miller of Evanston, Ill. The behavioral sciences will be represented by Otto Klassen (Oaklawn Center, Elkhart) and Jonathan Wegener (Goshen College).

Opportunities for corporate worship and fellowship will also be provided. Special interest seminars will be organized according to the composition of the group.

Total cost of board and room for single participants will be \$35. Housing is available for larger family units if needed. A small tuition fee will cover a package of reading materials sent prior to the seminar and other costs. Grants are available for both travel costs and tuition costs.

Since attendance is limited, applications should be received by May 1, 1964. Any graduate student or mature undergraduate student desiring to deepen his Christian faith and relate to his field of study is eligible. Write to: The Director, Summer Seminar, 3003 Benham Avenue, Elkhart, Ind., 46517.

Radio Series Begins

During April on *The Mennonite Hour* and *The Way to Life B*, Charles Hostetter will speak on four areas vital to Christian growth.

Your Treasurer Reports

Recently we received a letter which read as follows:

"Because President Johnson has cut the taxes I find my yearly extra income will amount to this paycheck. Please accept it as a bonus to boost missions."

Enclosed was a check for \$167.01. We are encouraged by this interest in the mission outreach of the Mennonite Church. We appreciate, too, the initial planning this sister did with her extra money. We trust that God may bless and reward her for her obedience to Him.

—H. Ernest Bennett.

"How to Conquer Temptation," "How to Study the Bible," "How to Pray," "How to Give," are the four talk titles for the month of April.

Nursing Addition at Maple Lawn

Ground was broken on March 22, 1964, for the new 48-guest nursing home addition to Maple Lawn Homes, Eureka, Ill. The new building is the first major addition since the Home was started in 1922.

Participating in the service were Hilton A. Windley, pastor of Eureka Christian Church, representing the Eureka churches; Dr. Burrus Dickinson, chairman of Eureka Advisory Council on Aging and general chairman of the nursing home fund drive; and Administrator Earl D. Greaser.

Norman Derstine, pastor of nearby Roanoke Mennonite Church, led in responsive reading and prayer. Willis Eigsti, chairman of the Home's board of directors, broke the ground.

Building contracts total \$475,356, with equipment, fees, and a sewage disposal system costing approximately \$93,644 in addition—making a total project cost of \$569,000.

The new kitchen, dining room, laundry, and therapy facilities will be adequate to serve all the buildings on the grounds. Says Administrator Greaser, "As of March 1, friends have contributed a total of \$132,233.13 in cash and pledges toward this project. We are most grateful for this good response and for the additional gifts anticipated as the building progresses."

Japan Training School

A special training school for Rikubetsu, Ashoro, and Hombetsu, Japan, area leaders is being conducted at the Ashoro Church every Sunday from 6:00 to 8:30 p.m., according to missionary Ralph Buckwalter.

He reports that the school will continue until the early part of April. Ishimoto-san is teaching "Preaching and Sermon Preparation," and Bro. Buckwalter teaches "Interpretation of the Scripture." Kaneo-san,

pastor at Kamishihoro, also shares in the study.

It is hoped that the school will be continued on a monthly basis after April.

India Seminary Accredited

On March 7, 1964, Union Biblical Seminary at Yeotmal, India, received full accreditation under the Board of Theological Education of the National Christian Council of India. This accredits the school at both the G.Th. and B.D. levels.

Weyburn Groff, missionary teacher at the seminary on loan from the General Mission Board, has given acceptable service in the school as expressed in a minute note of a recent faculty meeting. The minute reads, "The faculty expressed sincere appreciation for the service of Dr. and Mrs. Weyburn Groff in Union Biblical Seminary for the past 12 years."

"Thelma Groff's guidance in the music department as well as in teaching regular classes and Dr. Weyburn Groff's experience as professor, registrar, and minister of the Gospel have combined to make a notable contribution to the academic and spiritual stability of this Seminary."

The Groffs plan to return to the States in June, 1964, for an extended furlough.

Christian Life Conference at Nazareth

"If we steal from God by making only a partial surrender to Him, we shall not only lack peace but one day be arrested for robbery." This is the way Ethiopian guest speaker Berhanu Deresse summed up his message on Christian commitment at the fourth annual Christian Life Conference at the Bible Academy, Nazareth, Ethiopia.

This year, for the first time, academy graduates were present for the conference and home-coming weekend, Feb. 28 to March 2, 1964.

Other speakers were Carl Kreider, Goshen College dean teaching at University College in Addis Ababa, and John Quick of the American Presbyterian Mission.

Bro. Kreider told the students that the answers of scientism, secularism, and communism, while containing some truth, are inadequate for today's problems. In contrast to these, the Christian answer is that God acts, man accepts, and the community is transformed, he said.

Bro. Quick led studies in I John. Emphasizing love as God's requirement, he quoted Matt. 5:44.

"Love your enemies—that's hard," said Bro. Quick. "Bless them that curse you—we stand convicted," he continued. "Pray for them which despitefully use you, and persecute you—we are doomed." Bro. Quick pointed out that though we often fall short of the ideal and need grace, yet Jesus certainly meant the Sermon on the Mount to be the Christian's standard.

Students from the Dresser Bible School and the Nazareth government school walked the six-mile round trip daily to attend the conference. About 125 persons were present at each session.

One local high-school student testified,

"When I was first invited to a religious service, I used the pages of a songbook as a handkerchief and told my Christian schoolmates to show me their love by giving me cigarettes. Now I am changed," he said.

Prayer Cells in Honduras

"The significance of Evangelism-in-Depth seems to be the thousands of prayer cells that have been organized throughout the country," reports James Hess, Eastern Board missionary in Trujillo, Honduras.

Six of these cells have been organized in Trujillo; from four to six persons in each cell meet regularly to pray for the nationals.

James Sauder reports 35 professions of faith in the San Esteban area as the result of the visit of the Good Will Caravan, consisting of a dentist, doctor, and evangelist. There have been numerous new professions and reconsecrations in Trujillo, and baptisms in the La Conce and Sava areas. The

Your Overseas Missionaries of the Week

The Mervin Nafziger Family



The Mervin Nafziger family serve as missionaries in Puerto Rico under the Mennonite Board of Missions and Charities, Elkhart, Ind.

The Nafzigers first went to Puerto Rico in August, 1958. Mervin serves as administrator of the 34-bed Mennonite Hospital at Albonito. The hospital, which opened in March, 1957, recently received a \$254,000 government grant to construct a 16-bed addition, office space, and new clinic. The addition is scheduled to be completed by October, 1964.

Prior to his mission assignment, Mervin spent 14 months in hospital work at La Plata, P.R., as part of his Civilian Public Service; served as head of the laboratory at Lebanon (Oreg.) Community Hospital; and worked in hospitals at Chicago, Ill., and Nampa, Idaho.

He graduated from Hesston (Kans.) Academy in 1941, and received his B.A. degree in natural science from Goshen College in 1949. Two years later, he received his master's degree in medical technology from the University of Oregon Medical School.

Mervin's wife, Bernice (Landis) graduated from Hesston Academy in 1939, and received her B.A. degree in education from Goshen College in 1948. Prior to her mission assignment, she taught in elementary schools in Idaho, Indiana, Kansas, and Minnesota.

The Nafzigers have four children—Peggy 11, Steven 9, Collette 7, and Jeanette 4.

Spirit is using local brethren as well as missionaries and trained workers in this witness.

Gift for Hungry Children

Indian children of the Anzac, Alta., dormitory and community, along with dormitory staff members, have contributed \$45 to supply food for hungry children.

Interest in starving children developed during story hour at Anzac, a period each week for Bible stories and discussion, along with singing in a worship period.

This contribution represents their forging the use of candy, gum, pop, etc., which they normally secure while in school but which they wanted to give up in order to benefit others. This also represents a "plus" contribution for VS personnel.

Located along the Northern Alberta Railroad line, Anzac school servesmetis Indian children as far as 120 miles away. The dormitory currently houses 22 children. Five volunteers serve as teachers, club workers, cooks, and general child care workers.

Talks Do Double Duty

"Your literature has helped me to grow in the Christian faith and I do thank you." This is only one expression from among many indicating that the Mennonite Hour talks have not only helped people who hear them but those who receive them in printed form.

Each month the radio talks are sent out to over 2,500 people on a subscription basis. One person who receives 25 of each week's talks says: "Some of my business customers to whom I have given them have expressed much pleasure in them. They have enjoyed them much more than the salvation tracts which I had been giving before."

A Toronto businessman reported, "I would just like to share with you what the Lord is doing with Mennonite Hour talks and how He uses them. I put them on my store counters in downtown Toronto so people can pick them up. They open up conversations and we are able to talk about the Lord Jesus to the unsaved."

These printed talks are available at only \$1.00 per year. Those subscribing now receive a 96-page booklet, "How to Grow in the Christian Life," as the first month's release. This booklet contains 12 chapters by Pastor Hostetter.

To receive your subscription simply send \$1.00 to The Mennonite Hour, Harrisonburg, Va., or to Kitchener, Ont.

Inter-Mennonite Meeting at Tokyo

At a recent supper fellowship meeting in the home of Don Rebers, Honan-cho, Japan, the first inter-Mennonite meeting of Japanese brethren and missionaries was held.

Purpose of the meeting was to plan for co-operative evangelistic efforts in Tokyo. All present expressed deep interest in evangelism in Tokyo and in continued inter-Mennonite meetings for this purpose.

Oniki-san, who is a charter member of the Honan-cho Church and a local architectural designer, served as chairman. Nishida-san, a second-year seminary student also from Honan-cho, served as secretary.

Attending the meeting, in addition to Oniki and Nishida, were missionaries John Graybill, Carl Beck, Charles Shenk, Ferd Ediger, Don Reber, and the following Japanese brethren:

(1) Sugiyama-san, of Honan-cho and the Mennonite mission—a translator for Kyobunkwan (Kyodan Literature Headquarters).

(2) Homma-san, of the General Conference Mennonite Mission—a seminary graduate who served as pastor in Kyushu for five years before coming to Tokyo to teach and to serve as editor on the staff of the New Japanese Translation, of which the Gospel of John just came out. He preaches about once a month and helps with special meetings at Honan-cho.

(3) Takami-san, of the General Conference Mennonite Mission—a seminary graduate; edits and translates for a construction-firm magazine. He lives in Yokohama and preaches on occasion.

(4) Machida-san, of the Mennonite mission—church treasurer at Honan-cho and a businessman in vinyl rainwear for women.

(5) Tamura-san, of the Mennonite mission—lives with his wife at the Ferd Ediger home in Tokyo; attends Tokyo College of Science. He is studying and working in the weather observation department.

The next meeting is to be held in the home of Ferd Ediger, Tokyo.

MDS Volunteers Guests of Haitian President

Upon completion of disaster service activities in Haiti, Mennonite Disaster Service volunteers were granted a 55-minute private audience with Haiti's President Duvalier on March 3 in the "yellow room" of his palace.

The president received the group while seated at his desk, shook hands as each man was introduced, and listened to the health minister describe the work in Haiti done by Mennonite Central Committee units and Mennonite Disaster Service volunteers.

After the introductions, a photo album illustrating the rebuilding project at Cotes de Fer was presented to the president. He requested that these pictures be shown on television so that his people could see what foreigners had accomplished in their country. He also thanked the men for their services and announced that he wished to award them with citations the next day from the Haitian government.

On March 4 Church World Service representatives and Mennonites received citations of honor. A captain of the army and the presidential guard represented the president. Minister Philippeaux delivered a speech and presented the awards.

Philippeaux said he has known the president for 15 years and this is the first time he has found Duvalier to be completely satisfied. He stated that Haiti has had its share of problems with foreigners and that America has often been at fault. The Men-

nonite volunteers, however, were the most welcome foreign group in Haiti.

The president urged the men to continue the kind of work they have been doing and to "invade" his country with an even larger program. Thus ended a four-month period of disaster service in Haiti that has seen 35 men and two women volunteer under the MDS banner for work assignments at Cotes de Fer and Petit Goave.

Mennonite Central Committee voluntary service has been active in hospital and community development programs in Haiti for the past six years and has enjoyed a cordial relationship with the government during that time.

I-W Orientation at Chicago

Five men from the Illinois Mennonite Conference participated in a I-W orientation held in Chicago and Evanston, March 6-8, 1964.

The men met with Roy Bucher at the YMCA Hotel in Chicago on Friday evening, March 6, for a get-acquainted fellowship. On Saturday morning Bro. Bucher spoke on the subject, "Managing Our Resources." The group then toured Evanston General Hospital and heard talks on "What Selective Service Expects of I-W Men," by Dick Martin, and "What the Hospital Expects of I-W Men," by hospital personnel.

After lunch Ed Reddick of Chicago spoke to the men on "Living the Peace Testimony," and Laurence Horst on "Understanding Our Church." The group then ate supper in Chinatown, visited Mennonite churches in the city, and had a look at Skid Row.

Sunday, the men attended the Evanston Mennonite Church and, after a fellowship dinner, heard a panel of current I-W's discuss "This Is I-W."

Orientation concluded with a talk entitled "Developing Spiritual Fitness," by Mark Lehman, St. Anne, Ill.

Men attending the orientation were Keith Nofziger, Minier; Harvey Nyce, Morrison; Robert Stalter, Gridley; Arthur A. Lewis, Chicago; and Glenwood Heintz, Chicago.

Objectives of Japan Paper

Japan Mennonite Literature Association, an inter-Mennonite evangelism-through-literature activity, sponsors the church paper *Izumi* "to strengthen the local churches and develop inter-Mennonite fellowship, to develop and train Christian writers from among the Mennonite churches in Japan, and to share with the larger Christian body Anabaptist-Mennonite literature and other Christian literature in its application for Christian discipleship today."

The 12-page paper presents articles on Christian nurture and growth, editorials, Bible studies, local and world Christian news and features, and regular columns with stories, book reviews, prayer requests, letters, and so forth.

JMLA also carries on other publishing projects to acquaint Christians and non-Christians with the Gospel and the Anabaptist-Mennonite heritage.

Ralph Buckwalter, General Board mis-

sionary at Hokkaido, represents the Mennonite Church on the association.

With People in Service

Fannie Schrock, X-ray technician at the Lebanon, Oreg., Community Hospital, will leave April 22, 1964, for a two-year assignment in Aridea, Greece, as unit matron for a Pax group. Miss Schrock spent three years (1947-50) in a similar assignment with Mennonite Central Committee in the Philippines. After graduating from Goshen College, she also worked for several years at La Junta, Colo., Mennonite Hospital.

Correction: Volunteer Reuben Aschli-man, Fayette, Ohio, has been assigned as a worker at Parkview Hospital, Pueblo, Colo., for two years; and James Oswald, Shickley, Neb., gives two years as an orderly at Presbyterian Hospital, Albuquerque, N. Mex. These men did not go to Blue Gap, Ariz., Mission as builders as announced in the March 31 issue of Gospel Herald.

Elsie Shirk, on furlough from India, had an appendectomy on March 6, and surgery for disc removal on March 26, at the Lancaster (Pa.) General Hospital. She is recovering satisfactorily from both operations and wishes to thank every one for their prayers and remembrances.

Freedom in Truth

By MYRON S. AUGSBURGER

The glory of the Christian faith is freedom in truth. Salvation is both reconciliation and deliverance—reconciliation by a forgiving love that brings traitors back into a relationship of fidelity, and deliverance that releases us from the bondage of the tyranny of evil and introduces us to the "liberty of Christ." In the realm of thought the Christian has more freedom than the humanist, for the Christian admits honestly the presuppositions of his faith and in this security can open himself to a study of the pursuits of knowledge in any area of life. The humanist, even with the claim of being open to truth, fails to acknowledge the limitations of his own presuppositions and with a man-centered system of thought is insecure in the pursuit of truth beyond the sphere of those presuppositions.

Granting that there are many things the humanist will do in the claim of freedom that the Christian will not do or say, this is in itself not essentially freedom. It may be simply a careless assertion of ideas that violate the very laws which make freedom possible.

Freedom is not the absence of laws, but is rather a privilege within the laws that circumscribe it. The absence of law and order is not freedom but chaos! It is only in a structured universe that freedom is a possibility. A man may have freedom to choose to become a professional boxer, but to use his fists outside the ring is considered a

deadly weapon! In like manner every person has freedom to develop systems of thought, but to impose those systems upon other immature minds that are in pursuit of truth is not freedom but may be using the "developed muscles of the mind" as deadly weapons.

As our constitution grants freedom of speech to every person but makes an act of shouting "Fire" in a crowded auditorium a crime, so playing with the minds of others with intent to upset their faith is not freedom but tyranny. There must be a clear distinction between the freedom that permits the individual to examine legitimately any area of knowledge and the libertinism that says such an examination must mean the removal of all inhibitions that prevent one from subscribing to that particular philosophy or way of life. One need not be a criminal to study criminology, nor a communist to study and understand communism. Freedom of thought and practice does not mean the rejection of moral and spiritual laws, but the positive choice of becoming what one chooses to become.

For the Christian, freedom is the privilege of becoming what God intends one to be in Christ. It is the deliverance from the bondage of sin that has perverted all good, and the introduction into a positive creative action that seeks only the best. The freedom of the Christian thus differs from that of the humanist in its presupposed goal; the Christian presupposes that his goal is to enjoy the best as known in Christ, while the humanist seeks to enjoy the most as known in human experience.

Harrisonburg, Va.

The Gospel in a Nutshell

By DANIEL BOWMAN

The glad, good news, as heralded by the angels at Christ's birth, was that God, the Creator and Sustainer of the universe, the great eternal Being in whom all life finds its realization and focus—this God was actually coming to dwell among His rebellious and proud people in order to show them the Way (a person, not a thing) back to the fulfillment of the purpose for which man was originally created.

Man had done nothing to merit God's honoring him with a visit. Man had long ago turned his back on his very Creator, setting himself up as god, making his own ego and selfish interests the focal point to which all else in life was made relative.

However, centuries of war and destruction, hatred and greed, persecution and oppression, adultery and broken homes, heartaches and miseries of all sorts—all resulting from the self-centered attempt of every man to make the world his roister and every other man his servant—all this had proved

man's self-sufficiency to be a miserable myth.

In spite of a few great souls' attempts, man could not find that Eternal Verity which would give his life direction and purpose. No matter what great social system man tried, his heart was still proud, rebellious, wicked, not caring to admit that there might be Someone greater than himself to whom he should subject his will.

Through all this time, God had not been content to leave man to suffer as punishment for his misconduct. God did not say, "He made his own bed; now let him lie in it." Nor did He say, "He made his own bed; now let's make it more uncomfortable and force him to lie in it." On the contrary, God had a purpose when He created man. God intended that man should live in fellowship or companionship with Himself. This meant that man, who was created as a companion, would be unhappy or unfulfilled apart from the One with whom he was to have fellowship. Therefore, even though man deliberately walked away from God, setting himself up as god, God, moved by His infinite and perfect love, chose to bear Himself the consequences and insult of man's arrogant disobedience, and to seek to restore the broken relationship. (Real companionship or friendship involves free and independent choice of both members. In accord with this principle, man was created with a free and independent will.)

But how was God to do this? Man had deliberately walked away from Him, thinking he was sufficient in himself. How could God communicate to man the Answer to his need when man's own pride-bemuddled comprehension would not even admit that there was a need? Could it be that a holy and just God cared enough for man, wicked and proud as he was, to make an all-out attempt to bring man again into harmonious relationship with Himself, regardless of the shame, hurt, and humiliation that it would cost Him? This is what the herald angels on that first Christmas night said that God was doing. Man's very Creator was coming to dwell amidst His fallen creatures to show them unmistakably and objectively, in a way that their affected comprehension could not miss, the Answer to their need. God Himself was coming into man's limited range of perception and comprehension so that man could at last get a perspective on his lost condition, and could, therefore, see what to do about it.

God did not deal with man in such a way as to cower him into submission by His awesome and overwhelming personality. Nor did He merely wander through the world, hoping that man would notice Him and His superior personality and come flocking to Him. God actively confronted man right where it hurt. His love for man was such that, regardless of the consequences to Himself, He moved among men, ever calling them to return from their self-

centered living, ever calling them to surrender their lives to Him and come at long last back into the harmonious relationship for which he was intended. "I am the way, the truth, and the life," He said. "It is only in me that you will find purpose, direction, and fulfillment in life. You are not self-sufficient. Apart from me, there is no hope. You will be eternally separated from Him for whom your very being was originally created if you turn your back on me."

This kind of talk hit man right where it hurt—the ego. Torrents of abuse and insult were rained down upon Him, climaxing in His death at the hands of an angry mob.

On Calvary, that day, proud man confronted his holy and loving God, nailing Him to a cross. This was the conflict of the ages—even nature was violently shaken. But God was not defeated. Three days later He rose from the dead in an act which assures mankind that God will bring to fruition His plan for man, that is, for every man who will accept His call, surrender himself to His will, and thereafter, with the aid of the Spirit of God which comes into his life, live a life oriented toward bringing other men into harmony with God. The resurrection proves God's supremacy over man's folly and the consequences of that folly. But God still respects man's free and independent will. He will set up His kingdom, but it will be with those who are willing to enter therein at the price of giving up the self.

Harrisonburg, Va.

God's Order Versus Our Order

By MARTHA WAGNER

In Rev. 3:15, 16, the Spirit of God moves John to write these words to the church at Laodicea:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Here the Lord is telling us quite plainly that it would be better to care not at all for the things of God, to totally reject His salvation, and to live entirely as one pleases, than to be a half-and-half, wishy-washy Christian, assenting with the mind and intellect but not living a life of full devotion and service.

No doubt this statement came as a shocking surprise to the Laodiceans, as it does to us. After all, the human mind reasons, isn't it better to be a little bit Christian than to be a total pagan? No! says the Bible. Be hot for God or be cold. Lukewarmness is abhorrent to God.

It seems that in modern society we have

thrown God's order into reverse! His order is:

1. Hot
2. Cold
3. Lukewarm

Present-day Christians unfortunately seem to put the last first! You hear them saying, frequently

"Oh, it's all right to go to church. It's fine to live a fairly decent life. But let's not get carried away! Let's not go overboard and become fanatics! Let's not take our religion too seriously!"

A newly converted Christian girl friend of mine used to sit up late into the night reading her Bible, thrilled by the new discoveries of God's goodness and love. Her parents were terribly upset by her "irrational" behavior. They warned her not to "fill her mind with too much religion."

I wonder which of the three possible "temperatures," hot, cold, or lukewarm, the modern world would put in second place. Would it be true, warm, total commitment to God? I think not. I'm afraid that the attitude of many people would be that if you can't be a lukewarm, once-in-a-while, Christmas-and-Easter Christian, it's next best to believe nothing at all—better, at any rate, than becoming a hysterical fanatic.

Have you ever heard anyone criticize an acquaintance in this way:

"He's a good guy but not a very good Christian?"

or,
"I like her but she's too irreligious?"
I've heard much more of this sort of thing:

"He's a nice fellow but such a nut on religion,"

or,
"She's a great person to be with, but she's all wrapped up in that church stuff."

Yes, the modern world puts coldness in second place.

And at the bottom we leave God's choice for us, being hot. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Let us try to follow God's plan! Let us return to His order, and put Him first!

New York, N.Y.

I Command Thee This Day

By N. STEINMANN

"Choose you this day whom ye will serve" (Josh. 24:15). These words are frequently quoted out of context, with the implication that Joshua was commanding the Israelites to choose whether or not they would serve the Lord. If we read the whole verse, we see that this is not what Joshua said.

There is an important principle involved here. God never commands men to choose between Himself and the false gods. To do so would be to imply that men have a right to choose either way. Men are indeed under the necessity to choose; God gives men the power, but never the right, to choose whether or not they will serve Him. To choose otherwise than to serve the Lord is to rebel against His righteous rule and is an outrage of His love and mercy.

God in His sovereignty commands all men everywhere to repent. Acts 17:30. Moses said, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways" (Deut. 30:15, 16).

So also Joshua, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." And then he goes on to say, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." There appears to be a touch of irony in these words; if they persisted in going on in rebellion against the Lord, it would matter little which of the false gods they would choose.

The sobering thought we get from this passage is that men are bound to serve, and if they refuse to serve the Lord, they will of necessity be under the dominion of the evil one.

Wellesley, Ont.

Seek and Ye Shall Find

By NORMA ESPY

While making my weary way home from work a couple of days ago, I was stopped at a corner by a tourist couple who had lost their directions. They wanted to find out how to get to the theater district. Being not only tired after a full day's work but also a slow talker by nature, I guess it took me quite a while longer than necessary to explain to the couple how to get to the Broadway area. But after a lengthy discourse, the woman looked at me and said, "I think this is the most disgusting city. It's absolutely filled with vice—honky-tonks, bars, prostitutes, and slums. I've never seen anything like it."

After I got home, it occurred to me that perhaps this couple had not only lost their directions in New York City—it could be that they had also lost their spiritual directions. I kept thinking of a phrase from the Bible, "Seek, and ye shall find." And it made me wonder if maybe some people aren't so busy looking for something bad

that they can't seem to see the good things in life even when the good things might perhaps be staring them in the face.

"Seek, and ye shall find." What does it mean? I think it means that the wonders of God's universe are right here on earth for one to discover, but you have to look in order to see them. Of course, every city has its slums and honky-tonks, but that's not all. There are museums, theaters, art galleries, beautiful churches and cathedrals, charity groups to help the needy, and beautiful parks. There are lots of bad people and there are good ones, too. But you have to look for the good things if you want to find them. What you usually get from life is what you look for, don't you think?

If you look for bad things, that's what you'll find. And if you seek the good things in life, they are also yours just for the asking, or rather for the looking.

Once after a long illness, I decided that never again would I waste one single, wonderful day of this life here on earth. And every morning when I get up, I think, "Today there's going to be a wonderful surprise in store for me." And it has never failed yet. Every day I look for the good, and every day it's right there.

God sent His Son to this earth to teach us how to prepare for the afterlife, it's true. But He also sent Him to show people how to live this one here on earth, don't you think? I don't think Jesus looked for the bad. It seems to me that He always tried to improve the bad, but what He looked for was the good. He wants us, too, to practice the same ways. Always try earnestly to improve the bad things in life. Don't just sit and complain about them. Do something to improve the situation. But don't dwell on the bad. Dwell on the good. Look for it and you'll find something wonderful every day of your life. "Seek, and ye shall find."

New York, N.Y.

WORKING MOTHERS

(Continued from page 287)

of the tensions and frustrations, or perhaps some triumphs, from his job, with her that evening. He needs her understanding and sympathy and her employer needs a job done.

Also, her temptations at work can affect her husband's life. If work has meant an escape-hatch for her from an already dull relationship with her husband (whether she admits it or not), her job can give Satan a strong opportunity to tempt her in the area Paul called "chaste" in Titus 2. Surely this idea would occur to an already insecure husband, and further undermine his manliness, making a healing of their relationship even more difficult than before she went to work.

Father's role as "the head of the family" suffers, as Mother, even subconsciously, shares part of his glory as the provider for the family.

A Worker at Home

On the other hand, the working wife is not a twentieth-century monster, doomed to failure as a wife and mother. There are many who at great personal sacrifice are doing commendable jobs at both working outside their homes, and keeping their homes *homes*.

However, the sacrifice is tremendous and is shared by the entire family to some extent. A woman should embark on a career other than the one God has given her in her husband and family only after she has examined her own motives for doing so very closely indeed.

Because the role of "a worker at home" is God's will for a married woman as expressed in the letter to Titus, it has His blessing. I pray no Christian wife will miss it by setting it aside lightly, without prayer and definite leading from the Lord of all.

"... that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed..." (Titus 2:3-5, ASV).

Harrisonburg, Va.

MENNONITE CHURCH

(Continued from page 291)

sioned, and you may be asking, Well, then, why does she even stay in the church? And there are three reasons. First and most important, it was God who led me here, in direct answer to prayer. Second, I've seen or heard of no other group that comes even this close to the Scriptural ideal, either on paper or in practice. And third, I believe that our Lord wants to give us a new vision of Himself and His love that will restore us to our former love—and I believe that He can. For this is what we need. We must see, individually and together, what a tremendous love our Saviour has for us. This will bring us to repentance, though threats have often fallen on deaf ears. Love is a much more powerful incentive to obedience than is fear.

Once we learn to return that love, our evangelistic effort will know no bounds, as people go to people to demonstrate and tell the love of Christ. The "Mennonite name" will be a matter of history, as will the exclusive, self-defensive community. We will meet together often, to learn from the Lord by means of each other's insights, that we may all walk closer to Him. Our ques-

tion will cease to be, "Why can't I...?" and change to "What *more* will please Him?" And this will automatically result in love and peace within our group. We will stop reacting negatively to what men, rightly or wrongly, have said, and start acting on the sole basis of what is written in the Word of God. Then our standards of appearance and conduct will be the ones He wants, and only then.

This, then, is "the Mennonite Church as I see it"—three different pictures, really. Which one are we, here, contributing to? Won't you join in the prayer that our Lord will soon bless us with the vision of Himself, that will lift us all, whatever our present position, to His ideal for us?

Wellman, Iowa.

AGE OF CRISIS

(Continued from page 284)

powers. He is also, I might quickly add, a man of deep spiritual insight and conviction. Dr. Kadakrishnan is an ornament to any university and to any government—a distinguished, great, and good man.

He presides over a government which is beset by problems. They are turning out a great many people of university level in India today and many of them cannot get jobs in a land which cries for all kinds of skills. There are problems of organization. There are problems of morality. There are problems of all kinds. Some of the problems are, of course, educational.

But as you get down to grips with the particular problems in a particular situation and in a particular department with a particular group of men, again and again you find it is not so much education that is lacking. It is other qualities that are needed if one is to bring off what is necessary in building a decent society.

One has to say in all humility that education in its conventional sense—tremendously important though it is for the survival of our people and the advancement of our civilization—is not good enough.

The kind of world that we live in, and in which man has always lived, is beset by problems too big for man to solve by himself. Man can only grope with these problems as he comes into relationship with the divine mind and spirit and being—a spirit that is able to melt man down in his pride and selfishness and ambition, and let him see how weak and incompetent he is, and how little he can do in his own strength.

But God also lifts men up and says it is possible even for weak and sinful men to be redeemed from failure and sin and frustration, to become creatures a little lower than the angels with the capacity for sacrifice and love and courage. Men by the grace of God and with His strength and wisdom can make something of their lives

and the world that we have not yet dreamed of.

If you have gone through four years of college with no greater vision than the accumulation of credits to get a degree which will enable you to get a job which, according to the statisticians, will enable you to earn \$152,316 more in your lifetime—or if you view this only as a way in which you get a certain self-expression for yourself as a businessman, a politician, an artist, a writer, or you name it—or if this is the way that is going to lead you to the good, middle-class, split-level, suburban kind of existence which is said to be the goal of most Americans today, then perhaps the investment was not quite worth what we thought it was.

But I don't think you feel this way about your educational experience. In the silence of our own private self-examinations we know how little we are and how dependent we are upon sources of power outside ourselves. As we examine our own personalities and capacities, and as we look honestly at the world about us, we are brought down to a simple realization that we are trustees for gifts and talents and training, which have been bestowed upon us.

If a person has a brilliant voice as a singer, how much of this is due to that individual's own achievement? A certain discipline and training will be required, but it may be that the basic material that he started with was the key factor to it all. You are the trustee, in other words, for the talents that God gave to you. And it is, it seems to me, the obligation of each one of us to examine our situation and to realize that in a very real sense—whatever our abilities, whatever our skills or talents, whatever the training we have been given—more than anything else, we are trustees. It is our job to see how we can use what we have been given to the greatest advantage of those around us for purposes beyond our own self-satisfaction.

One of the most inspiring men that I know is a man who gets about in a wheel chair. When he was a senior, he was stricken with polio. For some time he hovered between life and death. In the midst of this illness he grew very despondent. And one day his mother came into his room and, as he tells the story, he sort of screamed out at her, "Why should I go on living? What can I get out of life?"

And his mother, who loved him enough to say a harsh thing to him, answered, "Richard, it is not a question of what you can get out of life. The only question for you is, What can you give to life?" And she walked out of the room.

That was the turning point in this man's life. And it was the turning point for that matter in the lives of a great many other people whom his mother would never see. Richard came back from that low point of despair and went ahead to finish college, do

graduate work, become a teacher, marry, have a family, undertake the job of teacher, and now become headmaster of a school. In the course of years he has been a source of comfort, solace, inspiration, and challenge to countless generations of young people who have been under his influence. He has seen that he could be a trustee for limited talents, and perhaps limited opportunities. In spite of his handicap, there were things which he could do as a trustee for those qualities of life which he had.

No one of us can know what opportunities may come to us. Our job is not to try to create opportunities for self-aggrandizement or glory or fame. Our responsibility is to take the talents we have been given and the education that has been bestowed upon us, to accept with humility and gratitude the opportunity we have to be trustees for talents and abilities and promises yet unfulfilled, and to let the power of God working in us use us to bless a problem-ridden world.

Field Notes _____ CONTINUED

Change of address: Earl J. Hartzler from Onego, W. Va., to Hephzibah, Ga.

New members: three by baptism at Allentown, Pa.; one by baptism at North Main, Nappanee, Ind.; three by baptism and one by confession at Alice, Texas; three by baptism at First Mennonite, Morton, Ill.; seven by baptism at New Holland, Pa.; four by baptism at Faith Mennonite, Oxford, N.J.; five by baptism at Belmont, Elkhart, Ind.; seven by baptism at Holdeman, Wakarusa, Ind.; eleven by baptism at St. Jacobs, Ont.; nine by baptism at South Union, West Liberty, Ohio; one by baptism at Leo, Ind.

Evangelistic Meetings

George R. Brunk, Harrisonburg, Va., at Marlboro Conservative, Marlboro, Ohio, April 5-12. Joe Swartz, Rexton, Mich., at Heath Street, Battle Creek, Mich., April 9-16. Willard Bontrager, Mancelona, Mich., at Naubinway, Mich., April 5-12. Richard Birky, Adair, Okla., at Crossroads, Gulfport, Miss., April 5-12. Aaron M. Shank, Myerstown, Pa., at North Lebanon, Lebanon, Pa., April 9-19.

David Augsburg, Broadway, Va., at Mt. Clinton, Va., April 12-19. Gerald Studer, Scottsdale, Pa., at First Mennonite, Fort Wayne, Ind., April 5-10. William R. Miller, North Liberty, Ind., at Camp Rehoboth, St. Anne, Ill., April 9-12. Martin R. Kraybill, Elizabethtown, Pa., at Lyndon, Lancaster, Pa., April 8-12.

Isaac Risser, Harrisonburg, Va., at Deep Creek, Chesapeake, Va., April 19-26. Kenneth Good, Hyattsville, Md., at First Mennonite, Meadville, Pa., March 30 to April 5.

Paul Roth, Masontown, Pa., at Smithville, Ohio, May 3-8. Myron Augsburg, Harrisonburg, Va., at Sugar Creek, Wayland, Iowa, July 20 to Aug. 2.

Calendar

Church School Day changed from April 26 to April 12.
Illinois Mission Board annual meeting, Waldo Mennonite Church, Pionagan, Ill., April 17, 18.
South Central Conference Church Extension Convention, Hydro, Okla., April 17-19.
Ohio and Eastern WMSA meeting, Walnut Creek, Ohio, April 18.
Allegheny WMSA meeting, Market Street, Scottsdale, Pa., May 2.
Franconia Conference Mission Board meeting, Souderton, Pa., May 4, 5.
Franconia Conference semiannual meetings, Franconia, Pa., May 7 and Oct. 1.

Church Camps

Spruce Lake Retreat

(see March 31 issue for earlier changes)

July 18: 19: Weekend Conference.
July 20-24: Older Adults' Retreat.
July 25, 26: Franconia MYF Retreat.
Aug. 1, 2: Weekend Conference.
Aug. 8, 9: Weekend Conference.
Aug. 10-14: Older Adults' Retreat.
Aug. 15-19: Christian Family Retreat.
Aug. 22-26: Missions Conference.
Aug. 29, 30: Weekend Conference.
Sept. 2, 3: Christian Teachers' Retreat.
Sept. 5-7: Weekend Conference.
Sept. 11, 12: WMSA Retreat.
Sept. 18, 19: WMSA Retreat.

The Christian Guidance Committee of the Frontier Conference will again sponsor two mission welfare camps as in previous years. These are scheduled for:

Aug. 10-15: Junior High Camp.
Aug. 17-22: Youth Camp.

Births

"Lo, children are on heritage of the Lord" (Psalm 127:3)

Boettger, Orvin and Elsie (Stauffer), Kingman, Alta., fourth child, second son, Bryan Dale, Feb. 28, 1964.

Buckwalter, Laverne and Jean (Hershey), Lititz, Pa., second son, Burnell Eugene, March 6, 1964.

Burkholder, Elvin and Ada (Zuercher), Orrville, Ohio, third child, second son, Mylon Dean, Feb. 3, 1964.

Cressman, Irvin and Elaine (Schmucker), Kitchener, Ont., fourth child, third daughter, Beverly Ruth, Jan. 30, 1964.

Dalke, Irwin and Norabelle (Koehn), Littleton, Colo., fourth child, second daughter, Lorna Kay, March 13, 1964.

Erb, Delbert and Ruth (Landis), Bragado, Argentina, third child, second son, Miguel Luis, March 11, 1964.

Glick, Robert and Anna (Hostetter), Atmore, Ala., first child, Regina Elaine, March 12, 1964.

Hershey, Leonard and Genevieve (Metzler), Portland, Maine, second daughter, Pamela Sue, March 10, 1964.

Hertler, Leroy and Blanche (Gross), Mt. Wolf, Pa., sixth child, third son, Paul Lamar, March 5, 1964.

Hinton, Merold and Betty (Sommer), Fisher, Ill., third child, first son, Leon Eugene, Feb. 29, 1964.

Hooley, David L. and Lois (Yoder), Sturgis, Mich., third child, second daughter, Teresa Jean, Jan. 18, 1964.

Hostetter, Donald J. and Evelyn (Lambright), Lagrange, Ind., third child, first son, Ronald Jay, Feb. 26, 1964.

Huertas, Aubin and Edith (Earle), Portland, Maine, first child, Todd Lincoln, March 4, 1964.

Huffman, Chester and Goldie (Lauver), Portland, Maine, first child, Sheri Lynn, March 14, 1964.

Kanagy, Leroy and Delores (Walters), Allensville, Pa., third child, first son, Daryl Lee, Jan. 22, 1964.

Kauffman, Joe and Marjorie (Garber), Jackson, Minn., third child, second daughter, Robyn Garner, March 5, 1964.

Kenepp, Calen and Dorothy (Smith), Belleville, Pa., first child, David Alan, Feb. 26, 1964.

Kurtz, Raymond and Marie (Detrow), Salem, Ohio, fourth child, first daughter, Kathleen Diane, Nov. 30, 1963.

Martin, Wilmer Eugene and Loretta Mae (Eby), Hagerstown, Md., second child, first daughter, Wilmetta Mae, March 8, 1964.

Miller, Gerald and Lila (Jackson), Williams, N.Y., third son, Kevin Lee, Feb. 21, 1964.

Miller, Harold M. and Edith (Garber), Millersburg, Ohio, third son, Kyle Bradley, Feb. 27, 1964.

Oswald, Merlin and Betty (Stucky), Wakefield, Nebr., second daughter, Tessie Jo, Feb. 3, 1964.

Peachey, Marvin E. and Avonelle (Metzler), Belleville, Pa., first child, Gloria Dawn, Jan. 8, 1964.

Rohrer, George and Evelyn (Ebenshaden), Lancaster, Pa., first child, Sue Ann, Feb. 26, 1964.

Roth, Melvin D. and Alice (Leichty), Iowa City, Iowa, fourth child, second daughter, Donna Faye, Oct. 2, 1963.

Shenk, Byron and Elaine (Yeackley), Goshen, Ind., second son, Todd Michael, Feb. 22, 1964.

Smith, Menno and Jean (Marshall), Unionville, Ont., first child, Brian Douglas, Feb. 18, 1964.

Snyder, Junior Ray and Twila (Weaver), Mt. Eaton, Ohio, first child, James Jay, March 8, 1964.

Sollenberger, Menno and Joyce (Neil), Chambersburg, Pa., third daughter, Kathy Eileen, March 4, 1964.

Stauffer, Merlin and Betty (Kauffman), To-field, Alta., fourth child, first son, Douglas Leroy, March 2, 1964.

Wilker, William and Marie (Jantzi), Britton, Ont., first child, Rosalie Ann, March 1, 1964.

Yoder, Jesse and Joyce (Peachey), Belleville, Pa., fifth child, third son, Rodney Lynn, Jan. 21, 1964.

Yutys, Ernest and Marilyn L. (Breneman), Kalona, Iowa, sixth child, second son, Bryan Charles, March 8, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Derowin-Snyder.—Theder Derowin, Toronto (Ont.) cong., and Eunice Snyder, Waterloo (Ont.) cong., by J. B. Martin at Waterloo, March 7, 1964.

Eby-Diller.—Nelson M. Eby, Hagerstown, Md., Reiff cong., and Doris H. Diller, Hagerstown, Miller cong., by Reuben E. Martin at the home of the bride, March 14, 1964.

Eby-Horst.—Clifford R. Eby, Williamsport, Md., Clear Spring cong., and Alta Mae Horst, Hagerstown, Md., Reiff cong., by Reuben E. Martin at the home of the bride, March 6, 1964.

Graber—Sheley. —Merlin Graber, Constantine, Mich., and Gladys Sheley, Millersburg, Ind., both of the Locust Grove cong., by O. H. Hooley at the church, Jan. 18, 1964.

Horst—Martin.—Jere A. Horst, Chambersburg (Pa.) cong., and Doreen Martin, Shippensburg, Pa., Rowe cong., by Amos E. Martin at the Rowe Church, March 14, 1964.

Kuhns—Horst.—Adin J. Kuhns, Greencastle, Pa., Marion cong., and Hettie Catherine Horst, Hagerstown, Md., Reiff cong., by Reuben E. Martin at the home of the bride's sister, March 7, 1964.

Martin—Kaufman.—Kenneth M. Martin, Lebanon, Pa., Kral cong., and Rhoda S. Kaufman, Manheim, Pa., Hernley cong., by Homer Bomberger at Hernley's Oct. 12, 1963.

Martin—Martin.—David L. Martin, Smithsburg, Md., Stoffer cong., and Nadine Marie Martin, Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, March 7, 1964.

Peifer—Burkholder.—Kenneth Peifer and Jean Burkholder, both of the Dawsonville, Md., cong., by Lloy A. Kniss at the Salem Ridge Church, Feb. 8, 1964.

Stoltzfus—Stoltzfus.—A. George Stoltzfus, Gap, Pa., and Esther Mae Stoltzfus, Kinzers, Pa., both of the Pequana A.M. cong., by Elam L. Kaufman at the church, March 14, 1964.

Strite—Horst.—David L. Strite and Anna C. Horst, both of Hagerstown, Md., Miller cong., by Moses K. Horst at the home of the bride, March 12, 1964.

Swope—Ours.—Edwin J. Swope and Charlotte Ann Ours, both of Harrisonburg, Va., Weavers cong., by Roy D. Kiser at the church, March 14, 1964.

Anniversaries

Kipfer. Jacob and Mary (Altbrecht) Kipfer observed their 65th wedding anniversary with a quiet family dinner at their home in Tavistock, Ont., and with open house for grandchildren and great-grandchildren. They were married Feb. 19, 1899, at Poole, Ont., by Bishop Nicklas Nafziger. Mrs. Kipfer is 92 and Mr. Kipfer is 89 years of age. They are enjoying comparatively good health. They have 6 daughters (Clara—Mrs. John Zehr, Ida—Mrs. David Wagler, Katie—Mrs. William Ruby, Laura—Mrs. Ervin Ruby, Iva—Mrs. Frank Cadick, and Mary Ann), 24 grandchildren, and 39 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byler, Raymond E., son of Absalom and Elizabeth (Detweiler) Byler, was born at Wooster, Ohio, Jan. 20, 1896; died at the Wooster Community Hospital, March 8, 1964; aged 68 y. 1 m. 17. On April 25, 1918, he was married to Ruth McFadden, who died Nov. 7, 1959. On Nov. 1, 1962, he was married to Elma Hartzler, who survives. Also surviving are 3 sons (Carl, Robert, and Glenn), 4 daughters (Isabell—Mrs. Ronald Marble, Betty—Mrs. Donald Moomaw, Janet—Mrs. Don Jamison, and Martha—Mrs. Glenn Lytle), 24 grandchildren, one brother (Orin), and one sister (Salem). He was a member of the Smithville Church, where funeral services were held March 11, in charge of David Eshleman and Jack Hedges.

Erb, Annie L., daughter of Jacob M. C.

Anna (Lane) Greider, was born near Lancaster, Pa., Jan. 10, 1878; died at Lancaster General Hospital, Sept. 26, 1963; aged 85 y. 8 m. 16 d. She was the widow of Daniel B. Erb, and a member of the Mt. Joy Church. Two children preceded her in death. Surviving are 2 children (Paul G. and Bertha—Mrs. L. H. Hottenstein), 10 grandchildren, 7 great-grandchildren, and one sister (Mrs. Mame Rohrer). Funeral services were held at the Nissley Funeral Home, Sept. 29, in charge of Henry W. Frank; interment in Salunga Mennonite Cemetery.

Gerber, Annie M., daughter of George W. and Roanna (Young) Kline, was born at Florin, Pa., Aug. 3, 1881; died at Mt. Joy, Pa., Dec. 12, 1963; aged 82 y. 4 m. 9 d. She was the widow of Christian S. Gerber. Surviving are 2 sons and one daughter (Ellwood K., Loverna—Mrs. Guy D. Spitzer, and Irvin K.), 7 grandchildren, 10 great-grandchildren, one great-grandchild, 2 brothers and one sister (George, Paris, and Mrs. Fannie Schaeffer). She was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Dec. 15, in charge of Henry W. Frank.

Hochstetler, Alvin J., son of Joseph D. and Mary (Miller) Hochstetler, was born in Lagrange Co., Ind., Oct. 31, 1897; died at Iowa City, Iowa, Feb. 29, 1964; aged 66 y. 3 m. 29 d. On Feb. 2, 1928, he was married to Ida Miller, who survives. Also surviving are 5 children (Leslie, Edwin, Mary Katherine—Mrs. Gaylord Brennaman, Joseph, and Emma Jean—Mrs. Monroe Miller), 18 grandchildren, 2 sisters, one brother, and one uncle. He was a member of the Sunnyside C.M. Church, where funeral services were held March 4, in charge of H. L. Yoder and Morris Swartzendruber; interment in Gingerich Cemetery.

McDowell, Mabel, daughter of Mr. and Mrs. Charles Fields, was born near Wakarusa, Ind., April 12, 1889; died at the Elkhart (Ind.) General Hospital, March 7, 1964; aged 74 y. 10 m. 24 d. On Oct. 25, 1905, she was married to Oliver McDowell, who died Dec. 18, 1958. Surviving are one daughter (Mrs. Calvin Fletcher, with whom she made her home), 2 sons (Albert and Charles), 6 grandchildren, 6 great-grandchildren, and 2 brothers (Chester and Merl). She was a member of the Olive Mennonite Church. Funeral services were held at the Yellow Creek Church, conducted by Elna Steiner and D. A. Yoder.

Mitchell, Edna Florence, daughter of Edward and Ada (Guthrie) Walker, was born at Ft. Seybert, W. Va., Nov. 9, 1909; died after a lingering illness at Harrisonburg, Va., March 14, 1964; aged 54 y. 4 m. 5 d. On Dec. 19, 1929, she was married to I. Lester Mitchell, who survives. Also surviving are 3 sons and 3 daughters (Raymond H. I. Fred, George F., Mrs. Marion May, Mrs. Ruel Stultz, and Mrs. Lloyd Meadows), one sister (Mrs. Sarah Spangue), and 2 brothers (Jasper and Fred). She was a member of the Cross Roads Church. Funeral services were held at the Lindsey Funeral Chapel, March 17, in charge of Linden M. Wenger and Ernest G. Gehman; interment in Resthaven Memorial Gardens.

Musselman, Leslie C., son of Mr. and Mrs. Jacob Musselman, was born at Elmira, Ont.; died at St. Mary's Hospital, Kitchener, Ont., Feb. 17, 1964; aged 67 y. In 1920, he was married to Ida Bowman, who survives. Also surviving are one son (V. Gerald), one daughter (Audrey), 2 grandchildren, 2 brothers (Eldon and Edgar), and one sister (Mrs. Gleason Martin). One infant daughter, one brother, and one sister preceded him in death. He was a member of the First Mennonite Church, where funeral services were held Feb. 19, in charge of Robert Johnson and John Hess; interment in Mannheim Mennonite Cemetery.

Nofsinger, Benjamin E., son of John C. and Catherine (Bachman) Nofsinger, was born near

Washington, Ill., Dec. 13, 1891; died at the Methodist Hospital, Peoria, Ill., March 3, 1964; aged 72 y. 2 m. 19 d. On June 1, 1922, he was married to Rose Schertz, who survives. Also surviving are one daughter (Anita—Mrs. Rhys Rhodes), 2 sons (Ben E. Jr., and John), 9 grandchildren, and 2 sisters (Mrs. Lena Schertz and Martha Nofsinger). Four brothers and 2 sisters preceded him in death. He was a member of the Metamora Church, where funeral services were held March 6, in charge of Roy Bucher; interment in Union Cemetery.

Risser, Noah Webster, son of John S. and Mary Ann (Shenk) Risser, was born near Lawn, Pa., Oct. 6, 1877; died at his home, Hershey, Pa., March 3, 1964; aged 86 y. 4 m. 26 d. On Dec. 26, 1911, he was married to Minnie E. Gruber, who died Feb. 27, 1919. On Feb. 10, 1921, he was married to Elsie F. Brubaker, who survives. Also surviving are one foster son (Walter Habecker) and one sister (Mrs. Anna Mary Mease). On June 3, 1919, he was ordained as minister by John Ebersole, and served the Risser and Stauffer churches. On Feb. 26, 1920, he was ordained as bishop at Elizabethtown, to serve the Elizabethtown District. He also served on the Religious Welfare Committee of the Lancaster Mennonite School, 1942-58, (emeritus 1959-64), and on the Religious Welfare Committee of the Philadelphia Hospital, 1952-59. He was a member of the Stauffer Church. Funeral services were held at Risser's, March 6, in charge of Clarence E. Lutz, Frank Zeager, Peter Smith, and J. Harold Forwood.

Schlenger, Norman A., son of David and Nancy (Zook) Schlenger, was born at Louisville, Ohio, Dec. 1, 1888; died at the Fairhaven Haven Nursing Home, Archbold, Ohio, March 9, 1964; aged 75 y. 2 m. 24 d. On July 3, 1917, he was married to Mary Ann Baer, who survives. Also surviving are 2 daughters and one son (Della—Mrs. Aladar Schreiber, Retha, and Paul), 4 grandchildren, 2 brothers (Melvin and David), and 2 sisters (Mrs. Dora Sommers and Pearl—Mrs. Leroy Rine). He was a member of the Center Church. Funeral services were held March 12, in charge of Charles H. Gautsche and Dale J. Wyse; interment in Pettisville Cemetery.

Suter, Lawrence Emanuel, son of John R. and Fannie (Roudabush) Suter, was born near Harrisonburg, Va., Dec. 3, 1891; died at the Rockingham Memorial Hospital, March 3, 1964; aged 72 y. 3 m. On March 14, 1912, he was married to E. Pearl Shewalter, who died Sept. 26, 1947. Surviving are 2 sons (Harold D. and J. Richard), 2 daughters (Helen Thurman and Dorothy Heatwole), 11 grandchildren, 6 great-grandchildren, 7 brothers (J. Earley, Homer R., Jacob C., Robert D. W. Tracy, M. R., and Claude R.), and one sister (Nettie E.). He was a member of the Years Church, where funeral services were held March 5, in charge of Dewitt Heatwole and Glendon Blosser.

Troyer, Matilda, daughter of Jacob and Sarah (Yoder) Lambright, was born in Lagrange Co., Ind., March 11, 1877; died at the home of Homer J. Miller, Shippensburg, Ind., March 7, 1964; aged 86 y. 11 m. 25 d. On March 3, 1895, she was married to Calvin J. Troyer, who died Dec. 30, 1952. Two sons also preceded her in death. Surviving are 11 children (Jerry, Raymond, Lizzie—Mrs. Homer J. Miller, Ellen—Mrs. Orva J. Miller, Clarence, Calvin, Willis, Edna—Mrs. Emmitt Klopfenstein, Ruth—Mrs. Lee J. Miller, Lena—Mrs. Stanley Plank, and Birdie—Mrs. Frank Hartman), 60 grandchildren, 15 great-grandchildren, 6 great-great-grandchildren, and Mrs. George Dintaman, who made her home with them for 10 years. She was a member of the Shore Church, where funeral services were held March 10, in charge of Orvin H. Hooley and Arnold Roth; interment in Yoder Cemetery.

The Christian in America—is he more than an American by virtue of being a Christian? And, if so, is he any less a Christian if he accepts and lives by the full American credo? Ten answers, which are essentially one answer, by those who have thought deeply and written clearly about what the Bible teaches of the nation-state and man's allegiance to it. While they disagree on the degree to which the nation must be governed by the judgments of the Judeo-Christian tradition, they are at one in their view of which take precedent and priority in the life of the believer.

A Reviewer Says, "The essays which comprise this volume are tough in their thinking. All of the authors write from a Christian standpoint. Most are Biblical specialists. The problem to which all address themselves is that of nuclear warfare. They differ in their opinions as to what the Christian ethic entails, as to the role of the church and of the individual Christian in society, and as to what may be regarded as a realistic hope for a Christian world order. On a number of points they are in accord: (1) Christian thinking must be in universal terms and the nation must not be suffered to set up itself as an end; (2) the church is not the nation and cannot expect the nation, not even a nation professedly Christian, to be fully committed to the implementation of Christian ideals; (3) since many nations do not profess to be Christian an international ethic will have to have a broader base than Christianity; (4) the Christian is not to withdraw from the nation but has responsibility as a citizen. But how is he to discharge that responsibility? through the church, through secular societies, on his own as an individual? For answers the inquirers turn to the Biblical scholars and are rewarded with general directives only. They are informed that the Old Testament talks about the people of God but not about the chosen nation, that in the New Testament the enemy to be loved is the personal, the national, and the religious enemy. There are also broader discussions of the relevance of Christology, the meaning of discipleship, and the Christian view of the ultimate goals of history."

\$4.00

Roland H. Bainton

Titus Street Professor Emeritus of Ecclesiastical History at Yale Divinity School and is the author of **Here I Stand: A Life of Martin Luther.**



BIBLICAL REALISM CONFRONTS THE NATION

Ten Christian Scholars Summon the Church to the Discipleship of Peace

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Norman K. Gottwald

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Clinton Morrison

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ITEMS AND COMMENTS

BY THE EDITOR

MRS. M. P. HOFFMAN
513 E. WAVERLY
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5223
6/64

Charles A. Wells in *Between the Lines*, March issue, writes: "... perhaps the most direct forerunner of the Peace Corps has been the Pax program of the American Mennonites who started this international program 13 years ago. Over 500 young men have served in Pax to fulfill their alternative military service requirements. They have worked in a wide variety of capacities on mechanical and agricultural projects, as teachers, tutors, secretaries, etc. The Pax recruit receives only \$15 monthly allowance, plus transportation and maintenance."

Numerous participants from the Soviet countries at the Olympic Winter Games chose not to return, and requested political asylum in the host country.

Beverly Hills, Los Angeles, is America's most glamorous suburb. Its people are mostly high-priced professionals, the average family income being more than \$19,000. There are no slums, no poor, and no night life.

This city of 30,000 has no cemetery and no one has ever been buried there. Neither is there a hospital. There are 22 banks, nine hotels, and no heavy industry. Its 95-man police force is on constant patrol, and no police car is ever more than two minutes away from any house within its assigned area.

But according to *Time* magazine, nearly everyone in Beverly Hills is "restless." The city has 198 psychiatrists, one for every 166 residents, compared to the national average of one per 1,100.

One of them, Dr. Ralph Greensoon, says the city suffers from "agitated boredom." He says the question which he is asked the most is, "Why am I unhappy?"

President Johnson was the "victim of some faulty theological advice" when he proposed establishment of a privately financed memorial to God in the nation's capital, a Methodist publication said in Park Ridge, Ill. "The president's personal faith and his advocacy of church-state separation are to be commended," said the *Christian Advocate*, a fortnightly for Methodist ministers and church leaders. "But theologically he is in trouble." In the first place, an editorial held, "a memorial is designed to remember that which was. We doubt that the president intends to speak of God in the past tense."

But a more serious error is the president's implication that "our nation has a common understanding of 'God,'" the editorial added. "His theological advisers have apparently failed to inform him that the most debilitating thing any of our religious bodies could do today would be to agree

upon a common belief in 'God.'" The editorial continued that "the quickest way to lose faith in God as revealed in Jesus Christ is to generalize that God into some principles on which all men of good will could agree."

It is one thing to speak of the influence of the Christian faith on American ideals, the magazine states, adding, "but the church of Jesus Christ is not dealing in ideals. It proclaims the word of judgment and grace as God gives it in Christ. This is not something on which men of good will can find agreement." Instead of "memorials" to God, the editorial concludes, "let us have stronger religious communities to serve as leaven within a great nation." President Johnson's suggestion was made at the twelfth annual Presidential Prayer Breakfast. Such a memorial, he said, would indicate to the world that ours is "a prayerful capital of good and God-fearing people."

A New York legislator believes that all prospective brides and bridegrooms over 25 should hear lectures by a clergyman or a judge before marriage.

Assemblyman Edward F. Crawford has introduced a bill that would require such a lecture or consultation on the responsibilities of marriage. "The objective," he said, "is to reduce the incidence of marriage failures and broken homes and thus cut welfare costs." Under Mr. Crawford's plan a marriage license would be withheld until couples under 25 met with a clergyman or judge.

Philadelphia now has a "Dial-A-Saint" telephone service. By dialing CO 3-8211, the caller will hear a one-minute inspirational thought-for-the-day. The messages will be changed each day, based on the life of Christ, the lives and sayings of the saints, and important events in Christian history. They are being recorded by priests of the Catholic Archdiocese of Philadelphia. Upwards of 2,200 calls can be handled in a 24-hour period, archdiocesan officials said. The "Dial-A-Saint" service, reportedly first installed in Chicago seven years ago, is now in more than 30 cities.

One of every five deaths of men between 45 and 65 in New York state was caused by cigarette smoking, according to a report issued by a State Senate Special Committee on Smoking and Health. Cancer researchers at the Roswell Park Memorial Institute in Buffalo provided the information on which the report was based.

"More citizens of this state are killed each year by lung cancer caused by cigarette

smoking than by injuries sustained in automobile accidents," the report said. The new study also found that "36 per cent of all deaths among men aged 50 through 69" in New York state are caused by "cigarette smoking and its related diseases."

The Senate committee called for "a declaration of war against the cigarette" that would include doubling the 5-cents-a-pack tax to provide funds for cancer research and to increase state aid to public schools.

A 30-foot statue of the Apostle Paul will be erected in a downtown section of the city named for him. The St. Paul Junior Chamber of Commerce will seek about \$80,000 to erect the bronze statue. A model has been prepared by Warren Mosman, St. Paul sculptor commissioned to prepare the art work. It shows St. Paul at the moment he was blinded on his way to Damascus to persecute the Christians. The statue will be surrounded by three bubbling water fountains operating in winter and summer.

The first archaeological expedition to Hebron to explore the traditional burial site of Israel's ancient patriarchs will start July 15 and continue until Sept. 15. Plans for the project were announced by Dr. Philip C. Hammond, a professor at Princeton Theological Seminary, who will direct the expedition. A noted archaeologist, Dr. Hammond made a preliminary survey of the site last year.

About 30 miles southwest of Jerusalem, Hebron is in Jordan and is also known as El-Khalil, a Moslem city. One of the oldest cities in Biblical history, it is mentioned in the Old Testament a number of times, but not in the New Testament. Hebron was closely associated with Abraham who acquired the Cave of Machpelah as a family vault for the patriarchs and matriarchs of Israel. A high wall now encloses the site of the cave, believed to be deep below a mosque. The mosque contains the cenotaphs of Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah which are said to be over their tombs in the rocky cavern below. It is believed that the cave has not been entered since the time of the Crusaders.

Hebron was the first capital city of King David and the birthplace of six of his seven sons born during his reign. The city also was a major holy place in the time of Herod the Great.

Dr. S. T. Ludwig, general secretary of the Church of the Nazarene for the last 20 years, died on March 3 in Kansas City, Mo.

GOSPEL HERALD

Tuesday, April 14, 1964
Volume LVII, Number 14

Do We Still Need a Holy Day?

By J. C. Wenger


Those who have made a survey of the question tell us that many years ago there were many articles in our church papers on the importance of the Lord's day, along with warnings against its desecration. Gradually these articles became fewer in number, and finally ceased. If there is any truth in this observation, what does it indicate?

If we have no more articles on the Lord's day, it could indicate that we have so completely won the battle against secularism that we no longer feel any need for such articles. Or it could mean that we have other matters to work on which are of greater importance. Finally, it could mean that we are giving up the struggle against worldliness in this area, and are content to drift with the nation on Sunday observance.

It is not the purpose of this article to attempt a learned discussion on the origin of the Lord's day, its antiquity, its relation to the Jewish Sabbath, and other interesting questions. Suffice it to say, the Lord's day reaches back into the first century, it is observed in memory of the resurrection of our Lord, it meets the same human need as did the Jewish Sabbath, and its witness against secularism is still needed. It is not proposed to urge that Christians attempt to keep all the regulations of the Jewish Sabbath, such as staying in one's place, not lighting a fire, and the like.

Is it not the case, however, that for most of us our danger is not legalism? The danger most of us face is secularism, pure and simple. Do we do unnecessary buying on the Lord's day? What does this witness to on our part? Do we go to Sunday athletic or recreational events that years ago we regarded as inimical to our best witness on the Lord's day? Are we satisfied to continue losing ground in this area of our life? Are we in danger of losing sight of the joys of a quiet Sunday afternoon of reading, of pleasant conversation and visiting, or of calling on the sick, the aged, and the bereaved? Is it no longer the case that man needs a day of quiet rest for the refreshment of body and spirit, to begin again on Monday as a relaxed and restored person?

(Continued on page 308)



The Infinite has written [His]
name on the heavens in shining stars,
and on the earth in tender flowers.
—Jean Paul Richter.



FIELD NOTES

Hesston College has been notified that it has been accepted for accreditation as a junior college in the North Central Association of Colleges and Secondary Schools. This is a Regional Accrediting Association for 19 states.

Samuel Hostetter, Imlay City, Mich., at Plato, Lagrange, Ind., May 3.

Christian Life Conference, Oxford Circle, Philadelphia, Pa., April 26. Speakers include Ephraim Nafziger, Parkersburg, Pa.; Glen Sell, Columbia, Pa.; and Ivins Steinhauer, Bridgeport, Pa.

On Palm Sunday, I. W. Royer spoke at the Seventh Avenue Church, Upland, Calif., observing the 60th anniversary of his ordination to the ministry on Palm Sunday, March 27, 1904, in the old Home Mission, 145 W. 18th Street, Chicago.

A summer Bible school workshop is scheduled for teachers and officers of the Iowa Nebraska and Illinois conferences, May 2, 3, at Iowa Mennonite School. Paul Clemens and J. C. Wenger will discuss various aspects of the theme, "Serving God More Effectively," in public sessions. Workshops will be held on Saturday and Sunday afternoons on the subjects: Administration, Preparation and Use of Materials, Evangelism Through SBS, The City Bible School, Music in the SBS. The new Herald Press SBS filmstrip, "That the Child May Know," will be shown, as well as a film of a Franconia SBS in progress.

Annual Bible meeting, Bair's Codorus Church, Bair, Pa., May 3. Speakers: Paul R. Weaver, East Earl, Pa.; and Samuel Z. Strong, Camp Hill, Pa.

Donald Plank, Logan, Ohio, was ordained as minister on March 19, to serve the Turkey Run congregation near Logan. Alvin Swartz officiated, assisted by Jesse L. Yoder.

Wayne Yoder, Goshen, Ind., was installed as pastor of the Mountain View congregation, Mountain Home, Ark., March 29. Those in charge of the service were Henry Tregle, Mountain Home, Ark.; Manasseh Bontreger, Calico Rock, Ark.; Arlin Yoder, Culp, Ark.; and Landis Martin, Blountstown, Fla.

Donald Waite, Quarryville, Pa., was ordained deacon for the Homeville congregation, Cochranville, Pa., March 1. Clayton Keener, Refton, Pa., preached the ordination sermon, and the charge was given by LeRoy S. Stoltzfus, Leola, Pa.

Paul M. Miller, Goshen, Ind., will speak in a meeting planned for professional people, students of the professions, and other interested persons at First Mennonite, Indianapolis, Ind., April 18.

George Mensik, Chicago, at Bon Air, Kokomo, Ind., April 19.

Paul Erb, Scottsdale, Pa., at Hazel Dell, Leader, Minn., April 14; Lake Region, Detroit Lakes, Minn., April 15; and Milwaukee, Wis., April 16.

John H. Yoder, Elkhart, Ind., at Illinois District Mission Board, Flanagan, Ill., April 17.

B. Charles Hostetter, Harrisonburg, Va., at Ohio Mission Board Meeting, Berlin, Ohio, April 17-19.

Ella May Miller, Harrisonburg, Va., at Kidron, Ohio, April 17; Berlin, Ohio, April 18; Sonnenberg, Kidron, Ohio, April 19, a.m.; and Marlboro, Ohio (Conservative), April 19, 3:30 and 7:30 p.m.

Harry Zemmer, Lapeer, Mich., former missionary doctor in the Congo, at Bethel, Imlay City, Mich., April 19.

Nelson Kauffman, Elkhart, Ind., at Worcester, Pa., in a witnessing conference, April 8-12.

Emerson Bontrager in a music conference at the Howard-Miami congregation, Amboy, Ind., April 18, 19.

Peter Smith, Hershey, Pa., at Palo Alto Chapel, Palo Alto, Pa., April 23-26.

Paul Zehr, Harrisonburg, Va., at Palo Alto, Pa., in a youth weekend, May 2, 3.

Frank Bishop, Goshen, Ind., Church School Day speaker at Lombard, Ill., April 26.

Ivan White, representative from Rocky Mountain Camp, at Crystal Springs, Kans., April 26.

Joseph Esh, Mt. Union, Pa., and Norman Bechtel, Spring City, Pa., in a Bible Conference at Media Chapel, Oxford, Pa., April 18, 19.

Paul Lantz, Millersburg, Ohio, at Bethel, Gettysburg, Pa., May 17.

Edwin and Helen Alderfer, Scottsdale, Pa., in a Home Conference at Maple Grove, New Wilmington, Pa., April 18, 19.

The well-known Mennonite painter, Johannes Janzen, elder and teacher in Witmarsum, Brazil, died of heart failure at Sao Paulo, Brazil, in February. Some of his works are owned by Bethel College, Newton, Kans., and in private collections.

Gladys (Hostetter) and Gerald L. Burke write: "We went through the earthquake, a much milder one than at Anchorage, without any damage or loss. For the protection of our heavenly Father, we are indeed grateful."

Three Herald Press books have been republished by Moody Press in paper back format. The first one was *But Not Forsaken*, by Helen Good Brenneman, and two by Christmas Carol Kauffman, *Hidden Rainbow* and *For One Moment*.

William Coffman, oldest son of pioneer evangelist, J. S. Coffman, died in his sleep at his California home, April 4. He was 93 years old.

Menno Plank, Sarasota, Fla., spent several days in Meridian, Miss., making a survey among the Indians of that area.

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GOSPEL HERALD

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Straightest Path

We see it sometimes. A group of boys line up in the newly fallen snow. They challenge one another to see who can make the straightest path across a field. Each picks out some stump, fence post, or other object across the field to guide him. Now moving out, they walk as straight a line as possible.

We know, of course, that the boy who will win is not the one who watches his own feet. Nor is the winner the one who watches his neighbor's feet to see how he walks. The winner will not look back continually to see how he is doing or from where he came. The boy who makes the straightest path will not be scanning the countryside to see all the scenery. We know the winner will be the one who keeps his eye on the object across the field.

The person who walks the straightest spiritually is not the one who is always watching his own feet, looking for every fault or mistake. Neither is it the one who is always watching his neighbor's feet to see how straight he is walking. The spiritual winner will not be looking back continually to see how he is doing or from where he came. The dynamic Christian isn't looking around to see what everyone else is doing. We know the winner is the one who keeps his eyes on Christ. "Looking unto Jesus the author and finisher of our faith." Such walk the straightest.

Apply this truth to a church or denomination. It is possible to look at ourselves to such an extent that we develop mixed feelings of censoriousness, negativism, or pride. These can easily lead to a critical spirit, schism, division, or a "withdrawal to be holy" spirit. When we cease looking solely at ourselves, we make more progress. Really, only as we take our eyes off ourselves and not only say, but by practice tell God, "Our eyes are upon Thee," will we know power. Only as we take our eyes off ourselves until our primary

concern is outside ourselves, will we know the joy of fellowship among ourselves and really serve one another. Only as we love as Christ loved, always loving those beyond, will we show genuine love among ourselves.

Now it is possible also to look at other persons, churches, or denominations and forget the goal. We may notice their faults and become heresy hunters rather than helpers to God and truth. Or we may display a "holier than thou" attitude which drives out the spirit of Christ and the souls in need. Ours is not to watch one another's feet as much as walking with our eyes on the goal.

Then, too, it is possible to gaze around. We wonder what others are doing and this begins to determine how we walk. Some begin to mimic others and again the path is crooked because there is the turning with every wind which blows. Our goal is not others but God.

The boy who kept his eye on the goal walked the straightest path through the snow. The Christian who keeps his eyes on Christ and His will makes most progress and walks the straightest path spiritually.—D.

Time to Weep

Church membership in the United States has increased 30 per cent in ten years. The 116 million churchgoers are more than ever before. However, there is something woefully wrong. We must either repent or reap the awful judgment of God.

Why? Because in the same short time illegitimacy increased 300 per cent. Pornography is a 500 million dollar a year business. Venereal disease increased 72 per cent in one year. Our crime bill is 20 million dollars a year. Crime is increasing four times faster than population growth. Juvenile crime is increasing five times faster than population growth. For every one dollar we

spend on churches we spend \$12,000 on crime. The divorce rate is now one in three marriages. We have 5 million alcoholics and 3½ million problem drinkers. Our taverns outnumber our churches, synagogues, and temples by 175,000.

It's time for us to weep. How long will God, in mercy, spare us? Is the message of the awfulness of sin and salvation from sin through Christ really getting through? No doubt we will need to water the seed with our own tears of repentance, confession, and love before we will return again with souls saved from sin unto salvation.—D.

Think on This

J. Arthur Rank, an English executive, decided to do all his worrying on one day each week. When anything happened that gave him anxiety, he wrote it down and put it in his worry box. Each Wednesday he opened the worry box and found that most of the things which had disturbed him the past six days were already settled and it would have been useless to worry about them. Someone estimated the things people worry about as follows: things that never happen, 40 per cent; things that can't be changed by all the worry in the world, 30 per cent; needless health worries, 12 per cent; petty miscellaneous worries, 10 per cent; real, legitimate worries, 8 per cent. So most people worry about things that never happen or can't be changed.

There are three reasons why worry is a moral issue, and wrong: (1) It is harmful to one physically, mentally, and emotionally. (2) Worry makes one a poor steward of his time and energy. (3) Worry is a lack of faith in God's care of us and the integrity of His promises.

• • •

In many cases, churches are more timid in challenging social evils than are secular institutions. Moreover, multitudes of church members in their personal lives represent a way of life that cannot be distinguished from the life of a nonmember. The church is little more to these people than a "cult of respectability."—From *Beyond Conformity* by Dr. W. Curry Mavis.

*What has happened to the Lord's day?
Are we losing something which is essential to keep?*

Do We Still Need a Holy Day?

(Continued from first page)

What kind of witness do I give as to my attitude toward materialism if I keep open my place of business on the Lord's day? Or if I do unnecessary work? There are of course some jobs which must be attended to on the Lord day: the sick must be cared for, emergency operations must be performed, certain services to the community must be maintained, such as supplying electricity, etc. But are we not in danger of using these truths to excuse activities which actually stem from an undue attachment to money-making?

A number of years ago I ran out of gas on a Sunday afternoon as I returned from a church appointment. I went to a farm home to inquire about calling for a filling station attendant to bring me fuel. The lady said: "Just a minute. I have to look in the paper to see which station is open today. We have six filling stations in our town, and only one stays open each Sunday. They take turns." This was an excellent testimony to the Christian concerns of that little Hoosier community. Avarice would rather say: Better stay open Sundays; that is your most profitable day!

Will the day ever come that we will have a large attendance of women and children in our Sunday morning service—but few men; for the men will be out on the golf course? Would such a situation be pleasing to the Lord? Would it give the witness we want to give on the matter of putting first things first? Are there not other days on which we can get our exercise without: (a) giving a poor witness on Lord's day observance? and (b) weakening the program of the church?

A few centuries ago some five thousand of our members were put to death for daring to be nonconformists. Those were "dangerous" times. It cost much to be a disciple in the sixteenth century. But sometimes one is compelled to ponder the question: Which is really the more "dangerous" era? The sixteenth century which threatened us with water, fire, and sword—as well as the torture table? Or the twentieth century which heaps honors and wealth upon us, and invites us to join the clubs of the community—and also wants us to go along with the lukewarm religion which is the accepted standard in our land?

Colonial America had a church member-

ship of about 7 per cent of the population. Today it is nearly 70 per cent. But is the church ten times as effective in its prophetic witness? in its missionary outreach? in its spiritual fervor? in its devotion to the Word of God? How many members there are in the ranks of professing Christians to whom church membership imposes no Christian discipline at all! They lie, they cheat, they swear, they drink, and they desecrate the Lord's day.

What will our influence be as a church? Will we go along with a lukewarm Christianity, and allow the church to grow weak? Or will we make each Sunday a holy day, a quiet day, a day for the cultivation of the inner man and for the work of the kingdom in a special way? No one can answer this question for us. Each of us must give the Lord our own individual answer.

(Prepared by request of the Church Welfare Committee of Mennonite General Conference.)

Our Readers Say—

I want to express my deep appreciation for the editorial in the March 3 issue on "Need of the Miraculous." It reminded me of a paragraph in Dorothy Haskin's book, *In Spite of Dungeness*, in which she says of one Oriental Christian, S. Y. King, "He had looked with expectancy to meeting Christians in England. To him a Christian was a Christian. He knew nothing of denominational differences of doctrine or standards of conduct. He was used to men and women to whom being a Christian meant a life of witness to Christ but coming from an indigenous Chinese church he had no contacts in England. He knew only the Christians who happened to cross his path. Their faith was no less sincere than his mother's but it was meager, expecting no miracles" (bold-face mine).

But I do wish that the editor would have been more specific as to what he believes the church should be open to in the way of miracles. I believe it is quite safe to say that more miracles are occurring in the area of healing today than in any other. It appears that we as a denomination are ultra-cautious in this matter of healing. I wish the *Herald* would be a bit more courageous in informing the brotherhood in this matter. We seem unable (or is it unwilling?) to consider healing aside from the traditional passage in James. And yet the New Testament as well as current Christian experience in all denominations teems with other teachings and practices in this connection. There is the most explicit instruction for the laying on of hands in healing as well as for ordination. Mark 16:18. Yet our new *Confession of Faith* recognizes this practice only in connection with ordination. When an article on healing does appear, it is often cautious almost to the point of discouraging faith and expectation in God's power to heal.

Another area of the miraculous which is having a remarkable revival today is that of speaking in tongues. The preceding issue of the *Herald* carried a lead article by John C. Wenger on "Glossolalia." Here again I sensed the same fear and question with regard to this topic that is shown with regard to spiritual healing. For one thing, near the end Bro. Wenger said, "Nowhere in God's Word are we encouraged to seek to speak in tongues." I am puzzled as to how this could be said. I Cor. 12 ends with a recognition by Paul of the fact that the gifts about which he has just posed a series of questions are examples of the higher gifts. Then he goes on to say that love is the "best way of all." We seem to treat the love chapter as though love is a replacement for the gifts of the Spirit, which Paul treats so carefully in chapters 12 and 14. It is strange that he would spend so much time on spiritual gifts if love is all we needed. It seems to me that the Elliott Commentary has a better interpretation. It says: "The 'more excellent way' is not some gift to be desired to the exclusion of the other gifts, but a more excellent way of striving for those gifts. You are not to strive for any other gift because it is more highly esteemed or because it is more apparently useful, or because it is more easily attained. That which will consecrate every struggle for attainment and every gift when attained is Love."

Paul says we are positively to set our hearts upon the best spiritual gifts, which refers to just these gifts of healing, tongues, teaching, etc. In chapter 14 Paul tells us to put love first; and to aim also at other gifts of the Spirit. Is not this clear counsel to seek these gifts? Dare we in our fear of perversion and radicalness undercut, or even contradict, the emphasis of the Word?

It is to be expected that the most obviously miraculous gifts will be fraught with the most dangers and error. But do we therefore take such a position as to discourage such gifts of grace as this? Why can't we in simplicity of faith and in the practice of "all things" be as open to these as we are to some other things, such as prayer veiling, nonresistance, etc.? The new *Mennonite Confession of Faith* is a great improvement over the former one, but there is no hint of counsel that we should seek spiritual gifts. Are we not grieving the Spirit of God by our fearfulness?

—Gerald Stutter, Scottsdale, Pa.

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I have been a reader of the *Gospel Herald* for nearly 45 years. In our home, would be lacking much if it failed to come. As a young boy I followed along in the interests of missions and religious activities. Our zeal for the lost in the world grows as we get information on what may be and is accomplished by God through the church. As Bro. S. C. Yoder mentioned in his article, "Whither Are We Going?" (Feb. 18 issue), we of the Bear River Amish group also have experienced many changes in missions. Sometimes it caused pain to some, but in many cases I believe God has been honored and glorified. But I remember reading an article a few years ago by John Umble, of Goshen, on changes. He lamented the fact that not all changes that our beloved church is making are good. I was sorry Bro. Yoder did not make allowance in the statement, "In the long run it was good," as he mentions a lengthy category of changes, including the "garb" (p. 116). Certainly some modifications can have their place, but would it not be a more balanced ration to also consider the inconsistencies as did Bro. Umble?

I am very thankful that a special study of Christian stewardship has been made in the Mennonite Church by Milo Kaufman. But I (Continued on page 323)

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Be Ye Reconciled to God!

By John D. Zehr

Estrangement from God

Paul's words, "Be ye reconciled to God" (11 Cor. 5:20b), imply estrangement from God. Reconciliation infers previous alienation. When men are called to be reconciled to God, the assumption is that man has been separated from God. Nor do we learn this simply by inference. The Scriptures assure us that man has indeed separated himself from God by sin.

Human alienation from God is twofold according to the New Testament. The whole human race rebelled against God's sovereignty. So in some way our human heritage has involved us all in a common human alienation from God. Paul says it this way in Eph. 2:3, "We all . . . were by nature the children of wrath."

However, Paul further notes that we have deliberately chosen to sin. We are not merely the victims of circumstances. Mankind is "alienated [from God] and enemies in . . . mind by wicked works" (Col. 1:21).

The individual person through self-will chooses to direct his own life for what he fancies to be his own best interest. He resents God's attempts to direct his life. As a result, he rebels against God and disobeys God. The chasm that separates man from God constantly deepens and widens through man's self-willed disobedience.

The sinner feels uncomfortable because of his estrangement from God. Disobedience brings feelings of guilt. Because a person feels guilty he fears God and evades every situation that might bring him into encounter with holy God. He does not pray because his disobedience makes prayer fellowship impossible. He does not read the Bible because the Scriptures speak to him of his sin and his alienation from God.

The sinner shuns the worship service of the church because it makes him feel uncomfortable. He finds it easy to shun everything that reminds him of God. As a result he drifts helplessly farther and farther away from God.

On the other hand, while the barrier to man's fellowship with God originated on the human side, God for His part opposes sin. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). This "wrath of God" of which Paul writes expresses God's settled opposition to sin and His judgment upon sinners. This does not

mean that God is vindictive and revengeful. Sin simply goes against the grain of creation. Penalties against sin and the sinner are built into life. God's just displeasure with man because of sin is a factor in human estrangement from God.

The New Testament shows us that sinful man is in a desperate plight. Human sin has made true fellowship between the sinner and God impossible. Somehow this hindrance must be removed. But man is utterly unable to do anything about the sin that separates him from God. Jesus represented man as a bankrupt debtor who has no hope of ever being able to pay his debts. Matt. 18:21-35.

God's Work of Reconciliation

But reconciliation also infers that happy relations have been restored between God and man. God Himself took the initiative in restoring man to fellowship with Himself. God made possible the forgiveness of the sins that had formed a barrier between Him and men.

God took steps to end the alienation that had separated man from God. He sent His Son Jesus Christ to provide an answer to the human sin dilemma. Through Christ, God identified Himself with man completely. Jesus shared our humanity. He became subject to all of the weaknesses of our flesh. He was tempted as we are tempted. He is "touched with the feeling of our infirmities; . . . [He] was in all points tempted like as we are, yet without sin" (Heb. 4:15). Thus He became for us a sympathetic high priest.

But the guilty human race needed more than sympathy and understanding in order to be delivered from its estrangement from God. Both the Old and the New Testaments assume that some kind of atonement for sin must precede real reconciliation between God and man.

By laying down His life upon the cross Jesus provided this necessary atonement for human sin. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Charles Erdman says, "In some sense which we cannot fully understand or explain God identified His Son with sin that man might be identified with the righteousness of God."¹

The writer of the Hebrews said that Jesus "appeared once for all at the end of the age to put away sin by the sacrifice of himself" (Heb. 9:26, RSV). Because of the sacrifice of Christ on the cross the wrath of God has been diverted from those who

deserved it because of their sin. "God . . . having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross" (Col. 2:13, 14, RSV).

Through the atoning sacrifice of Christ on the cross, God can forgive the sins that had brought alienation between God and men. Matt. 26:28. Thus the sin barrier that man could not cope with God Himself removed. God in Christ attempted "to reconcile to himself all things . . . making peace by the blood of his cross" (Col. 1:20, RSV).

The Response of Man to God's Reconciliation

The words, "Be ye reconciled to God," imply that reconciliation requires also the response of the human will. God has assumed a gracious attitude toward mankind by setting aside sin and its resultant enmity. But in order for reconciliation to become complete, sinners must be prepared to lay aside their hostility against God.

Harper's Bible Dictionary says, "Through Christ God seeks to 'destroy the enmity' (Eph. 2:14-18), and this actually occurs when His appeal through Christ evokes from sinful men repentance, faith, and love."²

Reconciliation devastates our human pride. It requires that we humbly confess ourselves to be hopeless sinners. Reconciliation demands that we admit our absolute dependence upon the grace of God as it was revealed in Jesus Christ. But the sinner must do exactly this if he is to be reconciled to God.

Reconciliation with God presumes altered relationships with our fellow men as well. Jesus pointed out that the person who is not reconciled with his fellow men cannot be truly reconciled to God. He taught His disciples to "first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:24). Because we have been recipients of God's forgiving grace, we must forgive those who wrong us.

The person who has been truly reconciled to God is no longer concerned only for himself and his own interests. He receives also a ministry of reconciliation. God makes every reconciled person responsible to share that redemptive love with those who are still estranged from God by their sins.

The message of reconciliation expresses the heart of the Christian Gospel. By means of that reconciliation, sinful men are restored to meaningful fellowship with God. Without reconciliation, man separates himself from God now and forever. "Be ye reconciled to God" is the Christian message for a world that has been alienated from God by sin.

1. Charles Erdman, *The Second Epistle of Paul to the Corinthians*, Westminster, 1929, p. 58.

2. Madeleine and J. Lene Miller, Editors, *Harper's Bible Dictionary*, Harpers, 1961, p. 605.

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Nurture Lookout

What Hit "Learning to Lead"?

After A. T. Robinson's book, *Honest to God*, exploded the religious book market with sales over \$50,000 he wrote, "It is a safe assumption that a best-seller tells one more about the state of the market than the quality of the product. Why suddenly does a particular match cause an explosion? What is there about the tinder that accounts for the flash-point?"

It cannot be said that Willard Claassen's book, *Learning to Lead*, has actually exploded on the Mennonite book market. Yet, for the size of our denomination, for the type of material, and for so soon since its printing, there has been a pretty big bang. Nearly sixty-five hundred copies of the *Learning to Lead* text have been sold in our denomination. Seven hundred and seventy-five Leader's Guides have gone out from Scottdale. This, if they are in use, averages out to one leader teaching the course in 75 per cent of our congregations! This is tremendously encouraging.

So what happened? Without question, the book is a good one. It is well written. It deals adequately with a big subject. And certainly the promotion helped. The Mennonite Commission for Christian Education's Secretary of Christian Service Training, A. Don Augsburg, did a good job in getting this first of a series of six courses into orbit. Various Christian Nurture Cabinets across the church deserve commendation for picking up their cue for sponsoring workshops. Pastors and Sunday-school superintendents in many congregations have acted promptly in getting courses started locally. But this is not all. Somehow the tinder was ready to light. What really accounts for such enthusiastic reaching out for help by the lay leaders in our churches?

There must be a felt need for this kind of training. Could it be that the wave of interest in adult education which is sweeping the country has alerted our brotherhood too? Perhaps this is a hint that our adults are more than ready for real serious elective studies in many areas of concern. Perhaps, also, the breadth of the course caught the imagination of the brotherhood. Here is help for leaders who are not ordinarily considered leaders. Here is recognition and training for the fine leadership of "quiet Joe" who seldom talks, but when he does, the group makes real progress toward its goal.

A Pandora's box may be opened when such concepts as "shared leadership," "the

functional viewpoint of leaders," "task and maintenance" "group potential," "consensus decision making" come flitting into our congregations. On the other hand, I prefer to believe that the people in our congregations can handle these concepts and that they are ready for them. People are becoming aware that some old patterns ("the autocrat," "the great man theory," "power of the office") are no longer adequate. New wineskins must and are being found for the creativity that is stirring in adults. I prefer to believe that the immediate success of *Learning to Lead* in our brotherhood is an indication that the time is here.

—Arnold W. Cressman.

A Prayer FOR THIS WEEK

Teach me, Lord, the lessons you would have me learn. Help me to be diligent and faithful in my assignments. Forgive me when I procrastinate or lack faith in accepting new responsibilities.

Teach me too, Lord, to accept and better understand my brother and fellow laborer in Christ, so that in some small way I may be a positive influence toward improved human relationships and a demonstration of Christian love. Draw Thy children closer together and teach us new values and a greater dedication to Thy will.

May my love and devotion to Thee be renewed as I again reflect on the price paid for my salvation and the salvation of all mankind.
—J. Horace Martin.

Prayer Requests

(Requests for this column must be signed)

Pray for Myron Augsburg as he prepares the evening messages for the Mennonite Youth Convention in Kitchener in August. Pray that the Holy Spirit will make the Word to become flesh during the service.

✱

In Shakespeare's *King Lear*, the king had been exiled on the heath, dethroned by his daughters. He was alone and without authority and money. An old general came to King Lear and offered his service. The king could not believe it, and asked why he would want to serve one who had nothing. The general answered, "Sir, I perceive that in thy countenance which I fain would call master."

Men who have taken a good look into the face of that strange Man on Calvary's cross cannot help but call Him Master. He has a power that pulls men to Him.

John R. Brockhoff in *This Is Life*, Fleming H. Revell Co.

Our Mennonite Churches: Salem



The Salem Church, New Paris, Ind., was started in 1854 by a group of Holland Mennonites who migrated to America and settled in the New Paris area. Two ministers, R. J. Smid and R. J. Symesma, organized the group, and they met in homes and schoolhouses. Finally, in 1889, the Salem Church was built. J. H. Bare was ordained as minister in 1906. On Feb. 8, 1918, Ray F. Yoder was ordained as minister, and in 1937 as bishop. He served until his death in 1963. In 1939, Francis Freed was ordained and served with Bro. Yoder for 20 years. The church was remodeled in 1919, in 1948, and again in 1963, when a 30-foot addition was added, providing more classrooms, a balcony, and a minister's room. Harold D. Myers is bishop; Edd P. Shrock, assistant pastor; and Menno Kauffman, deacon. The membership is 198.



On Sacrificing

By Sanford G. Shetler

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The word "sacrifice" in the sense of self-denial, like so many good words, has been handled so loosely in recent years as to have lost much of its meaning. Our national leaders have been asking for years for more self-sacrificing on the part of the American people in order to survive. Church leaders are calling for more sacrificial living. Mission boards, hard pressed for funds, are calling for more personal sacrifice. Yet the populace keeps up its high standard of living with scarcely any serious concern about denying of self.

Self-sacrificing in this age seems to be of a different variety—if indeed it exists—from that of the first century, or in fact, of the kind that many people in poverty-stricken areas of the world today are forced to experience. Sacrifice in the early church meant complete self-denial, giving up houses and lands, selling what one had, all this as a test of discipleship. It was a radical demand that Christians of the primitive church faced. And in that day the Gospel spread by leaps and bounds, and percentage-wise, for the size of the church, a larger area of the globe was covered than in any succeeding age.

We do not mean to be cynical in what we are going to say, or condemnatory of anyone. But facing the issue squarely, there is a desperate need today to renew our concept of true Biblical self-denial.

Self-sacrifice, to be really developed, must first of all be practiced by our leaders. And while our national and church leaders are calling for sacrificing, in so many instances what should be light has become darkness. They themselves are not very good examples of the thing they are asking for. As ministers, there is need for all of us to undergo scrutiny.

One is reminded of the real danger our country faces when we compare our standard of living with that of Russia, our recognized national enemy. Russia, for example, in a very real sense can never go bankrupt, for, as we know, in any extreme emergency she can produce munitions, carry on industry, and keep an army in the field on free manpower. Her citizens seemingly can be motivated to work sacrificially and to exist on a subsistence level for the sake of the cause they embrace.

But this is far from the case in America. Around our naval and military bases are clustered, sometimes for several miles, the plush homes and apartments of the naval and military officers and personnel, many of them actually on the retired list. The salaries they draw and the costly living quarters they maintain hardly represent the kind of sacrificing our statesmen are suggesting. Any attempted reduction of appropriations for these categories becomes an impossible political issue. And obviously this example of those in the upper echelons hardly serves as any real motivation toward self-sacrifice on the part of America's citizenry.

The same thing is true of a very large bloc of government personnel who work at anything but sacrificial wages. And likewise the captains of industry have hardly shown us the example. The labor class has also not learned the art. Self-denial is assuredly not the motif of the labor unions.

As suggested for a nation to learn self-denial it must first be practiced by its leaders. Probably the same is also true of the church. Our church, for example, has increased in activity and service to the point where we have an ever-increasing overhead in administration and organizational personnel. And, in the name of rising living costs, we have advanced a lot of our "supports" (Mennonites do not like the word "salary") to a fairly high level. Some feel that they are being raised a little too high. The world trend seems to be dangerously contagious.

Now we do not believe that those who are called to serve in the Lord's work, who give so much of their time that they need to depend on the church for their full support, should live on a mere subsistence level. The Scriptures do not teach any such inequality. Yet it should also be noted that it is becoming more difficult for leaders to motivate sacrificial living and giving when their own income approaches, and sometimes passes, the wages of comparable positions on the open market.

Members of church committees, and our church officialdom, should consider well, before spending the church's money, what represents real need and what represents excess. It is not necessarily required, by way of illustration, that committee members traveling on a train at night should use the day coach facilities if there is a full

day's work ahead. Yet we should also remember that we are not U.S. Steel executives. If we desire more luxurious accommodations, we should also be ready to pick up at least a part of the tab.

I have personally traveled enough by the various modes of travel to know what a wide latitude there can be between reasonable, economic, healthful travel, on the one hand, and luxurious travel on the other extreme. Shouldn't it be our motive (and I am sure many do this) to spend the church's money as we would our own?

On the other hand, churches which remunerate evangelists and weekend speakers should remember that, if they are not careful, a major portion of their offering or "gift" goes eventually to the railroads (airlines or gasoline companies) rather than to the men and their families whom they meant so graciously to help. Fortunately many churches have become more conscientious on this.

It is refreshing to read of the old circuit preachers of several generations ago, of our pioneer evangelists, who traveled many miles under very limited circumstances. A better example of sacrificial service and dedication is difficult to find. Reading from the Journal of John Woolman, the noted Quaker, one discovers how luxurious many of us modern Mennonites and Quakers have really become. The prophets and missionaries of Bible fame, the colonial circuit riders just mentioned, our early church leaders, did not know of any stipulated salary of ample proportions, with additional money allocated for traveling expenses, and a parsonage provided with utilities paid.

The Mennonite Church traditionally stood against the salaried ministry. Menno Simons, disillusioned by what he saw in the Catholic Church, spoke out sharply against a stipulated income. We are not saying that his teaching annuls the clear teaching of St. Paul relative to ministerial support. If it was in any way meant to run counter to Paul's teaching, we would have to reject Menno's teaching and accept Paul's, for we do believe that in many quarters ministers are called upon to do what the average layman could not do, support himself and then still do the work of the ministry. Paul did not believe in any such inequality. Yet it is good to read Menno Simons and to realize that there is a very real danger of slipping into the easy pattern of the medieval priesthood and of the modern commercialized ministry.

Too often higher support has not resulted in a corresponding increase in church activity, in pastoral visitation, in real community service. Let us note Menno's teaching on this point:

At all places where they established churches, the apostles ordained bishops and teachers who were unblameable in doctrine and life, and

(Continued on page 323)

Who Is a Missionary?

By Audrey B. Shank

(Chapel talk given at E.M.C.)

A missionary is one who has never become accustomed to the tramp of Christless feet on the road to eternity. He is one who reads Paul's words to the Corinthians, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame," and he is ashamed—ashamed of his lethargy, ashamed of the times when he has spoken or listened or sung lightly of Calvary, ashamed of the times when he in his spiritual plenty has tossed the crumbs of the Gospel to the Lazarus under the table.

A missionary is one whose heart is broken by the things that break the heart of God. He is one who believes heaven and hell to be what God says they are. He is one who hears the soundless sob of the multitude, bewildered and bitter, and knows it for what it is. He is the one who cries in return, "Lord, here am I; send me," but then in a horrible moment of self-knowledge, adds hopelessly, "Ah, Lord God! behold, I cannot speak: for I am a child. [I know not how to go out or to come in]." And he hears his Lord in reply: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:6-8). A missionary hears these words and finds them enough. He knows that the key to spiritual fruitfulness is not self-knowledge, but the knowledge of Christ and the power of His resurrection and the fellowship of His sufferings, and he thanks God that the power of the resurrection comes before the fellowship of the sufferings.

A missionary is one who ponders deeply the last words spoken on earth by his Lord: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "Go ye." He is first very certain that he has something to witness to, that he has himself tasted deeply of the water of life which he hopes to hold to the parched lips of the world. Then he ponders deeply the words "Go," "Jerusalem," "Judaea," "Samaria," "the uttermost part." He knows that his place of service is already decided for him in heaven and he is ready to "go" ten miles or ten thousand, across the back yard or across the ocean, around the corner or around the world. When a decision is imminent, he remembers that the sheep know the Shepherd's voice.

He thinks much, however, of the regions beyond, of the uttermost parts, and because of the great inequalities, he knows that his "special" call will have to be to stay at

home. He remembers the story about the moving of the log, with ten men at one end and only one at the other, and he knows that he cannot run to the aid of the ten. He remembers, too, that the disciples did not, in feeding the five thousand, go again and again to the front rows while those in the uttermost parts starved.

Wherever he is located, a missionary remembers that his field is the world. If he needs to stay at home on the farm, he will hear a news bulletin, read an article, think a random thought, and will recognize it as the call of the Spirit to pray or give or write a letter. If he is called to Nigeria, his prayers and concerns will be still for the church in Formosa and Italy and America. He reads much of other missions and considers their work an integral part of his own. When he writes to the homeland, he assures the Christians there of his love and support. If he is a medical man, he retains a deep interest in radio work and the publishing ministry. If he is a pastor, he does not disparage the work of the evangelist. A missionary is one who bears burdens, and they are not all his own.

A missionary is one who takes deprivation for granted. He is one who comes home, picks up a telephone, and forgets which end to speak into. He is the man who, splendidly trained in aviation, lands an MAF plane on a muddy cow pasture and breathes, "Thank God," as it jostles to a stop. He is one who may have given up the prestige of a Ph.D. because he heard the voice of the Lord, "Thy brother's blood crieth unto me from the ground." "The night cometh, when no man can work." "Other sheep I have, which are not of this fold." So instead of going from a plush office in a plush car to a plush home, he is deep in the steaming jungle changing the tire of a 1953 jeep. He may have had breadfruit and salt fish and powdered milk for dinner. He may live on an allowance of \$75.00 a month, buying out of this his food, his kerosene, and his clothing. He probably does not even feel heroic in doing it.

A missionary is one who knows how to do without the people nearest and dearest to him. It is a man who, stunned, grips a telegram, "Mother passed away. Heart attack. Postponing funeral arrangements until word from you." It is a woman who, in gentler grief, looks at a picture of her last grandmother, at whose recent funeral all the family were present but her, and she writes the simple words to a friend, "Grandma looked so sweet, I cried." It is a woman who helps her children adjust to

new culture, new language, new faces, when she is herself alone and bewildered. She is the woman who wistfully waves goodbye to her husband as he leaves for another administrative trip, a woman who braids her small daughter's hair for the last time before she leaves for nine months at boarding school, or a mother who, going back to the field after furlough, feels her heart shriveled with loneliness for the daughter left at college.

A missionary is one who learns to expect the darts of the enemy attacking body, spirit, and service. It is the young woman who, ill from amoebic dysentery because a national helper failed to properly boil the vegetables, flies from Central America to admit herself in a strange hospital in New Orleans. It is a young man in northern Canada nursing frostbitten toes. It is a man in the Congo too sick with malaria—his third attack—even to pray. A missionary is a nurse in Honduras who spends weary night after weary day treating mangled victims of a drunken brawl, wondering within herself whether it counts for eternity after all.

A missionary is one who knows what it is to try to prepare a talk with the hopeless monotony of tom-toms shattering the sultry night. He knows what it is to preach with hecklers shouting outside, to be cursed in the street, to be blamed for crop failures and epidemics and earthquakes because of his new, strange religion which offended the gods.

Worse, he knows what it is to face disintegrating misunderstandings with his fellow missionaries, to be very humanly irked by their personalities, to be tempted to self-defense and jealousy and blame. He knows how it feels to groan upon his knees seeking victory and forgiveness and power when all of Satan's forces seem massed against him almost tangibly.

A missionary is one who weeps upon his knees for those who do not pay their vows to the Lord, for those who pass by unheeding, content with the husks, choosing the pleasures of sin for a season. He is one who continues to wait, to hope for these, to search himself lest the channel of blessing to his people be choked somehow. He remembers that when a stonemason breaks a stone in pieces, it is the first stroke and the last stroke and every stroke in-between which breaks that rock, and when he is dealing with stony hearts, he tries to be patient.

A missionary is one who, in his zeal to get as many as possible into the kingdom, is tempted again and again to convince himself that a shallow believing on Christ is all that matters. Then he remembers that only half of the great commission is to go; the other half is to make disciples, and he knows that the way of discipleship is the personal, loyal, loving obedience to the Lord of his faith. But he finds that this is a

narrow way, and that sometimes there is not peace, but a sword. He looks at the masses who taste gingerly of a mere "milk-and-water religion" and then at the few out of whose innermost beings flow rivers of living water, and he knows that he dare not compromise.

A missionary is one who joys with the angels over a sinner that repents. He is the one who receives an egg from one whom he has gone to serve, and knowing that that egg was part of the necessary daily bread in that little thatched hut, feels the egg almost too heavy to carry home. He is one whose heart leaps to the sound,

*"Si, Cristo me ama,
La Biblia dice así."*

A missionary is one whose heart clings to the fearful brown faces as his flight is announced when furlough is due.

Who is a missionary? A missionary is one whose heart beats with the heart of God, who grieves with the Saviour over the multitudes scattered abroad as sheep having no shepherd. He is a collaborator with the God of heaven, and is thrilled with the mystery and honor of it. And he is to whom the Chief Shepherd shall say, "Come, thou good and faithful servant. Enter thou into the joy of thy Lord." And he, satisfied, shall enter.

Harrisonburg, Va.

I Like Life Smooth

By Norman A. Wingert

I like life smooth
And in a groove
So that all I do be flesh-approved:
On Beautyrest to roll and loll
While music soft lulls weary soul
To tranquil calm; then to cajole
Sweet sleep, bid her me caress
Into complete unconsciousness.
I like life smooth
And in a groove
So that all I do be flesh-approved.

I've often wooed
The gourmet's mood
For dainty, rich, exotic food.
How right the whole world seems when you
Take in your hand a long menu!
Both table d'hôte and a la carte
Intrigue, and make the water start.
Then leisurely to dine and wine
From silver plate and earthen stem
In atmosphere lush and refined
Doth magic-like create, I find,
A psychological feeling
Of a physical well-being.
I love the gastronomic mood;
It plays the body's sweet étude!
I like life smooth
And in a groove
So that all I do be flesh-approved.

Behind the wheel
Of shining steel
Deep plush-cushioned, I like to feel
The lazing motor spring to life
At touch of toe, and then to knife
The air in smoothest power-glide.
In front, beneath, and at my side
Are gears and gadgets that preside,
While all I need to do is guide
The automatic-powered wheel
And watch the silent miles unroll
The countryside.
I like life smooth
And in a groove
So that all I do be flesh-approved.

I try to foresee
And thus to flee
Whate'er might bring on tragedy;
Insure my house and things 'gainst fire;
Take out Blue Cross as pacifier
For fear of body-suff'rings dire;
Insulate my house for heat and cold,
Seeing I'll soon be getting old;
Stock well my cabinet 'gainst pain
Of fever, poison, cut, and sprain.
So by foresight I wise forestall
Right many ills, some big, some small,
Which pleasant flesh so painful maul.
I always like the surety
Of physical security;
I like life smooth
And in a groove
So that all I do be flesh-approved.

I quite approve
Whatever move
Does tend to make religion smooth:
Remodeled church and vested choir,
Inch-thick carpet, carillonned spire,
Prism'd windows and cushioned pew,
Lighting effect of sky-blue hue—
All such details neatly cohere
To make a sacred atmosphere
In which to worship God and pray
For strength to meet the coming day.
To be with friendly handshake greet'd,
And in my 'customed pew be seat'd;
To hear the organ's soft prelude
Call me to restfully exclude
All mundane thoughts; to lowly kneel
On cushioned stool, and there to feel
The organ'd choir and chimes inspire
My wearied soul and raise it high'r
Than e'en the church's airy spire

Till it, too, plucks the heav'nly lyre—
Ah, this is worship ideal!
And it infuses me with zeal!
And when the pastor takes his stance
And opens up such vernal glance
Of the unbounded, bright expanse
Of love of God, my heart does dance
And soar still high'r on wings of dove
In contemplation of this love!
What a discordant, jarring note
'Twould be to here inject and quote
Rude passages about hell-fire
And speak of God as having ire!

No, no, I much prefer, forsooth,
The Sunday services to soothe
The pinpricks of the week, and feel
To live take on a fresh appeal;
I always like the theme of love
To lift my thoughts to realms above!
And grand-built sanctuary
Makes worship involuntary!
I like life smooth
And in a groove
And all I do be flesh-approved.

It's Time to De-accumulate

By DALE AUKERMAN

If a Christian lives on what is generally considered a fairly good American income and standard of living, he is in this respect seriously disobedient to Jesus Christ.

That is a controversial enough thesis. To be more concrete, if a Brethren family after taxes and tithing lives on an income of, say, \$4,500—\$5,000, the radicalness of Jesus' teaching about money can hardly have gotten through to them—which is no wonder, for nearly all "stewardship" education in our denomination and others conveniently glosses over that radicalness.

"Do not lay up for yourselves treasures on earth." That is what He said. If He meant it—do not accumulate—we affluent Americans are bad off, badly far off from the form of living Jesus wants of us. In those words He goes full against the prevailing outlook, which sees \$10,000 in the bank as better than \$1,000, two farms or two houses as better than one, a home full of appliances and new furniture as better than one without.

Jesus gave His cogent reasons. Do not lay up—it is futile. Possessions can so easily be snatched from you, and at your end you are sure to lose them.

Do not lay up—money is a god, a demonic power, that entralls the heart. Those who have it, love it. Money and possessions are not neutral but have a terribly dangerous enslaving power.

Do not lay up—you can trust God to supply your physical needs. You need not, you should not, accumulate for "the rainy day."

Lay up, and you will lose it. Lay up, and Mammon masters you. Lay up, and you prove you lack confidence in God's care for you. Settle in the new house, fit it out, heap the supermarket basket high, keep the bank account growing some, and your heart is most surely bound to these earthly treasures.

We like to think that we can have it and not love it, that we can have our cake and not crave it. But as a young Mennonite, Virgil Vogt, has written: "Without qualification [Jesus] says that where treasure has

been accumulated, there the heart's affections also turn. . . . If people with many possessions were not in love with them, they would not so carefully keep all those things for themselves but would freely share with others. In a world where thousands are starving and where many have never yet heard the message of Christ, no one who does not love his possessions will hang on to them."

"Sell your possessions and give in charity. Provide for yourselves purses that do not wear out, and never-failing wealth in heaven, where no thief can get near it, no moth destroy it." That is what He said, not just to one rich young man as an exceptional case, but "to his disciples." If you have accumulated, then de-accumulate. Flee the enslavement of Mammon. The rule of God breaks in upon you. His claim seizes you. All that you possess must be to be at the disposal of God's kingdom.

Jesus steps between you and your income, you and your accumulations, you and your house, you and the supermarket shelves. He steps between, not to deprive you, not to restrict you, but to free you. You can travel light. Consuming far less material things you can live more abundantly. In a broken world and moving with Christ to heal the brokenness you can be contentedly "broke," broke with Christ and for Christ.

You can go with God—not with the swelling bank account, the extra properties, the packet of insurance policies—to meet the uncertainties of tomorrow.

Jesus "became poor." The celestial billionaire went dead broke for us. He called His followers to be poor. He shared and sided with the poorest of the earth. If we move with Him in that sharing and siding, we will not get much accumulated.

—Gospel Messenger.



The Better Way

By B. WRIGHT

How do I address a request to my wife? "Dear Sarah, I will need an early dinner, and, Sarah, it should be pretty substantial. Make it meat and potatoes, dear wife, and pie if you have any, O Sarah. And, Sarah, my love, was there any ice cream left, Sarah?"

How do I speak to the Lord? One minister addressed Deity twenty-two times by actual count (mine) in one short prayer. Do I feel that the Lord is edging away and I must keep bringing back His attention? Is this "vain repetition?"

Not, incidentally, to whom am I praying, the Father or the Son? If to the Father in the name of Jesus as John 15:16 and 16:23 tell me, I shouldn't end it "in Thy name" (should I?), but "in Jesus' name," or variations thereof.

The Word of Their Testimony

By MARY ALICE HOLDEN

In our prayer groups we meet to ask God's blessings on our church, but we are often reluctant to praise Him for His loving-kindness and the benefits already ours. But can we expect God to keep handing out things to an unthankful people?

Surely we all have things to thank God for—salvation, daily provision, and the special things He rewards us with occasionally. Of course we can include them in our prayers, but sentence prayers are too short to include all His benefits to us. And many of these special things need to be told to our Christian friends that they may rejoice with us.

I was once afraid to get up in any kind of meeting to say anything. I had been told that "they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). But still it seemed something great that I could not attain to.

However, in a small congregation God helped me overcome this fear. Since God asked for our testimonies, I knew they could be given. Besides, everybody else was doing it! And when I made an effort to rise, He provided the help and determination to do His will. The second time I told how God had led me in Christian experience, God was there with a special blessing till I was utterly amazed that I had ever had a reluctance to testify for Him. Sometimes I still put my testimony off till the last of the evening, but I wouldn't miss it for anything.

But you say, "My Christian experience is just a private affair between me and God. I don't want to brag on having attained anything outstanding." In the first place, our Christian experience is no secret anyway. Our lives give testimony to it all day long. But it somehow clinches the nail to tell of it. It gives our commitment new force. Like accepting Christ in the first place, testifying to His grace gives new vitality to our Christian life. When we tell of our determination to go on with Christ, we need to live up to our word more than ever.

Of course we have nothing to brag on anyway. All glory goes to God and Christ. We are only sinners saved by grace.

A season of testimony helps in different ways. First, it gets us ready for prayer by opening up our hearts to God. It shows our readiness to do what He asks us, even if it is just a few words in return for infinite blessings.

Second, it helps make us one with our fellow Christians when we can tell how much their fellowship has meant. One of the most effective evangelists I ever heard

always had an after-service with every revival. He asked us to go around to others of the congregation, telling them what their life and work had meant to us. What a grand time we had thanking members of our family, Sunday-school teachers, fellow members of different church groups, and the pastor himself for what their testimony had been to us. And I am sure each one of us was more appreciative after we had put appreciation in words.

Third, testimonies, especially to a small group, give a time of confession and the therapy confession can make. Sometimes it helps us to explain something we have done, not understood by others.

Telling of God's goodness is only one way of drawing closer to God. We might liken it to a large room where all can take part—a general mixer to break the ice. Then we can get down to the business of the evening. Now we are ready to go into a smaller room for Bible study or a sermon (smaller only in the fact that fewer can take part). From here we could go into a closet of prayer, where each one individually meets his Saviour and Lord.

Though others be about, we can pray along with the leader or have our own private prayer, if we have first entered into the fellowship of the redeemed.

Denver, Colo.

Forget Not All His Benefits

By JAMES E. ADAMS

"While the patient is in pain, let the physician make sure of his reward. For if you ask for it afterwards, you will only make yourself unpopular." So wrote Hieronymus Muenzer, a fifteenth-century German physician, according to a manuscript exhibited in the Yale University medical library.

Evidently the worthy doctor wrote from bitter experience. Men who were in agony welcomed his appearance and were grateful for his ministrations. But with release from physical pain came the pain of parting with their money, and their gratitude came to an untimely end. However, the next time they called Doctor Muenzer, he no doubt expected them to pay their debts.

Our great Physician expects us to be grateful. The psalmist was, for he said, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm 103:2-5).

But in Psalm 106:11-13, 43 we read of

Israel's experiences: "The waters [the Red Sea] covered their enemies; there was not one of them left. Then believed they his [God's] words; they sang his praise. They soon forgot his works; they waited not for his counsel. . . . Many times did he deliver them; but they provoked him with their counsel. . . ."

The Lord—unlike the doctor—delivered them many times in spite of their forgetfulness in thanking Him. But they did not realize what their ingratitude was doing in their own hearts. Needless to say, it was not building what we term "Christian character."

Then the testing time came. Only two of the twelve spies who reconnoitered Canaan believed they could conquer the country. Israel, to a man, stood with the ten doubters, and as a result God refused them entrance to the Promised Land. They had been so unbelieving and ungrateful in the past that in this crisis they could not muster faith in God.

My four-year-old grandson has great faith in me. I have always been able to fix his broken toys. One day he was so anxious to accompany his grandmother in the car that he left his tractor in the driveway. She backed into the small vehicle and bent the axle so that he could not ride it.

When I arrived home from work, Grandma was weeping. "Oh, we will have to buy Carl Lee a new tractor," she cried.

But Carl Lee just stood there smiling. It looked like an impossibility to his grandmother but not to him. Confidently he said, "Pop-pop will fix it. Pop-pop will fix it."

You see, since I had not failed him, there was no doubt in his mind about my ability to fix his toy. Well, it took some time, but I did repair the tractor. And I received the usual hug and a big kiss.

The constantly recurring indications and manifestations of God's mercy and tender care will increase our faith in Him if we recognize them and thank Him. In fact, it will pay us to count our blessings, to name them one by one more than we do.

But we are forgetful. Who of us has not asked the Lord for protection before we started on a trip? But do we remember to thank Him when we reach our destination? In the morning we ask grace for the day. Are we just as faithful to thank Him for grace received?

The psalmist said, "The Lord is merciful and gracious. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Psalm 103:8, 10, 11). God crowns us with loving-kindness and tender mercies although we have sometimes been forgetful to express thanksgiving for His benefits.

It is vitally important that we habitually thank God at every evidence and remem-

brance of His blessings. For it has been said that if we will be more thankful for blessings received, we will receive more blessings to be thankful for. This is not necessarily because God lavishes more on us because of our gratitude but because we (being mindful of His abiding presence) learn to ask in His name that our joys may be full. (Note John 16:24.) And we know, too, that "no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Every one of us will have our times of crisis. In those hours God will expect faith. We will not be found wanting then if we consistently forget not all His benefits. For He says, "Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:14, 15).

Chambersburg, Pa.



Mennonite Mutual Aid

Church Concern in Action

Burial Aid

During the 1963 calendar year, the families of various members of the Mennonite Aid Burial Aid plan received assistance to the extent of \$9,225 to assist them in meeting the costs of last illness and interment. These funds were received in a time of spiritual, mental, and economic crisis and indeed helped to lighten the burden.

Approximately 5,600 individuals are participating in the Burial Aid program. Nearly 2,500 of these are children under 18 years of age who are considered as dependents of their parents and included under their family's assessment amount. The individuals participating in this program are aware of the financial needs which confront a family in the event of death of any of the members. They are, therefore, using this plan to share with their brethren by assisting those families who lose one of their members. At the same time, they are aware that the other members of the association will stand by their family.

Survivors' Aid

The youngest sharing program sponsored by Mennonite Mutual Aid is the Survivors' Aid plan. This, too, provides opportunities for individuals and/or families to arrange financial assistance for those who are left behind in the event of an untimely death. Through this program, various individuals share and agree to help each other's family or dependents in the event of the member's death. It also provides an opportunity for individuals to systematically lay aside funds for future personal and/or family use.

Impressions of a Returning Missionary

BY VERNEY UNRUH,
General Conference Missionary
to Japan

Coming back to Japan after our first furlough I rebelled. Why didn't God call us to serve in America? Why did He single us out to leave family, loved ones, and home?

This time there was not a trace of that. The moment we stepped onto the Japanese passenger-freighter in San Francisco, familiar sounds, sights, and smells beckoned us onward, and when we arrived it was more homelike than ever before. It is natural that the longer a person lives in a country, the deeper his roots go. I no longer wonder why there are those occasional missionaries who prefer to retire "on the field."

The second impression is the impact of a long-range witness. Mobility in missions has its place. But I am impressed this time with the effect on people when they realize that you have come back to them. It is a powerful witness to them that you love them and want to help them.

"Isn't it better in America? Why have you come back?" "Isn't it terribly inconvenient living here?" "Don't you miss your family?" These have been some of the reactions, and often I've tried to use them to help people understand that ours is more than a human calling.

The third impression is the continued difficulty of planting the church in Japan. I am not thinking so much about evangelism as about the building up and nurture of believers. Transiency and lukewarmness on the part of baptized Christians are the most discouraging aspects of the work here.

In the Namiki church at least 40 people have been baptized in nine years. Yet on a Sunday morning perhaps one will see only four or five of these, though the attendance is 25 to 30. Where are the rest? In the cities—Tokyo, Osaka, Nagoya, Fukuoka, and elsewhere. Some of them are at home or elsewhere because they have lost their first love. When we discover the key to solving this "back door" problem, the church in Japan will prosper abundantly.

The fourth impression is the opportunity for continued witness. Though there has not been any significant mass movement since we came to Japan, there are still the seeking Nicodemuses who come to us from all walks of life—schoolteachers, office workers, day laborers, mothers, students.

Bible story books have been thankfully accepted for school libraries; Christmas tracts have been eagerly read by students; individuals here and there tell us they are reading the Bible.

Our Colleges and World Mission

By ATLEE BEECHY, *Dean of Students, Goshen College*

(Continued from last week)

In response to my inquiry about the role of the Mennonite college in education for world mission, a mission board secretary said that the college can make its most significant contribution by providing a strong Christian liberal arts education.

Included in such a program would be as much Bible as possible but also strong emphasis on the social sciences and communication. Additional area studies would be helpful. This board believes that specialization should come after a term of service. Education which helps workers develop human relation skills, understand area and world issues and problems, and maintain a sense of vision and commitment in the midst of a difficult assignment is needed.

Central to the preparation of all Christians is a more adequate understanding of and commitment to the mission of the church. This type of education requires faculty members who have a strong world mission outlook and commitment.

Robert Kreider, dean of Bluffton (Ohio) College, after visiting the church in Africa, stated that workers on the field, as they reflected on their college preparation, said they would have appreciated more work in anthropology and related subjects, in languages including linguistics and the teaching of English, and in international affairs. Generally they did not speak warmly of how to do it courses except they felt the need for better understanding of some teaching-learning principles and some accounting procedures.

A medical doctor active in world mission said that the Mennonite colleges should emphasize the service professions more and that graduates should be prepared so that they can become effectively involved in working at the world's greatest problems, namely, peace, race, and an exploding population.

A Mennonite college president writes as follows about what should take priority: "If I were to emphasize two things which in my opinion should take priority in our overseas witness, it is the training of national leaders and the production and distribution of evangelical literature."

As part of a study to determine what

should go into missionary training John R. Mumaw, president of Eastern Mennonite College, Harrisonburg, Va., sent questionnaires to Mennonite Church missionaries on the field. One hundred and twenty-three questionnaires were returned but not all of the persons responding answered all of the questions. The responses indicated that missionaries found liberal arts courses in language, literature, and arts, and in psychology and education most useful.

Book studies, doctrine, and methods in Bible study ranked highest among courses in Bible. There was strong interest in ancient and modern languages. The assignments which they thought their education had most adequately prepared for were teaching (51), professional service (14), and preaching (11). The problems which they were least prepared to meet were cultural barriers, interpersonal relations, and language. This group indicated that in the initial preparation for missionary service, anthropology, linguistics, and area studies are especially important.

The outward thrust in world mission is, of course, directly related to the vitality and spiritual power of the local fellowship. If the dynamics here are explosive, there will be involvement in world mission, and if not, there will be little outward thrust. Much of what has been discussed in this paper appears to be aimed at participation in foreign outreach.

Actually the line between foreign and home in terms of geography, strategy, and philosophy should be less and less emphasized. Spiritual commitment, flexibility in strategy, understanding of world mission and relevant issues and problems, and skills of communicating the Gospel in effective ways are important whether the individual works with migrants in Texas, the business world in Lancaster, or with the aborigines in Bihar, India.

There are areas of great need directly related to the local fellowship which should be of concern to the Mennonite college. These would include the church-wide encounter, the need to relate all of life and work to the witness and the vocation of the church, the development of a more effective

nurture program for children, youth, and parents, the problem of increasingly complex, economic, social, and political relations, the issue of race and other discriminating attitudes and practices, the challenge of the Mennonite Church in the urban setting, and changing attitudes on the matter of discipline and authority in the home and church.

The Mennonite college has a responsibility to prepare persons who can effectively witness in these areas. In addition, it should help the church in finding solutions to these problems by making available relevant curricular resources, by encouraging special study and research, and by making available faculty members for specific assignments.

Concurrent with the need to develop awareness of Christian vocation and its meaning among laity, there is also the very great need for persons with a variety of gifts to work in church vocations. The need for leadership is great in all areas of expanding church activity. Crucial to all of this is the need for more pastors. The Mennonite college must be concerned about this situation and it must take a serious look at its opportunity and responsibility in encouraging college students to enter the ministry.

The challenge of world mission is great. The task is difficult and complex. The need for persons, the right kind and adequately prepared, is tremendous. The voices on what it takes and where persons are needed are multitudinous.

There appear to be, however, some recurring themes regarding what is needed by those engaged in world missions: (1) a clear concept of world mission (mission of the church) in the contemporary world; (2) a deep, personal, reconciling experience with Jesus Christ, a firm committed response to Him, and an openness and sensitivity to the leading of the Holy Spirit; (3) the ability to understand people and to relate meaningfully to them; (4) the ability to understand the principles of communication broadly defined and also in the more technical, linguistic sense; (5) the ability to understand, to some degree at least, the tremendous social, political, and economic changes and the implications of these for world mission; (6) the ability to understand ourselves in our involvement in mission. This suggests need for help in understanding our traditions and heritage, the psychological implications of being a member of a minority group, and our needs and frustrations as persons.

Conclusions Drawn

The Mennonite college cannot hope to "be all things to all causes." It has, however, an important role to play in education for world mission and in carrying out this function it must declare some priorities. I should like to point out some dangers

which the Mennonite college faces and then make some suggestions for Mennonite higher education.

Our Mennonite colleges face the danger of following the path of many church-related colleges, namely, that of becoming less church-related. Our colleges also face the danger of becoming too vocational in character, of becoming too dependent upon nonchurch financial support, of defining too narrowly the current drive for excellency, or of becoming too much isolated, withdrawing from relevant church and community issues and problems, or of moving too far ahead or too far behind the church in a discussion of such issues.

There is the possibility of becoming too self-conscious, overly concerned, or even defensive about our Mennonite heritage so that we have difficulty in becoming relevant. There is, on the other hand, the danger of wanting to become relevant to all social issues and problems and thereby become diverted from world mission.

There is the danger of becoming externally secular and internally conformed to the world. There is the possibility of remaining externally pious and respectable and becoming internally secular and conforming. There is the danger of making the Bible department another strong department rather than thinking broadly of a theological (Christian faith and experience) center relevant for science, physical education, and all other aspects of the college program.

There is the possibility that we are teaching students to be so critical that they develop a superficial sophistication which leaves little room for humility, gratitude, and faith. There is the possibility that amidst changing concepts of authority and freedom in the church, community, and home, the Mennonite college moves along without critical evaluation of the need for an authority arising out of commitment to purpose and fellowship.

I am not pessimistic about the current impact of these on our Mennonite colleges but I think these dangers and problems need to be faced realistically as we plan for the future.

It has been the thesis of this paper that the Mennonite college finds its ultimate purpose in the vocation of the church. The vocation or mission is the proclamation of the Gospel to all men and a witnessing to the saving power and to the lordship of Jesus Christ. This means that all we do in the Mennonite college must be measured against this standard. This suggests that what we do for and with each student and what we do in our relationship to the church and the world must be related to this long-range goal.

I should like to list some factors which the Mennonite college should consider in the period ahead:

1. The Mennonite college should con-

tinuously and seriously study how it may make theology (in the broad sense) the central integrating core of its total program. Such a pursuit inevitably leads to placing the world mission of the church as the primary purpose for the existence of the Mennonite college.

This means that a creative, ongoing process of interaction and dialogue must go on between representatives of theology and all



Atlee Beechy

Dr. Beechy has served on Goshen College staff since 1949—first as dean of men and later as dean of students.

Originally from Berlin, Ohio, Dr. Beechy graduated from Goshen College in 1935. In 1940, he received his M.A. degree and in 1958 his Ph.D. degree—both from Ohio State University. On a sabbatical leave in 1960-61, he was a Fulbright lecturer at the University of Allahabad, India.

He also taught elementary and junior high school in Ohio 1935-43; was Civilian Public Service director at Siding Hill, Pa., and Hill City, S.Dak.; and served as area director of relief in Europe 1946-49 under the Mennonite Central Committee.

He serves as chairman of the Relief and Service Committee under the General Mission Board, and as an executive member of MCC. He also served as chairman of the recent Christian Nurture Study Committee.

He is married to the former Winifred Nelson, and they are the parents of three daughters.

of the various disciplines. Such conversations should lead to further clarification of a Mennonite concept of higher education and to an examination of the implications of such a concept for all aspects of the program of the college.

2. The Mennonite college should examine how it might make its program increasingly more international and interracial in character.

The Mennonite college has made a significant contribution in this area but much remains to be done. Our Mennonite colleges should soon be able to ask some of our former foreign students to return to

our campuses for a one- or two-year period of teaching.

Faculty teaching opportunities abroad could profitably be expanded. The Mennonite college has not fully utilized its foreign students and former Pax and missionary personnel in making our campuses truly international. Ultimately there should be one foreign study center in Europe, one in Africa, one in South America, and one in southeast Asia or Japan where select students might spend a minimum of six months and where certain aspects of the program would be geared to the needs of the national students of each area.

Such centers might become places from which Mennonite college faculty members would join representatives from the indigenous churches in educational leadership training or in planning or carrying out cooperative research projects. Some further expansion in areas of peace and race seminars here and abroad would seem justifiable.

3. The Mennonite college should clarify the meaning of Christian vocation and study the implications of Christian vocation for the curriculum and for the counseling program.

This suggests that the demands of world mission (witness-need-abilities formula) become the central standard and not local or national labor market demands and opportunities. There are serious implications here for the way the institution views its students, their preparation and placement, and its own resources.

4. The Mennonite college should teach its students in an increasingly more effective manner to care, to be compassionate.

The distinctive mark or quality of those securing their education at a Mennonite college should be that they care. This suggests that faculty and staff should be known as people who care, the curriculum should stress the power of caring in the human scene, and the religious activities provide stimulation for growth in caring.

Perhaps there should be a senior seminar on the meaning of compassion which would reach across the relationship structure starting with the family and moving across church, community, national, and racial lines.

5. The Mennonite college should provide education for life in a rapidly changing world and for life in a world which may suddenly be blown up in a nuclear holocaust.

Such education would stress principles of and approaches to change, flexibility, and mobility, would emphasize the eternal dimension of the Christian's hope, and would look on the present with a sense of urgency and stewardship.

6. The Mennonite college should give increasing attention in the curriculum to such areas as—(a) anthropology, world religions, and related subjects, (b) internation-

Missions Face an Unfriendly World

Guest Column

(Continued from last week)

If the church is to meet people in these communities, it must change its form. This is true both in America and Africa. A statement adopted by the commission said, "It is of the nature of the church to be open to these new forms of church life needed for our witness to the lordship of Christ within the changing forms of life."

"We have a great hesitation," Dr. Todd said, "to meet men in the city on other than our own ground, even when we make more active efforts to meet them. We call conferences of laymen at our retreat and conference centers. We make institutes and study centers to which we bring men from their life in the city for meetings on our own ground about economics, politics, science, in places where we can set our terms for meeting." He concluded, "The church must meet man in the city where they sin, and where they suffer. The church must meet men in the city as a cross-bearing church."

While warning against the temptation to mix Christian beliefs and practices with those of other religions, the commission expanded its efforts to bring better understanding of other religions. It recommended support for a Christian-Muslim study center in Nigeria and a new ecumenical study center in Israel.

The commission reported on established study centers in Algiers (North African studies), Bangalore, Colombo, Jabalpur (Islamic studies), Hong Kong (Chinese studies), Ibadan, Jaffna, Kyoto (Japanese religions), Legon, Montevideo, Rajpur, and Rangoon (Buddhism). Most of these centers are supported by national and regional councils as well as denominational groups.

When it comes to sharing the Gospel with the wise men of the world, the church again has problems. But one mission leader reminded the commission that intellectuals have much in common with other men. The Christian shares with them a common road. But he admitted that Christians differ from secular intellectuals. "The cross will always be a scandal for the wisdom of the world," he said. "Whether or not the intellectual is converted is a question which only God can answer. . . . What matters is to know God is not against them and this is what we must believe for them."

(Continued on page 323)

al affairs, including a study of communism, (c) languages, including some basic work in linguistics, and (d) urbanization.

This may require inter-college co-operation. Area studies, particularly of Africa and Asia, are desperately needed. Perhaps one college should attempt to develop a department in one area while another college selects a different area for development.

In some cases a professor might be shared. In other instances a co-operative summer program, such as the teaching of English as a foreign language, would seem advisable.

7. The Mennonite college should provide education which helps individuals grow in their self-understanding, self-acceptance, and in their ability to relate meaningfully to others.

Essentially this is a call to integrity in relationship. There are sufficient evidences at home and abroad of the way in which difficulties in this area tend to limit and interfere with effective participation in world mission.

A recent study of the young people of the Mennonite Church and concern about behavior and witness expressions on our college campuses and in I-W are additional evidences of need in this field. Growing interest in mental health is a further reason why the Mennonite college must provide experiences which will help our students to live creatively in the midst of strong pressures. This requires critical leadership in analysis of contemporary psychological thought.

8. The Mennonite college should assist the church in understanding the nature of the church-world encounter, should help the church in planning strategy and in carrying out an effective program in this encounter.

This means listening to the voices of the church, strengthening relationships with pastors and lay leaders, and providing personnel for study, analysis, and discussion of relevant issues. This suggests involvement (a) in the separation of the cultural from the Biblical, (b) in attacks against certain evils of our day, and (c) in positive, vigorous affirmations of those things which are central.

Some of this might be done through more organized adult education programs while other aspects are best carried out by joint sponsorship of study conferences and institutes.

9. The Mennonite college should continue to be sensitive to the needs and concerns of the mission, service, and other agencies of the church. Co-operation in preparation and orientation of mission and service workers is essential. We need to find additional ways to relate helpfully to each other. This might also include co-operation with such agencies in research in developing countries.

The problems suggested in this analysis are large. But they also represent great opportunity. The Mennonite college has never had an easy time of it. It has been misunderstood and severely criticized. Its leaders have pushed ahead in spite of opposition because they believed in what they were doing.

Recently I was reminded of the debt those of us now working in Mennonite colleges owe to the courageous leaders of an earlier generation through a conversation with an 84-year-old man. This man had been close enough to see something of the pain and the glory of Mennonite college leadership in good historic perspective. He said that recently he and his 80-year-old brother drove past a Mennonite college and as they did so his brother said, "If it hadn't been for that Mennonite college, the Mennonite Church would be dead today."

Perhaps this is an overstatement, but it indicates a rich heritage. A student, just completing her freshman year at a Mennonite college, was heard to say following a Sunday-school discussion, "Sometimes I think it would have been simpler and less disturbing if I would have stayed in the tobacco fields of Lancaster County, but I'm glad I'm here even though this experience brings new demands."

Yes, Christ-centered education is not easy to come by, is no food for babies, but it can be exciting and satisfying in its demands and in its freedom.

James Thurber once commented on the old adage, "It is later than you think," by saying, "I touch on that theme myself, as every writer who can think must, but I also say occasionally, 'It is lighter than you think.' In this light, let us not look back in anger, or forward in fear, but around in awareness."

(Taken from a paper presented at the Conference on Mennonite Educational and Cultural Problems, Harrisonburg, Va., June 6, 1963.)

A newspaper editor told the story of a man who was born with a withered leg. From earliest infancy he had to wear a brace. As a boy, he could not run nor play nor climb trees with the other boys. Consequently, he developed a feeling of inferiority and fear until he not only had a brace on his leg but a brace on his mind. One day his father took him to the cathedral to pray for God to heal him. They knelt at the altar, beseeching God to heal the boy. Suddenly the boy cried out, "Father, Father, I have been healed." The boy leaped up—his leg was the same as before. But he had a different outlook, a new spirit, a radiant countenance. The boy said, "God has not taken the brace off my leg, but He has taken the brace off my mind."

James L. Christensen in *Funeral Services*, Fleming H. Revell Co.



MISSION NEWS

Annual Mission Meeting at La Junta

Members of the Mennonite Church in North America, as well as representatives from mission posts in more than a dozen other countries, will converge in La Junta, Colo., June 18-21, 1964, for the fifty-eighth annual meeting of the Mennonite Board of Missions and Charities. Approximately 2,000 are expected to attend.

Theme of this year's meeting is "Stewards of the Gospel." Missionaries from ten countries will give public addresses and serve as devotional leaders. Other high lights include "WMSA Around the World," on Saturday morning, June 20; the youth session planned by MYF for Saturday night, featuring Life Team II and the twentieth anniversary of voluntary service; and the consecration service for 50 missionaries led by J. D. Graber, Sunday evening, June 21.

Public meetings are to be held on the La Junta Junior College campus. Board business sessions will be in the municipal council chambers and the Presbyterian church will be the site of WMSA meetings.

On the local planning committee are: Paul H. Martin, general chairman; Paul W. Martin, buildings and grounds; Menno M. Trover, hospitality services; Magnar Hjelmstad, food services; Mrs. Irene Cook, WMSA services; Luke Birky, public relations; and Paul L. Yoder, music services.

La Junta is appropriate for a mission board meeting since Mennonites there have been missionaries in their home community for many years.

Four congregations, two hospitals, two nursing homes, a school for practical nurses, and a voluntary service unit attest to Christian witness in this growing western town of 8,026 and its surrounding area.

Aid for Alaska

Mennonite Disaster Service is mobilizing for Alaska and investigations are being planned. British Columbia and west coast units are working locally. Action was taken immediately following the earthquake which shook Alaska on March 27.

If you want to contribute to this project, in addition to your regular relief and service offerings, send your gift earmarked "Alaska Disaster" to the Mennonite Board of Missions and Charities, Elkhart, Ind., 46515. Details on the project will be released later.

New Bible Training School in Nigeria

The United Churches Bible College, Uyo, Nigeria, held its first classes on Feb. 5, 1964. Forty-nine students enrolled, representing

eight different church groups, with 15 coming from our Mennonite churches in Nigeria. Four are ladies.

"A Bible school to train Nigerian church leaders has been the dream of missionaries Edwin and Irene Weaver for many years," says missionary Marian (Mrs. Darrel) Hostetler. "After working, praying, and waiting, Weavers and others interested formed the 'United Independent Churches Fellowship' in September, 1963."

Meeting regularly for prayer and discussion, they soon began planning for a co-operative Bible school. In November, 1963, representatives of the Full Gospel Church, Mt. Zion Church, and the Mennonite Church formed a school board.

"News of the Bible school plans traveled quickly, and applications for admission began coming in even before official application blanks were distributed to pastors," says Marian.

Students are divided according to their use of English. Approximately 25 have completed Standard Six (eighth grade), and four have some training beyond this. The rest have anywhere from five to seven years of elementary school.

Each student takes all the courses—English, taught by Judy (Mrs. Cecil) Miller; Gospel of Mark, taught by Darrel Hostetler; Introduction to the Bible, taught by Edwin Weaver; Preaching, taught by Mr. Timothy, on loan from the Presbyterians; The Christian Home, taught by Irene Weaver; Doctrine I, taught by Mr. Eminue, of the Mt. Zion Church; Church Bookkeeping, taught by Cecil Miller; and Music, by Darrel Hostetler. Edwin Weaver serves as principal.

"It is a real joy to see the students' faces as the truth comes to them," say the Hostetlers. "Results of the school will not be seen immediately, but we think it will make a difference in the 50 congregations with at least one member who has increased understanding of the Word and how to present it."

"Pray that we may understand the needs of our students and know how to teach them."

Nigerian Burns Idols

Missionary Darrel Hostetler writes from Nigeria: "We had another experience with burning idols several weeks ago at Ibianga."

"When we arrived on Wednesday, F. A. Udoh told us about this man's desire. We went to his compound that evening. He took us into his three-by-five-foot worship room. One of his articles of worship was a human skull. In the usual way we burned the idols, sang, and prayed."

"On Friday we returned to encourage the man. In the course of the conversation we discovered that his wife wanted to join him by giving herself to God. We talked more with them, then prayed and left. In the Sunday service I gave time for testimony or for encouragement to the man and his wife. A few gave testimony and then Sunday the man who burned the idols got up and encouraged all the rest of us."

"He told how his father had had so many enemies. He decided he would worship

Your Treasurer Reports

Planned giving is being encouraged by the stewardship secretary of Mennonite General Conference and is often thought of in relation to a congregational program or budget. It is this, but much more.

Planned giving is basically a responsibility of the individual Christian. When the Apostle Paul spoke about "laying aside," he was speaking to each member of the brotherhood. If a congregational program is to function, it can do so only as each of us is a dedicated steward.

Planned giving is not only deciding what goes into the offering plate on Sunday morning. It deals with our total stewardship: how we plan to use our resources for ourselves, how we plan our regular gifts to the church, how we plan for our time, how we arrange for our estate after death, and how we sense our responsibility in carrying out the mission of the church. We are grateful for the growing evidence of concern for good stewardship among our brotherhood. May God continue to lead us through His Spirit as we labor together to fulfill the great commission both at home and to the uttermost part of the earth.

—H. Ernest Bennett.

idols to help his father. He signed a strict agreement to work on the Fernando Po Islands for three and a half years. By the end of the first year the call of his idols was so strong that he knew he would need to leave. He knew it would mean imprisonment if he asked to leave. When he asked permission to go, his boss told him it would be all right. The boss was afraid of his idols.

"At home he became more and more a slave to his gods. Whenever he had any money, his idols would 'tell' him he should buy more idols. He would often walk around the village in a trance. People would greet him as he walked, but he would not answer. He was sick of the whole affair."

"One church group said if he gave \$5 and some animals for sacrifice, they would do the burning 'freely.' Then he came to the Mennonites. A great burden rolled off his shoulder. He went to great lengths in his praise to God and his thankfulness to the Mennonite Church. I could not understand his words, but I could feel what he said. I have seldom seen such an attentive Nigerian audience."

"What impresses me above all is the way the church supports the person who burns visible idols. First, they have a special service just for him. They stand around him and pray for him. Then they encourage him as they can from week to week. They would be quick to help such a person if he were again tempted to set up idols. What can we learn from this to help other people who are enslaved to idols which are not necessarily burned?"

Begin Work in Depressed Area

Volunteers Paul and Cathy Godshall, now working in Mexico City, Mex., will be moving to San Juan, an economically depressed community adjacent to Mexico City.

The Godshalls will launch a community improvement program and assist in the local Mennonite church's program. Included in the plans are a kindergarten to be taught by Ruby Lind, beginning in February, 1965; club and recreational activities for the community youth; and sanitation improvement through proper drainage, etc.

The Voluntary Service Office of the General Mission Board is co-operating with the Franconia Mission Board in the establishment of this program.

Auxiliary Donates to Colorado Hospital

The Conejos County Hospital Auxiliary, La Jara, Colo., has ordered a new Coleman flame photometer and has donated \$500 toward its purchase for the hospital.

The flame photometer measures electrolytes (sodium and potassium) in the blood to enable the doctor to control electrolyte balance. This balance is often important in treating critically ill patients.

Previously Conejos County Hospital sent blood samples to a medical center some distance away and the result could not be obtained soon enough to be of maximum value. Approximate cost of the machine is \$750. The remaining \$250 will be paid by pathologists, Doctors Lubchanc, Palmer, Toll and Toll, who serve Conejos County, according to Administrator Wayne Miller.

The 20-bed Conejos County Hospital is owned by the community and operated by the General Mission Board.

Texas Hospital Workers Appreciated

The following tribute was issued to the staff and members of the Mennonite Hospital service group at Mathis, Texas, by the Mathis Volunteer Fire Department.

"At our regular business meeting, held in the Fire Station, Thursday, March 5, 1964, the members voted unanimously to extend to you our appreciation and thankful recognition of the outstanding service you are rendering in this community and to the citizens therein.

"Too often the community, such as ours, does not fully realize the sacrifices, efforts, time, and patience necessary to make possible the kind of service and facility you have made possible in Mathis. You are to be most respectfully commended.

"... the Mennonite hospital service group has brought to this area an excellent facility to provide medical and hospital care for the sick, and professional counseling to promote better and healthier living standards where the need was found to exist.

"This kind of service oftentimes requires professional personnel to give of their time and talent to a greater extent than is

known to many of our people, and knowledge thereof should be made available to our citizenry."

The 16-bed Mathis General Hospital is owned by the community but operated by the Health and Welfare Committee of the General Mission Board.

Mennonite staff members are: Sara Weaver, director of nurses and acting administrator; Ray Burkholder, maintenance; Laura (Mrs. Ray) Burkholder, housekeeping; Betty Mast and Martha Beiler, registered nurses; Savilla Ebersole, licensed practical nurse; and Lenore Stauffer, book-keeping.

Plans are under way to construct a new 25-bed hospital in Mathis late this year. Tentative boundaries have been drawn and a vote will be taken in midsummer to determine whether the community is ready to move ahead with construction. In conjunction with the hospital would be the building of a 25-bed nursing home.

Queen Visits Nepal Mission

As a part of its tenth anniversary activities, the United Mission to Nepal entertained the queen of Nepal and the oldest princess at a special tea.

Missionary nurse Lena Graber writes, "Many people from the city were invited and many came. . . . I had seven freshman nurses with me at the gate. When the queen arrived, one of the girls gave a garland of sweet peas to the queen and another gave a garland to the princess. . . . Dr. Elizabeth Miller presented many of us to the queen, and we got a chance to talk with her a bit. She seemed so relaxed and appeared to have enjoyed her stay here."

Other activities were a workers' conference with approximately 50 attending and a board meeting composed of national and missionary personnel. Lena further reports, "It was thrilling to sit and listen to all the reports from our various projects. It was reported that we began in 1954 with eight overseas workers. Today we have 88 along with 250 national helpers. We are asking for 43 additional from overseas. There are 23 home offices with whom our headquarters correspond."

Mennonite missionary personnel currently serving in Nepal are Lena Graber, director of nursing education, and Miriam Krantz, dietitian, both at Shanta Bhawan Hospital. Serving under Mennonite Central Committee are Pax men Victor Bock, Winnipeg, Man.; Stanley Kank, Orrville, Ohio; and Jerry Nitzsche, Bancroft, Neb.

Emphasize the Positive

"We must accentuate the positive in order to create a better image," was the theme of three workshops for I-W sponsors and unit leaders held this spring at Rocky Mountain Mennonite Camp, Colo.; Camp Friedenswald, Mich.; and Camp Hebron, Pa.

The theme was particularly appropriate at Rocky Mountain Camp when 36 registrants unexpectedly ended up carrying about 15 gallons of water every half day from a spring.

Ray Horst, relief and service secretary under the General Mission Board, evaluating eleven years of I-W service, observed that: (1) The I-W program has helped the Mennonite Church make a shift from rural to urban setting. (2) It has provided vocational redirection for many young men (for example, to leave the agricultural field for the medical profession). (3) It has involved young people and helped them become part of the mission of the church. (4) It has helped the church to see itself as it really is—not perfect and not always as committed as we would wish, but redeemable. (5) It has caused us to see ourselves as Christian members of a state (government).

Problem cases in the I-W program should not receive any more publicity than do those in congregations and colleges. Any problems that do arise are basically not so much an I-W problem as a church problem, since I-W's come to the program from the church community.

A paper by Carl Keener, given at the Rocky Mountain workshop, pointed out that the relationship the I-W man forms with a church while away from home is particularly significant, and that the pastor of a church near a I-W project is in a much better position to provide ongoing fellowship and counseling.

"The I-W away from home needs continued Christian fellowship and help," said Pastor Lowell Nissley at the same workshop, "for he is a man with one foot in the world of his home church community and the other foot in a world with different standards and increased temptations."

Vietnam Mission Continues Despite Guerrilla Warfare

Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities contribute to the total Christian witness in Vietnam, according to a recent Ecumenical Press Service release.

The release states, "Despite sporadic attacks on outlying stations by the Vietcong, the Evangelical Church of Vietnam has been able to carry on its activities largely unhindered by guerrilla warfare.

"Even in the most inaccessible areas work has not been seriously curtailed, although raids, gunfire, and death are a constant threat. However, because of the security situation missionary forces are concentrating their work in Saigon and the provincial capitals and make only limited visits to rural areas.

"One of the church's most serious concerns is the fate of three American missionaries (one of whom is Pax man Daniel Gerber) who were captured by the Vietcong 21 months ago from an isolated medical clinic and have not been heard of since.

"The Evangelical Church of Vietnam has a membership of nearly 34,000 persons, or about 90 per cent of all Vietnamese Protestants. It was founded 60 years ago by the Christian and Missionary Alliance, a U.S. organization, which maintains 128 missionaries in the country. The church became autonomous and self-governing in 1921.

"It has 288 pastors and 320 churches and operates a 17-bed hospital, a Bible school, an orphanage, and leprosarium.

"Officers of the Evangelical Church recently requested financial assistance from the World Council of Churches for the hospital which is being staffed by American Mennonite doctors and nurses. In answer to this request funds are being donated by the Disciples of Christ (U.S.A.) and the German Protestant churches' campaign 'Bread for the World.' Earlier, at the request of the church, WCC help was provided for flood and refugee emergency needs.

"The . . . [Evangelical Church of Viet-

nam] has no affiliation with either the East Asia Christian Conference (EACC) or the World Council of Churches.

"Other Protestant groups at work in the country are the World Wide Evangelistic Crusade which has 1,200 members among the tribal group in the northwest section of South Vietnam, the Southern Baptists which have 37 members, and the Wycliff Translators. The Mennonites also have recently sent in missionaries. There are also 200 French nationals who are members of the Reformed Church of France in four congregations served by one pastor. These are in Saigon, Delat, Pnompenh, and Vientiane."

With People in Service

Harold Shantz, overseas voluntary service worker at Landour, India, Community Hospital, received an official tribute from the hospital board's executive committee in a letter to the General Mission Board.

Hospital Superintendent Wayne L. Wertz writes, "We express gratitude for the excellent contribution made by Mr. Harold Shantz of your mission to the business department of our hospital. Mr. Shantz served most capably in the post of treasurer of this hospital for the past three years. He brought the department up to a high level of efficiency, after initially rescuing it from the throes of embezzlement."

Harold and his wife Sandra plan to return to their home community at Waterloo, Ont., on May 5, 1964.



It's the truth—you are young only once, but you can stay immature indefinitely.—*Evangelical Friend.*

Dry Fountains

By ARTHUR D. RUTH

Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.
—Hos. 13:15.

The drying up of which the prophet speaks caused by an east wind sent by the Lord resulted in scarceness of the necessities of life. Israel was forced to "spoil the treasure of all pleasant vessels," that is, use up that which had been counted on for some future time. Samaria also would suffer desolation. The immediate cause of all this was the fact that both Israel and Samaria had rebelled against God. Hos. 13:16.

This implies a drying up of far greater consequences than the drying up of the natural water fountains, for those affected only "the body." The drying up of the spirituality, godliness, virtue, obedience can

easily take place in times when the reservoirs are full of water, and the granaries are overflowing with wheat and corn.

The burden of this article has to do with the drying up of the fountain described by the psalmist in Psalm 126:5, 6. In these times of change one hears quite often that *preachers have changed*. From my own observations I would say the church has many preachers who can move their audiences to laughter but too few whom the Holy Spirit can first move to tears, then through them move their hearers to tears. What is needed today is a rising up of messengers of God like Hosea, from whose messages this theme is taken.

The weeping Jeremiah (9:1), Paul who labored night and day with tears (Phil. 3:18), all the flaming (not necessarily famed) messengers of God in the past who really cared for their *flocks* (not the *fleece* of the flock) and who had a real burden for lost souls—all these soaked the seed with tears, then sowed it beside all waters without fear or favor of men. The greatest Preacher who spake as never man spake was a man of tears. It was the overflow of a burdened heart. He wept as He said, "O Jerusalem, Jerusalem . . ." (Luke 13:34). As He entered the city, the Scriptures tell us that all the city was *moved*. It is my opinion that a simple Gospel message springing from the heart of a messenger of God, a heart that has been warmed by the fire of the Holy Spirit, will be more effective in moving sinners and wayward church members than a formal, intellectual, generalized presentation of the faith.

Not only in the pulpit is there a drying up, but it is evident that many parents no longer weep in brokenness of spirit over their wayward sons and daughters. In my early ministry when disobedience and disloyalty to God and the church occasioned a special visit to the home, the minister could count on the parents standing by the Word of God and the church. With mother's and father's tears blended with the minister's tears, there was usually a yielding on the part of the offender and adjustments were made.

Too often in these days when a special call becomes necessary, the minister finds himself dealing with a rebellious spirit, supported by mothers and fathers who have allowed their sympathy to run away with their judgments. Instead of tears of penitence and adjustment, there is defiance and threats of going elsewhere, where they say they will be appreciated in their disobedience.

These are not the thoughts of an old diehard who is unwilling to condone any change of any kind, but they are the heart cry of one who deplores the changes which have the earmarks of a departure from the faith. In Jer. 2:36, God through the prophet asks Judah the pointed question, "Why gaddest thou about so much to change thy

Your Overseas Missionaries of the Week

Meryl Grasse Family



Dr. Meryl Grasse and family left for Nigeria, Africa, on April 7, 1964, to serve a two-year term as overseas mission associates under the Mennonite Board of Missions and Charities, Elkhart, Ind.

This medical assignment marks an "exchanging of roles" for two Grasse cousins. Dr. Meryl Grasse replaces his cousin Dr. John Grasse in the rural public health program of Abiriba Joint Hospital in Nigeria. Dr. John Grasse, who with his family returned from Nigeria in December, 1963, will in turn continue the clinical services which his cousin Meryl established at Calico Rock, Ark.

Before establishing his clinic at Calico Rock in 1950, Dr. Meryl Grasse served two years (1946-48) as medical director at Nazareth, Ethiopia, under the Mennonite Relief and Service Committee, and then transferred to Indonesia to give a year of service in the relief program there under the Mennonite Central Committee. Upon his return to the States in 1950, he felt a need to serve in a needy area in this country and chose Calico Rock, Ark., to establish a medical clinic.

He graduated from Goshen College with a B.A. degree in 1944. In 1947, he received his M.D. degree from Hahnemann Medical College, Philadelphia, Pa.

Dr. Grasse's wife, the former Gladys Landis, graduated from Grand View Hospital School of Nursing, Sellersville, Pa., in 1946, with an R.N. degree, and from Goshen College with a B.S. degree in 1949.

Dr. Grasse is originally from Blooming Glen, Pa., and Mrs. Grasse is from Chalfont, Pa. They have six children—Karen 10, Joel Anthony 8, Mark 6, twins Chloe and Carol 4, and Gwendolyn 2.

way?" Judah, especially her leaders, kept gadding here and there, meddling in the affairs of surrounding nations. Instead of influencing others to accept the high standards of their God, they were gradually influenced and changed from the God of heaven prescribed way to the way of the neighboring nations.

There probably was little weeping among them as they served other gods and became lovers of pleasure more than lovers of God. There was, however, plenty of weeping later, when they found themselves in Babylon, reaping what they had sown. Psalm 137.

Finally, I do not wish to be a pessimist and a critic. I desire to be an optimist and a supporter of the program of the church. However, I must be a realist and dare not close my eyes and my mouth nor refrain from using my pen in warning that unless there is a halting of the workward trend, more of the brokenness expressed in Psalms 34:18 and 51:17, on the part of all ordained men, leaders in the various departments of church organizations, fathers and mothers in the homes, there may well be dire consequences.

Many national and international forces are working to undermine our peace.

But There Is No Peace

By Richard L. Benner

"In our lifetime we witnessed two world wars. We have come to know that in modern war there is no such thing as victor or vanquished; there is only a loser, and that loser is mankind."

These words by UN Secretary-General U Thant sets the atmosphere for "human situation, 1963." If U Thant is right, is it any wonder that we look to a permanent value such as peace in a time like this? But alas, is not this our mistake? Are we not looking to "peace" for use as a tool rather than adopting it as a virtue?

Many things have been and are being done in the name of peace. We have fought two world wars to produce peace. Russia is actively engaged in burying the West with "peaceful coexistence" and America is rapidly building up its Peace Corps to expand the free world and hence peace.

I am convinced, therefore, that we have badly abused this word *peace*. Peace defined is "a mental or spiritual state," and in a Biblical setting it is listed metaphorically as a fruit of the Holy Spirit.

If a judgment from God would come upon us in our time and we find ourselves weeping over our follies while still in this life as many of Judah did, not to repent and return to obedience and loyalty to God and His Word while time is given would indeed be learning the hard way, as both Israel and Judah did. Will we not humble ourselves under the mighty hand of God, weep and mourn over our sins of omission and commission now?

Let us remember the plain teaching of our blessed Saviour, Lord, and Master. Those who will be turned to the left will endure an eternity of weeping and wailing as they remember they could have enjoyed an eternal abode where all tears are wiped away. Luke 6:25, 26.

*Oh, to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to His service I go;
Broken, that so unhindered,
His life through me might flow.*

—Georgiana M. Taylor.

Souderton, Pa.

Peace an Effect

Peace, then, it seems to me, is an effect; not a cause—a by-product; not an entity. Peace as human property comes as a result of right relationships; it does not cause right relationships.

If peace as a fruit is sustained by the stem or trunk, then the lack of fruit suggests a deficiency in growing conditions. It is more important, then, that we discover those forces and influences which inhibit or disturb the fruit of peace which humanity needs to live a productive life.

We are living in a day that is, as History Professor John Lapp puts it, "excessively preoccupied with the present." Since we have suffered little and since we live in an expanding industrial age, we tend to look at the past with sympathy. We look at historical revolution and thought with a certain amount of scorn. Through scientific evolution, idealistic philosophy, and liberal theology we have been made to believe that man is heading rapidly toward utopia—biologically, intellectually, and spiritually.

But more recently we have been suddenly forced into a new set of ideas. Utopia has become a bad word. Our advancement has overcome us. We have turned now to self-pity.

Modern Literature Portrays Pathos

Since literature is supposedly most reflective in showing man in relation to his environment, let us look at modern models for examples. Clyde Griffiths, a character in *The American Tragedy* by Theodore Dreiser, becomes a victim of his own passions and environment. Tom Gatsby in Fitzgerald's *The Great Gatsby* is a disillusioned playboy who ends his life in suicide because he cannot face the fact that wealth has blinded him. Man becomes a pathetic figure in the midst of noisy natural forces which finally crush him.

Edmund Fuller in an article entitled "The New Compassion in the American Novel" says of these writers: "The assiduous stock-piling of depravities in these novels has an unmistakable element of revealing, of wallowing, of bad-boy's glee. Many of these writers cry, 'Look, Ma, I'm blaspheming.' There are merely fitful glimmerings of life and agitated motions in the books of such novelists. The vital questions which would bring them to profound life have been nullified. You cannot say of their attitude toward their characters, 'To understand all is to forgive all.' They see much but understand nothing. They do not understand all—they *devalue* all. They do not forgive anything. They say there is nothing to forgive. They take murder, rape, perversion, and say bellicently, 'What's wrong with it?'"

Destroyers of the Social Order

Fuller goes on to say that the irony of ironies is that there are not the most compassionate, but the most vindictive writers working today; not the most humble, but the most arrogant; not the binders of the wounds of their fallen brothers, but the destroyers of the social order. "Down! Down everybody!" they scream. "Down with us all!"

Norman Cousins in a recent editorial entitled "Meaning in the Human Arena" suggests a reason for all this. Cousins suggests that "there is a confusion here between cause and effect. The disintegration is the result of a poverty of values and not of a serious but vain search for meaning in life. A man who lives in a mood of disconnection—who sees no lines to yesterday or tomorrow, who is unable to see himself in others or others in himself, who has never learned to care or serve—such a man is in no position to demand answers to meaning in life."

Fear of Nuclear War Prohibits Peace

In the world of government, the fear of nuclear war is doing wonderful things for

us. It is driving man to explore the depths of his inner life. It is causing man to resort to godly virtues for self-preservation. It is causing our own proud government to look inwardly and proclaim in the words of Walter Lippmann, "With our great wealth and power there should go humility, not pride. Thirty years ago this country had not only the respect and the trust but also the affection of the underdeveloped world. Yet it had no foreign aid program. Why? Because several years ago this country was struggling with its own, desperate economic problems and with the rising menace of Fascism. Because we had grave problems of our own, we were not proud and self-satisfied, and we gave the effect of being in the same boat with the rest of mankind. That was when we had friends all over the world."

Race Problem Shows Breakdown in Character

Our own racial problem is causing us to become self-conscious and aware of our moral barrenness. In our desperation we are looking to Negro writers such as James Baldwin to tell us what is wrong with us and finally we are humble enough to acknowledge virtue in the Negro.

We painfully listen to his words as he tells of the Negroes who put their pride in their pockets in order to get better education. He speaks of that "unsung army of black men and women who trudged down back lanes and entered back doors saying, 'Yes, Sir,' and 'No, Ma'am' in order to acquire a new roof for the schoolhouse, new books, and new chemistry lab, more beds for the dormitories, more dormitories." We are humiliated to think that through this the Negro has gained the strong character that we have lost. We are finally bewakened to our hollow selves.

Complex National Problems Create Moral Vacuum

In a recent article in *Saturday Review*, Chester Bowles says, "The truth of the matter is that in our efforts to deal pragmatically with a vast agenda of new and unfamiliar problems at home and abroad, we Americans have been losing something of the moral direction that has always given our society meaning and purpose. In our national effort not to seem glib, not to seem vulnerable to criticism from any quarter, to avoid controversy and to prove that we are 'realists' who do not 'go off half-cocked,' we have developed an appalling gap between the moral beliefs to which we subscribe and our day-to-day performances."

In religion and theology we have recently become aware of the futility of categorizing and name-calling. The so-called church of Christ is seeing the need for moral fortitude and so we drop our pet peeves and join in a unified task of strengthening the moral fiber of our societies.

What does this have to do with peace? It simply means that we as American youth are a very vital part of this arena. These forces are working on us. The pessimism which characterizes our age is eating at the very core of our experience. And whether we admit it or not these various forces are disturbing our spiritual peace.

We can react in several ways. One, we can deny the existence of these forces and naively say that things really aren't so bad and one just develops bad nerves in trying to resolve too much of life.

Or there is always a simple, self-righteous approach which shrugs its shoulders and asks, Where is your faith, brother? Don't you know that the church has always weathered these storms?

Sleeping in Gethsemane

These reactions are both lazy and short-sighted. This is sleeping in Gethsemane. Snoring in the middle of a crisis, these people will awake with a start and take a whack at the first opposition they see and think they have conquered the whole army of evil. Such blissful ignorance cannot produce peace.

This is no time for sleeping nor for simple answers. Acknowledgment of these forces will first of all produce great drops of blood in our experience. Through honest doubt we will cry as Vincent Harding says, "Where in the world are you, God; I feel like I am in hell because hell is where you are not." Why, oh, why, must I drink the cup of life in these days? Why was I born in the midst of forces that are just waiting to crush me?

Acknowledgment of Divine Force

But after hours and days and maybe years of struggle, we must finally acknowledge a force which is something quite unlike ourselves and the force of evil. In the midst of these forces we must echo and re-echo the words, "Not my will, but thine." Mankind is the loser, yes, but there is a Victor and that Victor is God.

And high above the noise of the forces of evil and the clamoring our own will, we must recognize the voice of the Victor when He says, "Peace I leave with you, my peace I give unto you," but not as the world gives.

Elkhart, Ind.

OUR READERS SAY

(Continued from page 308)

fail to understand how the modern, luxurious church dwellings and many other costs of high living serve to glorify God if we spend so much for ourselves and therefore rob God of the money that should be used for missions and to the saving of lost souls. We are amazed at what it costs our congregation to operate our simple church; hence the little that is left that we give to the saving of souls, even though we strongly discourage new cars and

other luxurious living. We believe that by giving only a tenth of our earnings we are not living above the law. May we as the church of Jesus Christ be challenged to "know" whether we are going.

—Elam Hochstetler, Goshen, Ind.

Last night I read "Is Hell a Ghost Town or a Boom Town?" I have felt for a long time we have not balanced our love and grace with a fear of the wrath to come. I was also glad for the emphasis on the "new birth." I read all of the paper last night, and was so glad for all the good things, and also happy that the church is moving. But I am a bit concerned about the frequent reflections on the fundamentalists, the Pharisees who hold to rigid theology or practice with no corresponding balance of warning against those "who turn the grace of God into lasciviousness," "oppositions of science falsely so called."—Allen H. Erb, Walsenburg, Colo.

MISSIONS TODAY

(Continued from page 318)

The problems of a witness in an unfriendly world were illustrated by contact which the commission delegates had with their Latin-American hosts. This was the first major mission meeting to be held in Latin America. In fact, the first world mission meeting in Edinburgh in 1910 refused to recognize Latin America as an object of a mission need.

(To be continued)

By Maynard Shelly, reporting on meeting of world mission leaders in Mexico City, December, 1963.

ON SACRIFICING

(Continued from page 311)

have never mentioned a stipulated annual salary, benefices, or rents. For they were men of God, servants of Christ, full of love of God and their dear brethren, and through love, through an inward constraint they labored, taught, sought, pastured and watched, not only for one or two, or three hours a week in the synagogue, but at all times and in all places, in synagogues, streets, houses, mountains, and fields.

And as they received the knowledge of the kingdom of God, the truth, love, and Spirit of God, without price, so they were again ready to dispense it according to their ability to their needy brethren without price. And as for the temporal necessities of life, the church was sufficiently constrained through love and the Spirit and Word of God to give such faithful servants of Christ and watchers over their souls all the necessities of life, to assist them and provide for them that which they could not obtain themselves.

Say, kind reader, did you ever read in the Scriptures of any prophets, apostles, and shepherds who said to any cities, districts, or villages, if you will care for our necessities of life, or if you will give us a certain amount of money, or revenue, we will teach you the Word of the Lord? O no, reader, no. It never was and never will be the way of the holy

prophets, apostles, or servants of Christ. Of this we are sure.—From *The Complete Writings* of Menno Simons.

The way of the cross demands self-denial and sacrificial living for ministry and laity. Our high standard of living has thrust our church into a pitiful plight. We are growing in our sense of stewardship, but there is still a large segment of our constituency which has not learned the true meaning of discipleship.

Our ever-increasing number of ranch-style homes done up to the minute and our luxury cars are a poor testimony to the world "in times like these." As long as we intend to run the church's program on marginal funds or on surpluses wrangled out of people through drives and campaigns, while we spend easily money on ourselves for things, we cannot say that the church is ready to give a good account of its stewardship of the Gospel.

In a very real sense the survival of our nation and of the church is going to be tied in with our willingness to do more than lip service to the principle of self-sacrifice. If America loses against the U.S.S.R. in the long struggle of this century, it will be on the economic level, as she is unwilling to do with less for the sake of a cause. If our church loses out, it will be in the same way. We have made a lot of money in the past twenty-five years, but we have given no clear indication, at all, that we are capable of handling it.

Hollsopple, Pa.

"And When They Had Sung a Hymn"

By J. MARK STAUFFER

In times of great crisis, men frequently display their deepest ingrained virtues. Men and women, who appear weak and vacillating in the ordinary levels of daily living, may rise strong and substantial at the signal of an emergent crisis.

The committed disciples of Christ move in a climate of crises; at no point are Christians promised physical ease and complete deliverance from pain, predicament, and persecution; but God has promised to be with His faithful followers to the end of the age. We, who live in the so-called "atomic age," may well claim anew this good, divine commitment.

Jesus, the perfect God-man, had His crises; in fact, the careful reader of the four Gospels is literally carried along from one crisis to another in the life of Christ. In a real sense, all of His previous incidents led steadily and surely to the one final crisis—the heartless crucifixion of the blessed, redeeming Son of God.

From the lovely setting of His birth,

through childhood, His manhood and ministry, Jesus was bravely and knowingly marching toward the crisis for which He was born. It was this sense of high purpose and constant communion with the Father that sustained Him in His Passion Week. No one ever faced the hour of his death with more innocence, devotion, and courage than did Jesus; He has truly taught His disciples how to die.

No living human today has promise of life—earthly life beyond the present moment; this is a solemn, sobering truth from which there is no escape. Each of us shall do well to give faithful thought to the time when we too complete our earthly pilgrimage. Jesus did this, and His pattern ought to be ours; how did Jesus face death? According to the divine record, Jesus used a worship service to garrison His soul for His passion and death. "And when they had sung an hymn, they went out into the mount of Olives." The worship service which began in the upper room was triumphantly concluded when the Master with His disciples sang a hymn. From there, He went to the cross for you and me.

Harrisonburg, Va.

God's Prayer List

By EDWARD J. MILLER

The Bible is saturated with God's invitations for us to approach Him in prayer. God is still waiting upon many of us to seriously accept these invitations. Divine power to create and to redeem belongs to God alone. But faith and prayer belong to us, and when properly exercised, these move our heavenly Father into taking action that goes beyond the realm of human capabilities.

Why then is there so little prayer? One reason may be that down deep in our hearts we are not really convinced that it will make any real difference if we do pray. This bit of subtle doubt can be overcome, however. There are a number of "certainties" expressed along with God's invitations to pray. An outstanding one of these is found in I John 5:14, 15—"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Briefly, this Scripture is stating that we can be confident of God's hearing and answering our prayer if we pray in the will of God.

What then is the will of God? This seems to be the next logical question. We are able to determine the will of the Lord with reference to our prayer life by searching the Scriptures. Without too much trouble we are able to lift out of the inspired

Scriptures what could well be called "God's Prayer List." This divine prayer list is made up of items which God specifically told us to pray about. Additional items that we can rightly classify as being in the will of the Lord are those things that His faithful and inspired servants prayed about.

Following is a 14-point prayer list taken from the Bible. Why not use "God's Prayer List" as a framework around which you build your own prayer list? Under each inspired item you may add persons, circumstances, and current items which would naturally come under that category. As you frame and complete this list, you can pray over it daily and be confident that you are praying in the will of the Lord and therefore "have the petitions that . . . [you desire] of him." Wait no longer to accept God's invitation to pray, if doubt has been your problem.

1. Pray first about your own salvation. Luke 18:13.
2. As a Christian, pray for yourself. Psalm 51:1-15; John 17:1.
3. Pray for food, forgiveness, deliverance from temptation. Matt. 6:11-13a.
4. Pray for your children. Matt. 19:13.
5. Pray for enemies. Matt. 5:43, 44.
6. Pray for laborers to be sent into the mission field. Matt. 9:36-38.
7. Pray for the Holy Spirit in your own life. Luke 11:13.
8. Pray for the ministers of the Word. Eph. 6:19, 20.
9. Pray for those you've led to Christ. I Thess. 3:9-13; John 17:9.
10. Pray for all rulers. I Tim. 2:2, 3.
11. Pray for the sick. Jas. 5:14, 15.
12. Pray for one another. Jas. 5:16; Eph. 6:18.
13. Pray that you may escape the apostasy of the last days. Luke 21:34-36.
14. Pray for the return of Christ. Rev. 22:30.

Denver, Colo.

A Walk with God

By ROBERT E. BAILEY, SR.

I arose early one morning this past spring; the sunlight was streaming through my window and the aroma of new-mown hay was fresh in the morning air. I thought to myself, "Isn't it wonderful to be a Christian on such a beautiful day!" God surely knew our earthly human natures would need days such as this to lift our dismal spirits. Otherwise He would not have flowered that bush in the meadow so brilliantly red. Or that willow tree would not sweep its branches so majestically to the ground.

Over the crest of the hill a bird circled lazily round and round in the sky, and finally swooped to its nest in yonder tree.

The corn in the field by my house gently pushed proud green plants through a rich soil, seeming to grow taller as I watched. The ivy vines on our cement wall twined and shone in the golden sunlight. Even the small stream gently bubbled and glided more peacefully that morning.

I could not but stop and thank God for this beauty of nature He bestowed on us. I thanked Him even more for the fact that He was allowing me to see that this was His creation and that it was my privilege to share it with Him.

Belleville, Pa.

Church Camps

The Unique Ministry of Camping

One hundred and ten persons were registered for the Eastern Region of the Mennonite Camping Association at Kitchener, Ont., March 13, 14. Although the largest representation was from Ontario, others came from Pennsylvania, Ohio, Michigan, Indiana, Arkansas, Manitoba, and Alberta. About 125 persons participated at least part time. Eighteen camps were represented. Participants included college students, camp directors and counselors, maintenance people, retreat committees, and pastors. The conference brought together many of the top camp leaders of the Mennonite Church.

Accommodations and all local arrangements were arranged by the Ontario Inter-Church Camp Conference. The Sterling Avenue Mennonite Church served as host.

Roy Henry, veteran camp leader and nature counselor, led off as banquet speaker on Friday evening with an address based on the over-all theme for the conference, "The Unique Ministry of Camping." He described the church's camping program as "a ministry of sustained association with campers in the out-of-doors with a Christian atmosphere." It is an opportunity to live our religion in the intimate relationship of a small group. Something divine is possible if the camper likes you so well that he takes a chance on what you believe.

Saturday's program looked at "The Camp as a Community." This theme was broken into three parts for an intensive day which began at 8:30 a.m. and ended at 9:30 p.m. Each session, morning, afternoon, and evening, considered one aspect of the camp: (I) A Community for Christian Living, (II) A Community of Love, and (III) A Community of Adventure. The pattern was to hear one address on one of these aspects, after which the conference participants divided into interest groups for two-hour workshops.

Virgil Brenneman opened the morning session by describing the camp as a community where real Christian living is possible. The camper learns to resolve conflicts and handle difficulties in the context of Christian relationships. The problem camper can come to a transforming experience in a redeeming fellowship where he can see Christ. The Spirit-charged counselor and staff make the camp community Christian. The workshops which followed dealt with staff relations, a master plan for growth, and the camp administration.

Don Groff opened the afternoon by telling us that camp can become a community of love, when those charged with its leadership assist it to become one. Love governs the basic relationships of man and his Creator and man and his neighbor. The conditions for love are present in the camp community and atmosphere as governed by Jesus Christ. The two workshops which followed dealt with camper-counselor relations and recruitment and training.

The evening theme, which saw the camp as a community for adventure, was presented by a panel followed by open discussion. Panelists were Roy Henry, Edith Herr, Jacob Friesen, and Henry Benner. Don Graber chaired the program. The camper experiences adventure through discovery in the out-of-doors, with the Bible, through creative programming, and in program variety and progression from year to year.

Many participants voiced their appreciation for the high quality of the presentations in the conference. There was also a wide variety of displays of various camps represented, of crafts which were completed in camp, and of good camp books. A special feature was the MCA's classified ad bulletin board, on which camps placed "Personnel Wanted" cards or "Personnel Available" signs.

Most of the materials that came out of the MCA meetings this year will be duplicated and mailed to registrants and MCA members. They will be sent to others upon request, for a small handling charge.—Virgil J. Brenneman.

Camping—An Equal Partner

A toboggan speeding down a hill just in time to dump its occupants into the snow for the benefit of a movie camera standing nearby, a snowshoe walk among the trees on the mountainside, and lots of snow and beautiful scenery says something about the meetings. But it doesn't say nearly enough.

About 50 people registered for the Western Regional Meeting of the Mennonite Camping Association held at Rocky Mountain Mennonite Camp, Divide, Colo., in February. Approximately 60 people, representing 15 camps, 4 district or conference (General Conference, Mennonite, and Men-

nonite Brethren) retreat committees, 12 states and 3 Canadian provinces, took part in the meetings at least part time. Friday afternoon was spent discussing "Camp Site and Facility Development" and "Camp Management" which dealt with such things as camper fees, wages, work staff, and food costs.

In the evening following the banquet the group listened intently while Marcus Bishop led our thinking around the topic, "Christian Camping—Partner of Home and Church." His wealth of personal experiences and actual letters from campers and their parents would seem to indicate that camping is not a silent or minor partner in the work of the church, but that it is a full-fledged and remarkably effective partner. Later on in his address, while describing his hopes for church camping, he was led to comment that it does seem just a little bit strange that we don't require our children to pay anything for their Sunday-school experience and yet charge them 15 or more dollars so that they can go to camp and hear the Gospel presented.

Saturday was spent discussing "Year After Year Appeal, or Broadening the Program Base," or how to provide progression in the experiences of our campers. Such ideas as "swapping" camp sites for one or more camp sessions a year and various other ideas were thrown out for the group's thought. Also discussed on Saturday was "Recruitment, Counselor Training, and Continuity in Staff."

Probably the one phase of the experience which will stand out most clearly in the minds of those of us who were there was the over-all level of sharing. Each of us, one by one, was given an opportunity to share our own camp experiences with the rest of the group. We were just a little amazed at our own openness and how easy it was to share how we had experienced God moving in our own lives as a result of our camp experience.—Marvin Dirks.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa. 15683.

The Human Rift, by Noel Keith; Bethany: 1963; 128 pp.; \$2.50.

This volume is designed to challenge the reader to search his own life for his real purposes. The author discusses the questions of man's wants, their basis of happiness, and the place of the Christian faith in finding acceptable answers. The four parts of the book deal with man's ancient problem—his alienation from God, some personal aspects of the problem, ways of reconciliation, and the practices or costs of being reconciled to God.

The book is a good, stimulating, and Biblical discussion of our everyday prob-

lems, written in simple, vivid style, in short chapters that will challenge one's thinking. It would be a valuable contribution to any library.—Nelson E. Kauffman.

Camping for Christian Youth, a guide to methods and principles for evangelical camps, by Floyd and Pauline Todd; Harper and Rowe; 1963; 198 pp.; \$3.95.

Anyone who still questions the importance of camping as an evangelistic tool and Christian educational arm of the church should read this book. "Camp offers a priceless opportunity to show that Christ can be in every phase of living" (p. 56).

Many people will find this an excellent introduction to the field of Christian or church camping. It brings together a wide background of information on the history and extent of camping. It will become a basic resource book from which to launch into the specialties of camping, using other resources listed. Along with Betty van der Smitten's *The Church Camp Program* it should be in every Sunday-school, camp, and pastor's library. Questions deal with definitions, philosophy, administration, staff program, facilities, etc. Each section ends with an extensive bibliography, listing entries in order of preference. The appendix includes a listing of national and international camping organizations and their addresses, as well as publishers of camping resource materials. The discussion includes such details and the pros and cons of co-ed camping and the distinction between camps and conferences.

The first two parts differentiate between three viewpoints in camping. Parts three through six, or the remainder, give specific instructions on the mechanics of camping.

A refreshing addition to the literature which includes "spiritual" dimensions in camping. "Evangelicals would probably say that a spiritual value in camping is that which leads the camper to accept Christ as Saviour and enables him to walk more carefully as a born-again Christian" (p. 15).—Virgil J. Brenneman.

Field Notes _____CONTINUED

John R. Martin, Neffville, Pa., was chosen as bishop of Holly Grove, Westover, Md.

Donald Wenger will assume the pastorate of the Latsch congregation, Mannheim, Ont., Sept. 1.

New members: three by baptism at Ann Street, Peoria, Ill.; fifteen by baptism and three on confession of faith at Freeport, Ill.; one by baptism at Landisville, Pa.; two by baptism at Forks, Middlebury, Ind.; nine by baptism at Olive, Jamestown, Ind.; five by baptism and one by confession at Arthur, Ill.; one by baptism at Hudson Lake, New Carlisle, Ind.; three by baptism and two by confession at Eureka Gardens, Wichita, Kans.; eighteen by baptism at Wooster, Ohio; nineteen by baptism at

Erismans, Manheim, Pa.; one by baptism at Pinto, Md.

Evangelistic Meetings

Don Blosser, Freeport, Ill., at Highway Village, East Peoria, Ill., April 26 to May 1. **John Yoder**, Goshen, Ind., at Sunnyside, Elkhart, Ind., April 12-19. **Jacob Rittenhouse**, Lansdale, Pa., at Millwood, Gap, Pa., April 18-26. **Aquila Stoltz**, Grayson, N.C., at Cedar Grove, Greencastle, Pa., April 21-28. **Roy Kiser**, Stuarts Draft, Va., at Ebenezer, South Boston, Va., April 12-19.

Calendar

Church School Day changed from April 26 to April 27.
Illinois Mission Board annual meeting, Waldo Menonite Church, Plano, Ill., April 17, 18.
South Central Conference Church Extension Convention, Hydro, Okla., April 17-19.
Ohio and Eastern WMSA meeting, Walnut Creek, Ohio, April 18.
Allegheny WMSA meeting, Market Street, Scottsdale, Pa., May 2.
Franciscan Conference Mission Board meeting, Souderton, Pa., May 4, 5.
Franciscan Conference semiannual meetings, Franciscan, Pa., May 7 and Oct. 1.
Ontario Conference, Bethel, Elora, Ont., June 3, 4.
Pacific Coast Conference, Oregon (place undecided), June 3-4.
North Central Mennonite Conference, Fairview, Minn., July 8-12.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 28-31, 1964.
Alberta-Saskatchewan Conference and associated meetings, Telford, Alta., July 2-5.
Allegheny Mennonite Mission Board meeting, First Mennonite, Haysville, Mo., July 10, 11.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 26-31.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Elkhart, Ind., July 30 to Aug. 2.
Allegheny Conference, Blooming Church, Hallowell, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-7.
Ohio Christian Workers' Conference at Elda Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.
Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
Iowa-Nebraska Church and Workers' Conference, Riverside Park, Millford, Neb., East Fairview Church, sponsor, Aug. 18-21.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.

Stewardship Institutes:

Western Ontario, Steinmans, April 15-17.
Allegheny, Loureville Mennonite Camp, April 28 to May 1.
South Pacific, Los Angeles, Calif., June 29 to July 2.
Pacific Coast, place undecided, Oct. 1-3.
South Central, Harper, Kans., Oct. 7-9.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beck-Leininger—Keith Ross Beck and Carol Sue Leininger, both of Archbold, Ohio, Lockport Cong., by Walter Stuckey at the church, March 20, 1964.

Grisham-Fenton—Charles Eugene Grisham and Judith Kay Fenton by David A. Hathaway at the Pea Ridge Church, Philadelphia, Mo., March 15, 1964.

Krupp-Kratz—Kenneth K. Krupp, Souderton, Pa., Franconia Cong. and Marilyn A. Kratz, Franconia, Pa., Souderton Cong., by Wayne N. Kratz at the Souderton Church, March 22, 1964.

Leatherman-Moyer—John G. Leatherman, Otsville, Pa., and Esther Moyer, Telford, Pa., both of the Deep Run Cong., by Wilson Overholt at his home, Feb. 15, 1964.

Mullett-Roth—Kenneth E. Mullett, New Haven, Ind., Lost Creek Cong., and Sheril Ann Roth, Wayland, Iowa, Sugar Creek Cong., by Vernon S. Gerig at Sugar Creek, March 20, 1964.

Mullett-Stutzman—John E. Mullett, Shedd, Ont., Haysville (Ohio) Cong., and Merlyn Stutzman, Shedd, Ont., Tangent Cong., by Merle Stutzman, father of the bride, at the Oakville Church, Feb. 13, 1964.

Witmer-Taylor—James Witmer, Kitchener, Ont., First Mennonite Cong., and Diane Taylor, Waterloo, Ont., Emmanuel Evangelical Cong., by Howard Brox at Emmanuel Evangelical, Feb. 28, 1964.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bechtel, Wilmer and Fay (Brothers), Ft. Wayne, Ind., second child, first son, Merlin Vaughn, Feb. 15, 1964.

Begly, Vernice and Pauline (Mumma), Goshen, Ind., second son, Peter Christopher, March 6, 1964.

Beidler, Donald M. and Anita (Freed), Winslow, Ariz., first child, Lorin Keith, Jan. 19, 1964.

Berntrager, Milton and Freida (Grams), Sarasota, Fla., fourth living child, second son (two daughters deceased), Milton LeRoy, Jr., Feb. 24, 1964.

Brenneman, Allen Ray and Virginia Mae (Miller), Accident, Md., sixth child, third daughter, Julia Beth, Feb. 20, 1964.

Brubaker, Dr. James and Carley June (Eash), Mt. Edgecumbe, Alaska, third daughter, Audrey Elaine, March 16, 1964.

Byler, Raymond and Fannie (Miller), Blountstown, Fla., eighth child, second daughter, Joanna Jewel, Feb. 11, 1964.

Eby, Henry S. and Miriam (Keener), Hagers-town, Md., first child, Arnold Eugene, March 8, 1964.

Evans, Wayne and Nora Arlene (Opel), Oakland, Md., fourth child, first son, Dennis Wayne, March 19, 1964.

Good, Wilmer and Barbara (Martin), Washington, D.C., second daughter, Donna Jean, March 10, 1964.

Grace, Carl and Shirley (Yoder), Hicksville, L.I., N.Y., second daughter, Kathryn, March 4, 1964.

Hochstetler, Verl J. and Shirley (Reynolds), Kokomo, Ind., second child, first son, Gregory Alan, Jan. 31, 1964.

Horning, Reuben O. and Sarah Ann (Sauder), Ephrata, Pa., third child, second son, Leslie, Feb. 2, 1964.

Hostetler, Joseph and Norma (Hershberger), Alice, Texas, second child, first daughter, Carol Jean, March 1, 1964.

Leaman, M. Hershey and Norma (Histand), Tarime, Tanganyika, second son, James Merlin, March 12, 1964.

Martin, Harvey and Alice (Martin), Florida, Ont., fourth child, second daughter, Laurie Ann, March 2, 1964.

Mast, Alvin R. and Wilma (Troyer), Keota, Iowa, third child, second daughter, Donna Fay, Feb. 1, 1964.

Miller, Ervin and Margaret (Graber), Kokomo, Ind., first child, Charlene Yvonne, Jan. 1, 1964.

Miller, Joseph, Jr., and Phyllis (Hahn), Mishawaka, Ind., first child, Lorie Jo, Feb. 23, 1964.

Mullen, Edward and Milagros (Hernandez), Bronx, N.Y., first child, Edward, March 6, 1964. Myers, Norman and Mabel (Hunsberger), Souderton, Pa., second child, first daughter, Annette Mabel, Feb. 13, 1964.

Oury, Dan and Joyce (Birk), Valparaiso, Ind., first child, a daughter Amber Lynn, March 3, 1964.

Smucker, John I. and Irene (Yoder), Bronx, N.Y., third son, Conrad John, March 20, 1964. Seydowski, Mr. and Mrs. Nick, Kitchener, Ont., second child, first son, John Peter, March 8, 1964.

Urruh, Dewayne and Carol (Grieser), Denver, Colo., third son, Douglas Keith, March 13, 1964.

Witmer, Daniel R. and Martha (Martin), Salem, Ohio, third child, first daughter, Maryann Susan, March 5, 1964.

Wyse, Albert and Judy (Hoggard), Midland, Mich., twin sons, Timothy Scott and Troy Albert.

Bair. Reuben S. Bair and Katie Hoffman were married Feb. 1, 1914, at the home of the groom by the late Reuben S. Bair, father of the groom. They celebrated their golden wedding anniversary on Feb. 2, 1964, with open house at Stoverston Fire Hall. They are the parents of 7 children: Ralph, York, Pa.; Dorothy—Mrs. Isaac Ruppert, Red Lion; Mary—Mrs. Clarence Fris, Tampa, Fla.; Reuben, Seven Valleys, Pa.; Esther—Mrs. Jay Wilbur Frey, Columbia; Katie—Mrs. Emory Grove, Red Lion; and LeRoy, Littlestown. They also have 25 grandchildren. They are members of the Bair's Codorus Mennonite Church, York Co., Pa.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cressman, Annie, daughter of Joseph and Elizabeth Gingerich, was born in Woolwich Twp., Ont., July 12, 1867, died at the Elmira (Ont.) Private Hospital, Feb. 4, 1964; aged 96 y. 6 m. 23 d. Her husband died in April, 1938. Surviving are 3 children (Omar, Joseph, and Elmina—Mrs. Willis Wideman), 26 grandchildren, and 46 great-grandchildren. Two sons and one daughter preceded her in death. She was a member of the Geiger Church, where funeral services were held Feb. 7, in charge of Rev. Bauman and Osiah Horst.

Detweiler, Catherine, daughter of Joseph and Barbara (Gascho) Slagell, was born near Flanagan, Ill., March 9, 1877; died at the Thomas (Okla.) Hospital, Nov. 15, 1963; aged 86 y. 8 m. 6 d. On Dec. 8, 1895, she was married to Valentine D. Detweiler, who preceded her in death. One daughter, 5 sisters, and 2 brothers also preceded her. Surviving are 6 daughters (Mary—Mrs. Arthur Waters, Barbara—Mrs. Peter Schantz, Lydia—Mrs. Alvin Schantz, Emma—Mrs. Paul Johns, Katie—Mrs. Roy King, and Ella—Mrs. Glen Miller), 3 sons

(Joseph, John, and Ben), 25 grandchildren, 25 great-grandchildren, one sister (Mrs. S. E. Stutzman), and 3 brothers (Joseph, Ben, and John). She was a member of the Pleasant View Church, Hilo, Okla., where funeral services were held Nov. 17, in charge of Alva Swartzendruber, assisted by J. G. Hartzler.

Detweiler, Steven Z., son of Stanley F. and Dorothy (Zeigler) Detweiler, was born in Franconia Twp., Pa., April 16, 1957; died at the Allentown (Pa.) General Hospital, from head and brain injuries received while playing with his brothers four days earlier, March 9, 1964; aged 6 y. 10 m. 22 d. Besides his parents, he is survived by 3 brothers (Donald, Vernon, and Leon) and his grandparents (Mr. and Mrs. Clarence Zeigler and Mrs. Tyson L. Detweiler). Funeral services were held at the Franconia Church, March 12, in charge of LeRoy Godshall and Curtis Bergey.

Flinner, Albert, son of George and Malinda (Miller) Flinner, was born at Walnut Creek, Ohio, Jan. 25, 1905; died at cancer at Holmesville, Ohio, March 14, 1964; aged 59 y. 1 m. 17 d. Surviving are 2 brothers (Lester and Paul) and 4 sisters (Mrs. Wm. Hill, Mrs. Clyde Hersberger, Mrs. Blake Miller, and Mrs. Elmer Bitkofer). He was a member of the Walnut Creek Church, where funeral services were held March 17, in charge of Paul R. Miller, assisted by Eldon King.

Landis, Charles B., son of Isaac and Mary (Brubaker) Landis, was born in Lancaster Co., Pa., May 21, 1883; died at his home, Neffsville, Pa., Jan. 26, 1964; aged 80 y. 8 m. 5 d. On Oct. 22, 1908, he was married to Ada Frank, who survives. Also surviving are 4 children (Anna Mary, Albert, Dr. Paul, and Charles), 6 grandchildren, 5 great-grandchildren, one sister (Lillie—Mrs. David S. Hubert), and one brother (Elmer B.). He was a member of the Landis Valley Church, where funeral services were held Jan. 29, in charge of Ira D. Landis and Levi M. Weaver.

Lehman, Janice Lea, daughter of Lloyd and Esther (Geiser) Lehman, Dalton, Ohio, was born May 22, 1963; died at the Children's Hospital, Columbus, Ohio, Jan. 30, 1964; aged 8 m. 8 d. Since birth, she had been the victim of hydrocephalus. Surviving are her parents and her grandparents (Mr. and Mrs. Allen Geiser and Mr. and Mrs. Reuben Lehman). Memorial services were held at the Desvoignes Funeral Home, Mt. Eaton, Ohio, Feb. 1, in charge of Bill Detweiler and Isaac Zuercher; interment in Kidron Mennonite Church Cemetery.

Lehman, Joel A., son of John and Elizabeth (Garber) Lehman, was born at Versailles, Mo., Oct. 20, 1870; died at West Liberty, Ohio, March 18, 1964; aged 93 y. 4 m. 27 d. On Nov. 3, 1895, he was married to Martha Basinger. Surviving are 6 daughters (Wilma, Bessie, Mrs. Leonard Hartzler, Mrs. Edwin Fisher, Mrs. Douglas Allen, and Mrs. Vernon Fisher), 5 sons (Melvin, John A., Daniel E., Wilfred J., and Kenneth H.), 35 grandchildren, and 32 great-grandchildren. He was a member of the Bethel Church. Funeral services were held at West Liberty, March 21, in charge of Edward Stoltzfus, assisted by Elmer Stoltzfus; interment in Fairview Cemetery.

Zook, Fannie I., daughter of Joshua K. and Rachel (Kauffman) Yoder, was born at Reedsville, Pa., Aug. 9, 1880; died Nov. 23, 1963; aged 83 y. 14 d. On Jan. 19, 1905, she was married to Ezra J. Zook, who survives. Also surviving are one daughter (Rachel—Mrs. Elam Smoker, Intercourse, Pa., at whose home she died), one son (Aaron), one foster son (Jesse J. Beiler), 12 grandchildren, 6 great-grandchildren, and one brother (Samuel K.). She was a member of the Conestoga Church. Funeral services were conducted by Millard Shoup and Ira Kurtz.

Zook, Morris, Sr., son of Simon and Lydia Zook, was born at Talmage, Pa., May 25, 1883;

died at his Florida winter home, Feb. 3, 1964; aged 80 y. 8 m. 9 d. He was married to Susan C. Zook Beiler. Surviving are 2 daughters (Lydia—Mrs. Isaac S. Stoltzfus and Nancy), 4 sons (M. Simon, Morris, Jr., Omar, and Jacob), 4 sisters (Mrs. Lydia Stoltzfus, Mrs. Amos Beiler, Mrs. Elam Stoltzfus, and Mrs. Rebecca Stoltzfus), one foster brother (Jacob Zook), 24 grandchildren, and 15 great-grandchildren. He was a member of the Old Order Amish Church. Funeral services were held in Florida, Feb. 4, in charge of Menno Swartzendruber. His body was taken to his northern home and funeral services were held there on Feb. 6, with Stephen Fisher and Jacob Stoltzfus in charge; interment in Stoltzfus Cemetery.

SUMMER BIBLE SCHOOL WORKSHOP

Attention:
Teachers, Superintendents, Pastors

The Fourth Annual Summer Bible School Workshop for the Herald Summer Bible School Series will be held at the First Presbyterian Church, corner of Chestnut and Mulberry streets in Scottsdale, Pa., on Saturday afternoon, May 23, 1964, at 2:00 p.m. Mark your calendar now. Plan to attend.

This workshop is for every Herald Summer Bible School teacher regardless of location or denominational affiliation. There will be a workshop leader for every grade. Workshop leaders will give instruction on lesson preparation and use of the materials in teaching. Bring the teacher's manual and pupil's book for the grade you will be teaching.

In addition to the thirteen workshops, there will be three seminar workshops for those with previous teaching and workshop experience. One workshop is for the teachers of nursery through grade two entitled "Religious Concepts and the Child" and the second and third seminar workshops are for teachers of grades three through six, and grades seven through ten on the subject "Making the Word Relevant."

There will be an administration workshop for superintendents and VBS directors.

**Mennonite Publishing House
Scottsdale, Pa.**



ITEMS AND COMMENTS

BY THE EDITOR

Dr. Otto A. Dorn of St. Louis, Mo., general manager of the Lutheran Church-Missouri Synod's Concordia Publishing House, was elected president of the Protestant Church-Owned Publishers' Association at its thirteenth annual meeting in Hot Springs, Va.

The association represents 29 Protestant denominational publishing houses whose combined annual sales total more than \$100,000,000. These houses print books, periodicals, church school curricula, and other materials, and manufacture and distribute church and Sunday-school supplies.

Giving to churches and religious enterprises could increase by as much as 4% per cent as a result of the income tax reduction signed into law by President Johnson, according to *Christianity Today*. Tax specialists say the cut, the most appreciable in the nation's history, opens the way for an estimated \$265 million in additional itemized charitable contributions by taxpayers this year, if the nation's economy realizes no serious unexpected setbacks.

A total of 1,176 Catholic books was published in the U.S. during 1963, according to the director of libraries at the Catholic University of America in Washington, D.C.

Among the 219 publishers represented in the 1963 total, the leader was Doubleday and Co., of New York, with 53 titles. In second place was Newman Press of Westminster, Md., with 45; and in third, Herder and Herder of New York, with 41.

In addition to the books, 276 Catholic pamphlets were issued by 43 publishers.

Charges of proselytism leveled against Christian schools by extremist groups were pretty much deflated in Jerusalem in an address by Prime Minister Levi Eshkol. He told the Cabinet that in 13 years (1952-64) no more than eleven Jewish children had been baptized as Christians. The baptisms had not necessarily been influenced by Christian schools, he added. In the same period, he said, a total of 200 Jews were converted to Christianity or Islam, and 407 Christians and Moslems were converted to Judaism.

Dr. Donald Soper of London, noted British Methodist pacifist, wrote in the *Methodist Recorder* that if "Beatlemania" typified western society, then "with all their faults, give me the Soviets. They at least believe that all aspects of life must be related to their overriding political beliefs," he said. "Into what aspect of the full life of the kingdom of God can we find a place for the Beatles?"

In his attack on "Beatlemania," Dr. Soper observed that the Salvation Army also "is investing in electric guitars and the beat music." This was a reference to Army Capt.

Joy Webb who composed and recorded two religious songs with a "twist" beat, accompanying herself on a guitar. "I hope the Methodist Home Mission Department does not follow suit," Dr. Soper said, "If it does, the department will sooner or later be left with a large number of guitars, but no converts on their hands."

In England a leading surgeon, Dr. James Doggart, has called for the abolition of "boxing" on the grounds it is dangerous to participants and "brutalizing to the spectators." We need greater courage on the part of doctors in this country. There are great numbers of wonderful men in the medical profession who must share the opinion of such as Dr. Doggart. The civilized world is shocked over the savagery of recent prize fights. Television has brought this brutalizing sport into Christian homes with anything but good effect. Pulpits are silent on this debasing evil. We point with scorn at decadent sports of ruined nations in the world's historic past but pay small attention to what is happening to our own civilization. When "good people" can watch the ghastly spectacle of the modern prize fight without a shudder, what are we?

A "chasm" developing among American Negroes has been accentuated by the action of Malcolm X in breaking with Elijah Muhammad, leader of the Black Muslims, a prominent New York Negro clergyman said in Princeton, N.J. Eugene S. Callender, pastor of the Presbyterian Church of the Master in Harlem, told a seminar at Princeton Theological Seminary that the militant black nationalist philosophy of Malcolm has "much more serious implications than Muhammad and the Black Muslims ever had."

Malcolm, suspended by Muhammad as head of the Harlem Black Muslim mosque for a reference to the assassination of President Kennedy as "the chickens coming home to roost," since has announced formation of a politically oriented movement of Muslims, Christians, and nonbelievers willing to follow the black nationalist banner. At a press conference in New York, Malcolm predicted heightened racial violence this year and said "Negroes on the mass level" were ready to act in self-defense.

Dr. Kyle Haselden, managing editor of the ecumenical weekly, *The Christian Century*, for the last four years, will assume editorship of the publication and presidency of the Christian Century Foundation next Sept. 1, it was announced in Chicago. He will succeed Dr. Harold E. Fey, retiring to

become visiting professor of Christian social ethics at the Christian Theological Seminary, Indianapolis, Ind., in both posts.

Appointment of Dr. Haselden was announced by Dr. Fred Hoskins, chairman of the foundation's board of trustees, who expressed confidence that "he will maintain and extend the editorial tradition" of the publication. An American Baptist clergyman residing at Evanston, Ill., Dr. Haselden is well known for his work with the ecumenical weekly and as the author of several books. One of his books, "The Racial Question in Christian Perspective," published four years ago, won the annual Brotherhood Award of the National Conference of Christians and Jews.

A German Lutheran leader said in Munich, Germany, that the Roman Catholic Church has not yet relieved "apprehension" that its definition of "ecumenicity" does not mean a "conversion campaign." The comments were made by Bishop Hermann Dietzelberger of Munich, head of the Lutheran Church of Bavaria and commissioner for Protestant-Catholic relations for the United Evangelical-Lutheran Church in Germany (VELKD). "The Catholic Church's official policy regarding interconfessional encounters," he said, "does not allow us to rid ourselves of the apprehension that for Rome the word 'ecumenicity' is just another expression for a reunion movement conducted by friendly means and which comes very close to a conversion campaign."

Referring to an "invitation to the separated brothers" by Pope Paul VI, Bishop Dietzelberger said "this formulation does not bridge the gap between us but rather deepens it. The road toward the one church does not go via Rome but through Christ . . . and the criterion of ecumenical community is the position regarding Christ and not regarding Rome."

In a letter to Secretary General U Thant, President Johnson expressed his thanks for the action of United Nations forces in saving the lives of American missionaries last January during uprisings in the Congolese province of Kwilu. When Rebel forces in Kwilu went on a rampage, one American and five Belgian missionaries were slain before United Nations land forces and helicopters could reach the troubled area. More than 100 American missionaries were subsequently evacuated from the region. President Johnson praised the "extraordinary courage, perseverance, and devotion to duty" of the United Nations troops taking part in rescue operations.

GOSPEL HERALD

Tuesday, April 21, 1964
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Missions and Prejudice

By Ross Coggins

Today's missionary navigates his faith in strange waters, crowded with other craft. It taxes all his powers to contend with the swift currents of nationalism, superstition, communist subversion, and resurgent indigenous religion. He requires—and profoundly deserves—the total support of his homeland constituency.

Missionaries are painfully aware of their vulnerability in these changing times. Perhaps the most damaging area of this vulnerability is at the point of racial relations. That Christians in America would tolerate, even justify, the enormities of racism is an enigma which is at once the dismay of the missionary and the delight of his adversaries. Racial prejudice today is a liability we cannot afford. It perverts our Gospel, challenges our sincerity, dissipates our witness, and gives "great occasion to the enemies of the Lord to blaspheme" (II Sam. 12:14).

Racial prejudice is, first of all, the missionary's personal problem. This may offend the widespread angelic fallacy believers cherish toward all foreign missionaries, but it is a note of realism clearly indicated. It is altogether possible for a Christian to arrive on foreign shores and discover that any effective ministry must be deferred until he solves his own race problem. Contingent upon the solution of this problem is an entire lifetime of usefulness.

Every missionary realizes that true camaraderie with nationals is slow to congeal, quick to melt. The faintest hint of racial prejudice in a missionary's attitude cannot be concealed from nationals; it is almost as if they can smell it. It is regrettable in the extreme when any missionary gives the impression, "The Lord has led me out here to help you people; kindly keep out of my way while I do it." Latent prejudice is exposed by an imperious tone, by the tendency to pauperize nationals through a readiness to give and a reluctance to receive in return, by obvious resentment at working under national supervision, by the habitual choice of white people for social companionship, by a disregard of opinions of nationals, and particularly by the God-is-an-American-and-His-skin-is-white-like-mine attitude. This last confuses Christianizing with Americanizing, superimposing upon the people

(Continued on page 332)



*I sometimes think that God
must smile
Each time He makes a boy.
He's always sure to fill him up
With teasings, trust, and joy.
—D.*



FIELD NOTES

A Sunday School meeting, New Holland, Pa., May 9, 10. Speakers include John Eby, Salunga, Pa.; Clair Umble, Coatesville, Pa.; Richard Buckwalter, Cochranville, Pa.; and Myron Augsburger, Harrisonburg, Va.

Eastern Mennonite College home-coming activities open Friday, April 24, with the alumni banquet. On April 25, there will be the "Holy City" rehearsal, class reunions, dedication and open house for the new men's dormitories and the high-school building, and an alumni seminar on "The Church in the City," in charge of Paul Peachey. The traditional "Holy City" will be sung in the evening. Sunday's program includes talks by visiting alumni, and a sacred chorus by the Alleluia Singers in the afternoon.

Tenth anniversary program, May 16, 17, at Lanesville, Dry Fork, W. Va. Speakers include Kenneth Seitz, Harrisonburg, Va.; and Harold Emswiler, Broadway, Va. Those who desire lodging and meals report the number in your group to Dr. Samuel Bucher, Harman, W. Va., by May 10.

Arnold Roth, South Bend, Ind., at Hawkesville, Ont., April 20-26.

Terry Burkholter, Pittsburgh, Pa., in a conjoint youth convention with Crown Hill congregation, Rittman, Ohio, and Smithville congregation, Smithville, Ohio, at the Smithville meetinghouse, April 24-26.

A conjoint meeting of all youth groups which distribute The Way in Reading, Pa., will be held at the Fairview Church, Reading, Pa., April 28.

The Holdeman junior department, Wakarusa, Ind., accumulated 14,432 stamps to be sold for money to help build a church in Japan. The second-grade class brought in nearly 5,000.

Virgil and Helen Brenneman, Goshen, Ind., in a Home Conference at Wideman's, Markham, Ont., May 8-10.

Sunday School and Bible Instruction meeting at Sunnyside, Lancaster, Pa., May 24. Speakers include Robert Hershey, Oxford, Pa.; Melvin Delp, Baltimore, Md.; Paul Angstadt, Wernersville, Pa.

The Eighth Street Mennonite Church, Goshen, Ind., observed the 50th anniversary of its founding, April 19.

L. L. Ramseyer, now in his 26th year as president of Bluffton College, Bluffton, Ohio, plans to retire at the end of the school year. His retirement will mark the end of an administration which makes him the college president with the second longest tenure in Ohio.

A modern six-room school building will be erected this year by the Locust Grove Mennonite School, East Lampeter Township, Lancaster, Pa. The one-story brick and stone building, costing from \$75,000 to

\$100,000, is scheduled for completion this fall as announced by Daniel M. Glick, Smoketown, Pa. The new structure will have two specially constructed rooms for teaching deaf people.

Pastor J. Weldon Martin of the Prince of Peace Mennonite Church, Corpus Christi, Texas, writes: "It is with hearts of thanksgiving to God that we report receiving into church fellowship by water baptism eight souls Easter Sunday morning, March 29, here at Prince of Peace. We ask the prayers of the brotherhood for the growth of these young Christians and that the Lord will constantly use our congregational witness to the salvation of needy souls."

Earl Buckwalter and Nelson Kauffman will be at Prince of Peace, Corpus Christi, Texas, in a Christian Life Conference the week of April 26 to May 3. Uphold them in prayer.

Clifford and Ella (Litwiller) Snider, Kitchener, Ont., celebrated their 35th wedding anniversary on March 29. All children and grandchildren were present at a dinner in their honor.

A. J. Metzler, executive secretary of Mennonite General Conference, states that there are copies of the 1963 General Conference Proceedings still available to congregations and individuals who wish to have them. These may be secured in quantities desired from the General Conference Office, Mennonite Building, Scottsdale, Pa. There is no charge.

Fourteen persons were received into membership at Masontown, Pa., March 29, with the average age being 31. One was a native of Hong Kong.

Christian Life Conference was held April 19 at Gerber's Mennonite Church, Menges Mills, Pa. Speakers included Lloyd Hollinger and Harold Fly.

Ralph Palmer is in need of Gospel tracts for distribution this summer. If you have on hand any evangelistic tracts which you would want to send him, mail them to him at 309 Lucas Creek Road, Denbigh, Va.

E. J. Zook, of the Oak Grove, Smithville, Ohio, congregation, celebrated his 93rd birthday on March 29.

A Mother's Pledge, a brief inspirational message for mothers, is now available in Spanish, as a wall motto, in color. Those wanting quantities to distribute among Spanish-speaking people may write to Grant and Ruth Stoltzfus, Concord Associates, Route 2, Harrisonburg, Va.

Fremont E. Mast, Route 1, Box 33, Huntsburg, Ohio, was ordained April 5 as minister to serve the Farmington congregation, Farmington, Ohio. This congregation was begun in Aug. 1962, and is a member of the Ohio and Eastern Conference. Bro. Mast's telephone number is 216 635-6500. Officiating bishop: John F. Garber, Burton, Ohio; Norman Derstine assisting.

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GOSPEL HERALD

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Renouncing the "God That Failed"

Guest Editorial

Several years ago six prominent writers from Europe and America contributed essays to a book in which they told why, after supporting communism, they renounced it as "The God That Failed." Three of the men—Arthur Koestler, Richard Wright, and Ignazio Silone—had been party members. Three others—Andre Gide, Louis Fischer, and Stephen Spender—had written enthusiastically about the Soviet Union. But all of them became disillusioned with the working of an international network which allowed no place for individual freedom or dissent and which actually betrayed the masses it claimed to be liberating.

The title of the book bore witness to the fact that communism demands the kind of commitment one would expect to give to God. But communism—especially as it was expressed in Stalinism in the thirties and forties—turned out to be far more demonic than divine. It was a god that failed—either to keep its promise of a genuine revolution, or to meet the expectations of its devotees.

The confessions of former communists, especially if they are men of the stature of the contributors to this book, can help others to see communism for what it is. We need to be aware of the failures of all the idols we worship. But it is never sufficient to denounce false gods without being certain of the loyalties we would put in their place. A hundred years ago Emerson could insist that "when half-gods go, the gods arrive," as if to suggest that by simply ridding ourselves of lesser deities we make way for a greater loyalty. But it seldom happens that way. We are more likely to sweep our houses clean of a demon only to find, as Jesus said, that an empty house may welcome seven demons more evil than the first.

There are many among us today who rightly discern the falsity and failure of

communism. They bend all their efforts toward fighting it, forgetting that in ridding our contemporary house of one demon we may actually by our methods of hatred leave it so empty and barren that seven others will rush in to fill the vacuum. This may explain why hating communism may only result in promoting hatred, why fighting against tyranny may simply promote fighting and replace one tyranny with another.

What we need at this time is not so much an anti-communist manifesto as a pro-Christian witness to the transforming power of the God who does not fail. Let the eternal God take possession of a man. Then the half-gods will go and the false gods disappear.

—Kenneth Morse in *Gospel Messenger*.

Pioneer of Our Faith

No approach distorts the truth about Jesus more than to make Jesus representative of a safe, stodgy, static, and harmless life.

We are adept at making Jesus over to our design. We love to live comfortably. We seek securities which depend on our scheming and our planning. We steer clear of any kind or hint of persecution. In order to accomplish these ends, we subtly change the character of Christ so that He becomes very congenial to our inclinations.

But Jesus is no mere run-of-the-mill man. He asks that we allow ourselves to be made over to the pattern He desires. He is Lord and Master who calls to adventure in truth, in righteousness, in mission, in change, and in love. He comes with a salvation to deliver us out of our sin and ourselves.

The fact is that Jesus is radical. Try to be safe obeying His command to

take to the trail of a pilgrim and sojourner. Try to be stodgy doing the work of God which comes only by prayer and fasting. Try to be static while following His order to stand in the brow of the ship and steer into the depths of sin and wickedness, ministering for Him there. Try to live a harmless life seeking to follow Him in taking righteousness to the very gates and battlements of Satan.

You see, whenever we think the Christian life is easy or comfortable, we don't really comprehend it. Whenever we think that Christians are called to live cozy in a world gone crazy in sin, we have our thinking warped by the world. Whenever we are inclined to consider that with Christ as our Leader all things remain as they were, we do not see the real Christ.

This does not mean the Christian has inner turmoil, trouble, or lack of peace. It does not mean there is no rest or joy or deep satisfaction in following Christ. The opposite is true. We have His peace within. We have His victory over temptation. We have His strength in trouble. We have joy in Him which is our strength.

But when we think we can be at peace and be popular with a sinful world, safe in our own securities, *status quo* in our spiritual life, or live harmlessly in the midst of evil and still follow Christ, we are all wrong.

We have a Leader who leads triumphantly but also daringly and dangerously. He knows how (if we let Him lead) to bring us to shaking earth so that we put more trust in Him. He knows how (if we follow) to take us from the plateau of other people and make us spiritual climbers. He knows how to allow persecution to come to purify His people. We know so little about Christ's cross because we refuse to suffer for Him.

It is often in accepting the cost of following Christ and taking the risks of suffering with Christ that suddenly we see the real Christ and He becomes, not the kind of person we want Him to be, but the kind of person He is—the Christ of the centuries, the Creator and Center of heaven and earth. He is the One worthy of all He claims to be and all He claims from us.—D.

The very name "missionary" is a handicap in some parts of the world where it has been associated with the superior-inferior relations of colonial days.

Missions and Prejudice

(Continued from first page)

programs that have about as much relevance to their culture as bird tracks on the moon. Far too often, missionaries have tenaciously resisted any adaptation of the presentation of the Gospel to indigenous cultural patterns.

The very name "missionary" is a handicap in some parts of the world where it has been associated with the superior-inferior relations of colonial days. The so-called "Great White Father" image of the missionary is dangerously anachronistic in modern times. Happy is that missionary who can walk among his people as an equal and a brother, maintaining a careful distinction between his timeless Gospel and his Western cultural trappings.

Despite its origin in the Middle East, Christianity is universally regarded as a Western religion. Until fairly recent times, mission work was done largely in lands under colonial rule. As a result, missionaries inevitably came to be identified with a system under which the control of "natives" was deemed "the white man's burden." As T. S. Eliot has stated so well, "Of all that was done in the past, you eat the fruit, either rotten or ripe. . . . For every ill deed in the past we suffer the consequence" (T. S. Eliot, Chorus from "The Rock," *The Complete Poems and Plays: 1909-1950* [New York: Harcourt Brace and Co., 1952]). Colonial governments, usually from so-called Christian countries, sometimes incurred such hatred as can be understood only as a reaction to the indignities of race prejudice, not just as bitterness over economic exploitation. "No Natives or Dogs Allowed," said the sign in a Dutch restaurant in Djakarta in earlier days. Christian missionaries could not avoid being associated with the general aura of white paternalism and superiority. This explains why some national leaders consider Christian mission as vestigial colonialism, an intolerable reminder of the past.

Since World War II a universal declaration of independence has taken place that has seen nearly fifty new nations emerge. These young nations are often unable to cope with their problems because the

colonial governments did not consider them worthy of educational preparation (with notable exceptions). For instance, when thirteen million Congolese were freed by the Belgians, there were only sixteen college graduates among them. In 1940, Indonesia had only 157 students in colleges and universities, out of a population of over seventy million.

Is it difficult to understand the distrust of these people toward all white men, the missionaries included? "Christianity is the religion of the white man," said a Muslim leader in Indonesia. "Shun it."

Soon after arriving in Indonesia we noticed our household helpers customarily knelt when they served us refreshments. It seemed a degrading and unnecessary thing, and we discontinued it against the advice of our Dutch neighbor. "They enjoy it," he confided. On one occasion this same neighbor overheard me address the Indonesian postman as *Tuan*, the Indonesian equivalent of "Mister." "You simply must not treat these people as equals," he insisted. We felt, however, that the Christian thing to do was always to *Tuan* to others as we would have them *Tuan* to us. If that is poor humor, it is good religion. It is only through dissociating himself from the embarrassing heritage of colonialism that the modern missionary can gain an entrance into the hearts of people.

Preachment vs. Practice

One of the most appalling stigmas of our time is the great gulf fixed between our Gospel and our conduct in the eyes of the world. Early missionaries could observe a discreet silence about racial prejudice in their homeland, but this is impossible in today's world. We cannot hide the abysmal disparity between our preaching and our practice.

*In times of swift communication,
Nation cannot hide from nation
What it does. Within brief hours
Headlines shout how hatred's powers
Close love's doors with jarring thuds
Because of race, because of blood.*

Racial tension in your home town exerts a seismic effect on world missions. Our missionaries around the world describe our racial discrimination as a veritable millstone around the neck of Christian missions.

Consider some questions your mission-

Our Readers Say—

I haven't read anything about the resurrection for a long time, aside from what the Bible says, that has inspired, enlightened, and helped me as much as the lead article, "The Resurrection," in the March 24 *Gospel Herald*.—Grace Dorothy Lehman, Lancaster, Pa.

• • •

Regarding the article, "Whither Are We Going?" (*Gospel Herald*, Feb. 18 and 25), I am rather at a loss how to reconcile the content of the article with the title or heading. According to the contents, the writer would leave the impression that wherever changes have been made in the church since its existence, they have been in the line of progress or betterment, while the title would suggest the opposite—a drift or deterioration. . . .

While changes are necessary and legitimate, they should be made in the right direction—toward more holiness, godly living, instead of world conformity and worldliness in general. . . .

The writer of the article states that the church had been lifted out of its traditions and forms that had accumulated and become barriers and hindrances to progress and stability. . . . We didn't rid ourselves of traditions and forms, but only exchanged them for worldly standards, traditions, world legalisms, which are far more dangerous and deadly to spiritual life and conduct than the former. . . .—Lewis D. Zook, Kalona, Iowa.

• • •

This is to thank you for reprinting (March 17) Stanley Bohn's excellent letter from *The Mennonite*. It is a subject about which I feel very deeply. I lived nine years on the Goshen College campus (Old Mennonite) and had lived nine years on the Bethel College campus (General Conference). So far as I can tell, they are working at exactly the same job. When people ask me, "Which are you—OM or GC?" I don't like it at all. Why do I have to be one or the other?

Often I think of the strong similarities of people in the Western District of the General Conference and in my home Indiana-Michigan Conference of the Old Mennonite General Conference. West of the Mississippi there is no feeling of a previous generation's having broken away. People there are GC because of historical accident, or perhaps it should be called Divine Design. I rejoice to see that the new dean of the Goshen Seminary is also to be dean of the one at Elkhart. Perhaps it would be a fine reciprocal gesture to request one president as well.

I long for the day when the Mennonite churches will be one church. In the face of great and challenging tasks we can ill afford to be divided.—Elaine Sommers Rich, Arlington, Mass.

aries are compelled to answer every day. Why are churches in America segregated? How can Christianity and racial discrimination be reconciled? Why am I refused admittance into a Baptist school in America when I am welcome in a Russian university? How can you explain German bestiality during the war in the light of their Christian heritage? And perhaps the worst question of all: Why do you believe Christianity will do so much more for my country than it has for yours?

(Continued on page 348)

Ross Coggins is director of communications for the Christian Life Commission of the Southern Baptist Convention, and author of *Missions Today*, published in 1963.

Forgiveness

Thy Sins Be Forgiven Thee

By John E. Lapp

The source of Christian life is found in the forgiveness of sins as it is spoken to the individual and assured to him by Jesus Christ. Forgiveness of my sins means that God is no longer angry with me; He has rescinded an order to punish me; He has canceled or remitted my debt; He has pardoned me.

Although it is possible for a human to overlook offenses toward another, God can not overlook the offenses of humanity; but He has provided a way of forgiveness in the person of Jesus Christ, who became the substitute for humanity's sin by suffering the punishment which mankind deserves.

Only if we individually have experienced in our lives the suffering which is involved as we find ourselves a guilty sinner before God can we experience the joy of divine forgiveness.

The sinful woman of Luke 7:36-50 had no doubt met Christ before this occasion as the One who had spoken peace to her soul, assuring her of the forgiveness of her sins through her faith in Jesus Christ. Called a sinner by the writer, Luke, and by the Pharisee, Simon, when she came into the presence of Jesus, she did four things.

First, she washed His feet with her tears—tears of penitence we are sure. David also shed many tears for his sins. In Psalm 6:6 he says, "I water my couch with my tears." And in Psalm 56:8 he cries out, "Put thou my tears into thy bottle." A sinner who comes penitently to God may cry and cry and cry for his many, many sins.

The woman's second act was to dry the feet of Jesus with her hair, seemingly unmindful of the public who watched her every move. But she had thoughts only for the Master, for she had a broken heart.

Third, this woman kissed the feet of Jesus. Kissing the feet was practiced by the heathen as an expression of subjection of spirit and supplication. The kiss was quite common among the Jewish people, but not the kissing of the feet. In Psalm 2:12 we read: "Kiss the Son, lest he be angry, and ye perish from the way."

Fourth, she anointed the feet of Jesus, not with ordinary oil, but with a very costly ointment, sacrificing her own treasures to show her love and her devotion to the One

who now spoke peace to her soul and forgiveness of sins.

The critical, self-righteous Pharisee present did not sin with his lips, but he did sin in his heart as he thought within himself, "If . . . [Jesus] were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner" (RSV). We Christians are too often like the Pharisee, so self-righteous that we can hardly understand how a very sinful person can ever be saved. But Jesus forgives the worst of sinners.

Now Jesus confronted Simon with the story of a creditor having two debtors, the one man owing a debt of about \$5, and the other about \$50. When neither of them could pay the creditor, he frankly forgave them both. Simon realized that the debtor who was forgiven most would love most, but it remained for Jesus to make the application to Simon: "But, Simon, when I came into your home today, you weren't even hospitable. You gave me no water to wash my feet. You gave me no kiss nor anointing oil. I didn't expect you, a Jew, to kiss my feet, but you might have kissed me on the cheek. However, this woman has not ceased to kiss my feet since she has come in. Simon, this woman's sins, which are many, are forgiven, for she loved much; but to whom little is forgiven the same loveth little." *This woman loved because she was forgiven.* She was not forgiven because she loved. Is it not true that those who express only a little bit of love indicate that they have experienced only a little bit of forgiveness?

"Thy sins are forgiven." Jesus, speaking to the woman, said, "You have expressed your penitence through the shedding of your many tears; you have expressed your love by the very act of kissing the feet of the Godman; you have expressed your devotion by pouring the costly ointment upon the feet of the Saviour Himself; therefore, thy sins are forgiven."

Whenever Jesus spoke the words, *Thy sins are forgiven*, it aroused the antagonism of the Pharisees, present upon every occasion. Here they say, "Who is this that forgiveth sins also?" In Matt. 9:3 they said, "This man blasphemeth."

Jesus' words to this woman, "Thy faith hath saved thee; go in peace," teach us that salvation from sin is always an act of faith. When one experiences the forgiveness of his sins, then he can go in peace—in the

peace which Jesus alone can bring. This inner poise and calmness of soul is what the psychiatrist and psychologist cannot give. It is the Lord Himself who gives this peace.

Absolution is possible only by God, through Jesus Christ. No human can speak words and say that another is absolved from his sin. God's absolution becomes evident as the sinner becomes assured of God's forgiveness.

When one has enjoyed the blessings of forgiveness of sins, then he is ready and willing to forgive others of their transgressions toward him. Jesus told Peter, in Matt. 18, that we shall forgive not seven times but seventy times seven. Whenever the offender comes to us, then we need to forgive him.

If we who have been forgiven a tremendous debt which would amount to millions do not take a forgiving attitude toward our brother, then the old debt will again be charged to our account. Who is there that could have such a cruel and hard heart that he would take his fellow man by the throat, and throttle him, for a measly debt which is pennies in comparison with the millions that God has forgiven us? It is inhuman for anyone to stoop to the position which is vividly depicted in the latter part of Matt. 18. But how often we humans stoop to such inhuman dealings with our fellow men!

My confession is that I stand constantly in need of the forgiving grace of God! I have experienced Eph. 2:8, 9—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." I continue to need the forgiving grace of God in a daily experience. I am no better than the vilest of sinners; I am saved in the very same way through the blood of Jesus Christ and have only the joy of forgiveness to speak about. I was not always so, but was at one time quite self-righteous, thinking often that I was not so bad as some others; but I have found the joy and forgiveness which come through the grace of God as I have taken my place with Paul, who said, "Christ Jesus came into the world to save sinners; of whom I am chief." Now I no longer compare myself with others, but rather with the person that I ought to be in Christ. Only as I take my position as a sinner before God can I obtain God's great forgiveness.

Forgiveness has also removed from my own heart the censorious attitudes toward others. By experiencing the joy of forgiveness, I am able to express my true love to Christ by way of humility and obedience to His Word. Jesus says to the one whom He has forgiven, "Go, and sin no more." This I cannot do, but by the grace of God I can express my love to my Christ by the humble attitude of my mind and my simple obedience to His Word. This is the acid test of love and forgiveness.

John E. Lapp, Lansdale, Pa., is pastor and bishop of the Plains Mennonite Church. Bro. Lapp also serves as moderator of the Franconia Conference.



Nurture Lookout

The S.S. Convention Is Not a S.S. Convention

Of course, the title is a contradiction. Either the Aug. 6-9 convention at Harrisonburg, Va., is a Sunday School Convention or it isn't. The point is, it really isn't. The planners of this convention wrestled long and hard with the problem of the name. Should it be called the Seventh Sunday School Convention? That sounds nice. And it is certainly a convention for the Sunday school. The problem is that the convention is really a great deal broader than the Sunday school.

We have by this time in our history a number of Christian nurture emphases besides the Sunday school. The Sunday school is still the major pillar, but it is not the only pillar. If some Samson would blindly pull the Sunday school out from under us, the nurture temple would probably not completely collapse. I think this is progress. The Bible asks that nurture be done when sitting down, when standing up, and when walking by the way. It must be a constant effort rather than a one shot, once-a-week program.

So there are many programs. All of them are intended to stand with the Sunday school in a total Christian nurture effort to undergird the forward march of the church in mission. The meeting at Eastern Mennonite College, Harrisonburg, will concern itself with all of these programs. Valuable help will be given in the area of summer Bible school, Sunday evening meetings, all the aspects of Sunday school, libraries, boys' and girls' activities, youth work, missionary education, leadership training, camping, music, home interests, to name a few.

Then why call it a Sunday School Convention? First, Sunday school still carries most of our Christian nurture freight. The Sunday school is a program to which many other nurture emphases can be related. Second, a title like Sunday School Convention still catches the imagination of more people than the broader more general term, Christian education. Third, we are probably not quite ready in our brotherhood to give Christian education its proper place alongside of evangelism. We stress the "go" of the great commission a little more than the "teach." Perhaps there still is a fear of the liberal theology of an earlier generation that tended to "ooze people into the kingdom" through Christian education rather than emphasizing the new birth.

The point to remember when you see

publicity during the next few months on the Seventh Mennonite Sunday School Convention is that it is really not a Sunday School Convention but a Christian education convention which will give help and guidance to the teaching ministry of the congregation across the board.

—Arnold W. Cressman.

A Prayer FOR THIS WEEK

O Lord our God, how excellent is Thy name! We adore and magnify Thee and yearn that all men would love and praise and serve Thee. Thy kingdom come. As we face our tasks and responsibilities, we are grateful for Thy abiding presence, that we live and move and have our being in Christ, fortified and sustained by that blessed consciousness. Help us to faithfully and fearlessly serve with complete confidence in His omniscience and omnipotence.

Grant us love and zeal tempered with wisdom and prudence. Forgive our mistakes and failures. Translate our feeble efforts into something of beauty and blessedness. Make us effective witnesses and ambassadors where Thou hast placed us to represent Thee, to share the living Christ with all we meet, to be light and salt in a decaying society. Thine, O Lord, is the kingdom and the power and the glory. Amen.

—David Alderfer.

Prayer Requests

(Requests for this column must be signed)

Pray for Paul Clemens, pastor of the Worcester (Pa.) congregation, who is seriously ill with an inoperable brain tumor at the University Hospital, Philadelphia.

Pray for the inter-Mennonite seminar, called the Anabaptist seminar, to be held in Osaka, Japan, in a Mennonite Brethren mission area, April 28, 29.

Pray for the annual church conference of the Mennonite churches in Hokkaido, Japan, May 4, 5. The conference is just a year old. Praise God for responsible Japanese Christians whom He has raised up to give increasing leadership to the church in Japan. Thank God for missionaries who are sensitive to having Japanese members "increase" and being willing to "decrease" themselves that Christ's church may be built in Japan.

Pray for Clayton Beyler as he teaches the Gospel according to John each morning of Mennonite Youth Convention in August. Ask that these lessons will be a penetrating gaze into the very mind of God.



Nothing is more useless than a Christian who does not try to save others. . . . I cannot believe in the salvation of anyone who does not work for his neighbor's salvation. —John Chrysostom.

Our Mennonite Churches: Stumptown



Stumptown, Bird in Hand, Pa., an outpost of the Mellinger congregation, first met in a schoolhouse in 1815, and in a separate meetinghouse in 1846. This building was replaced by a new brick one in 1882. In 1916 the present brick meetinghouse was built. Elmer G. Martin and Paul G. Landis are the bishops; Lloyd M. Eby and John G. Oberholtzer, pastors; and J. Ellis Landis, deacon. Present membership is 324.



FOR DISCUSSION

What Next?

By E. R. NEWSWANGER

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The closing of the Bible in our schools opened a new era for Christians in this country. Never before have we needed to ask ourselves, "Am I disobeying a court order by offering a prayer here?"

The president of our local Parent-Teachers Association assured us after devotions at the last meeting that it was legal to have Bible reading at P.T.A. meetings—just in case there was any question in our minds.

The doubt has been planted. We stand in awe at the jet race we are taking away from God.

A member of a farm organization recently confronted his board of directors with, "Why do we always have to have a preacher at our dinner meetings? . . . Not that I have anything against preachers, but—" But what? Keep them inside the churches so they don't prick my conscience?

Joseph Kingston, for our local newspaper, used the following two sentences as an opening paragraph for a report on the coming attraction at a nearby theater.

"Folk singers, these days, have become almost as numerous as the desperate army of Americans who are trying to quit smoking. Quite frequently, their evangelistic attitudes can be equally as irritating to all us other misguided souls."

It seems a bit unfair to link evangelistic-attitude folk singers with proclaimed cancer weeds. Yet, we might expect those as well informed in popular opinion as news reporters to reflect the "Keep religion off the street" point of view.

If a mere performer with these attitudes gives the "us . . . misguided souls" sore evangelistic throats, I wonder what the Scriptures, "Ye must be born again," "The wages of sin is death," and "Whosoever believeth . . . should not perish," do to them. Choked to (spiritual) death? Our hearts bleed.

I hope, before someone does for folk singers and every other area of our community life what a "misguided soul" did for the Bible in public schools, that many will be irritated enough by the Spirit of God to accept the evangelistic appeals offered them.

Gene Herr says we have "meetingized" our religion. We say, "Come to church; we will talk to you about Christ." But we

don't take Christ out with us to the "asphalt jungles" of everyday life.

The American atheist wants to legalize the meetingized religion.

Christ met the woman of Samaria, not in church, but at the public well. He picked Zacchaeus off a tree along a busy street and found His disciples in fishing boats.

The godless want to can Christianity in the church building.

The doubts of the advisability of including recognition of God in public have been planted.

What next? Will evangelism eventually be permitted in a regular church service only? From there it is a simple matter to outlaw church meetings. Is the end of religious freedom in sight?

We admit with the writer, "I know not what the future holds, but I know who holds the future."

"These things I have spoken unto you," says Christ, "that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

It's the personal acquaintance with the Planner of the future that gives us inner peace in the face of possible adversity.

Certainly, we need to prepare for the possible day we no longer enjoy religious freedom. If Peter had been watching and praying instead of sleeping in Gethsemane, he might have had the strength to stand for Christ before the cock crew.

"Watch ye and pray, lest ye enter into temptation" (Mark 14:38).

Kinzers, Pa.

Ministerial Support Yes? No?

By JOHN L. ROPP

On ministerial support, as well as all subjects, we need to let the Word of God show us the way under the guidance of the Holy Spirit.

Here are some Bible observations concerning the subject.

1. We are to give full proof of our ministry. We are to preach the Word. This includes preaching on ministerial support. II Tim. 4:2, 5.

2. The New Testament ideal for the minister is "they which preach the gospel should live of the gospel" (I Cor. 9:14).

3. Ministerial support should be not only taught, but also willingly accepted from the congregation of believers when it is prof-

ferred—especially so when it is needed. I Tim. 5:18; I Cor. 9:14.

4. However, the primary emphasis of the New Testament ministry is on the work of the ministry—the giving of the Gospel of Christ—and not on remuneration for the work. Ministerial support is a secondary emphasis, and therefore must be worked out in whatever way it best enhances the primary emphasis—the work of the ministry. I Cor. 9:11-19.

5. The highly paid salaried ministry should be avoided as it is not in harmony with Christian unity, love, and equality. A highly paid salary might be defined as follows: the paying of a set annual wage considerably above the average income of the upper one third of the members of the congregation. This definition may need adaptation, but whatever is done, keep this in mind—"that the Gospel be not hindered." High salaries may swing the preaching motive from the Master to money or a variety of evils. II Cor. 8:12-15; Eph. 4:11-13; I Tim. 5:17, 18.

6. Ministers should flee from covetousness. "For the love of money is the root of all evil" (I Tim. 6:10).

7. Other New Testament practices should be considered.

a. Visiting evangelists and Bible teachers were brought in only as temporary help and were not placed in charge of congregations.

b. Shifting of pastors from church to church is foreign to the New Testament.

c. Paul ordained elders only from among the local believers.

d. There seems to be evidence of a plural ministry in the early church.

Recognizing these practices will influence our decisions concerning the ministry and its support.

We benefit immensely by heeding God's changeless Word. We will be the losers if we chart a course contrary to the Word.

In the past—and sometimes in the present—we were largely off to one side of the Bible standard on this issue. Now we need to be careful to maintain a sound Scriptural balance, lest we swing off the other side. May we, as born-again believers, be sensitive to the will of the Lord, and work together on being Scriptural on this issue, so that "the Gospel be not hindered."

Nashauk, Minn.



A wrong spirit toward another person may or may not hurt him, but it is certain to destroy my own soul. Booker T. Washington understood it when he said, "I will not permit any man to narrow and degrade my soul by making me hate him."

Charles L. Allen in *The Lord's Prayer*, Fleming H. Revell Co.



OUR SCHOOLS

Hesston College

Hesston College international students come from diverse backgrounds. They bring new ideas and responses to campus life as they rub shoulders with comfortable, staid Mennonite youth. Many times these student guests exclaim over the lack of appreciation their American counterparts have for great opportunities. "They take education for granted," say the students.

In Kenya, Tanganyika, Hong Kong, this is not true. Educational opportunities are pursued diligently by most—many are rejected.

Silas Law, Hong Kong, a sophomore, has three brothers and two sisters. His mother, as well as most of his family, is Baptist, while his father is Presbyterian. Silas received his early education in China, and the last three years of high school in Hong Kong. He is an honor student at Hesston College.

Emmanuel Ndisi, Tanganyika, another sophomore, has two brothers. A product of church schools, he is a member of the Tanganyika Mennonite Church. His family is Roman Catholic.

John Tsuma, Kenya, a second-year student, comes from a different home background. His father has three wives; so he has a large family. John says that he has six brothers and a "whole bunch" of sisters—in fact, there are eight. One brother, a clinician, is married and the father of seven children. Another brother is a policeman; the others are still in school. Three sisters are married. Originally the family was Moslem. Now they are Christian.

Among the newcomers this year is Samuel Njoroge, Kenya, a graduate of Western Mennonite School. He seems to feel at home here—especially on the soccer field, for soccer is played in many African schools. Sam comes from a big family. "My dad had seven wives—all living at one time. My mother is the youngest wife, and I am the youngest son. I grew up all by myself in this large-sized family. I have many half brothers and sisters I have never met. There are eight of us in my mother's house—three sisters and four brothers," said Samuel.

Joram Mbeba came from a Christian home in Tanganyika. His father, who died in 1932, was a member of the African Inland Church. His mother is still a member of that church. Joram is married and the father of four children—three sons and one daughter. He left his teaching position and, through the efforts of missionary Phebe Yoder, came to continue his studies.

A rural district of the Kenya highlands



was the early home of David Mureithi. He received his education in a Presbyterian church school, and upon completion of a teacher-training course, he taught school. His wife, too, is a teacher. They have two girls, aged 3½ and 1½ years. They have purchased a home in a housing development in the city.

Richard Ondeng' was born into a non-Christian home in Kenya. When he was twelve years old, he attended a church school, and was taught the Scriptures. He became a Christian and was baptized, and his mother followed him. They are members of the Pentecostal Assemblies. Of eight children, only two sons are living. Richard is married, and they have two sons and three daughters. He has been both an elementary teacher and a school supervisor.

Goshen College

Pastor to Students Sponsors Group Premarital Counseling

Sixteen engaged couples at Goshen College are participating in a series of five meetings on premarital counseling. Harold E. Bauman, pastor to students, has arranged the meetings.

Bro. Bauman said, "College students are usually married in the home community of the bride. The groom often comes only a few days in advance of the wedding and the home pastor has little or no chance to do premarital counseling.

"We at Goshen College feel college students ought to have this experience and view this premarital counseling group as a supplement to what the home pastor can do in a short time. We do not want in any way to come between the couple and the officiating minister," he said.

International Sociologist to Speak

An anthropologist who recently studied the Chaco Indians in Paraguay spoke at Goshen College on Thursday, April 9.

He is Jacob A. Loewen, professor of modern languages and anthropology at Tabor College, and a former missionary and linguist in Colombia, S.A.

Loewen is the fifth to speak at Goshen College in this year's Chapel-Lecture Series. All Chapel-Lectures are open to the public; there is no admission charge.

At 8:40 a.m. Prof. Loewen spoke on "Anthropology and Christian Missions" in the Church-Chapel. Chapel which ordinarily begins at 9:00 began at the earlier time because of this special lecture. At 3:30 p.m. he addressed the Mennonite Historical Society in Assembly Hall on "Mennonites and Indian Resettlement in Paraguay."

Research in Paraguay

In January, Anthropologist Loewen completed a six-month study of some 4,500 Chulupi, Lengua, and other Indians in the Paraguayan Chaco, who for several decades have lived in close contact with Mennonite colonists, refugees of the two World Wars from Russia and Germany. He directed his research toward solving problems arising from their settling land and beginning farming, something new to their seminomadic culture.

Peace Conference Discusses "Northern Race Relations"

Some 70 delegates discussed "Race Relations and the Northern Churches" at the 15th annual convention of the Mennonite Intercollegiate Peace Fellowship, held at Goshen College, Goshen, Ind., March 20, 21.

The delegates came from Bethel, Tabor, and Hesston colleges in Kansas, Freeman Junior College in South Dakota, and Bluffton College in Ohio. They also came from Eastern Mennonite College in Virginia and Messiah College in Pennsylvania. Goshen College and Mennonite Biblical Seminary, Elkhart, also sent delegates.

Four Speakers

C. Norman Kraus, professor of Bible at Goshen College, surveyed the attitudes of the churches toward race relations, 1865 to 1964, and also spoke on "Beyond Justice Toward Brotherhood."

He said, "In 1964 the churches in the United States find themselves still largely separated so far as fellowship is concerned. But more than ever the churches are convinced that something must be done at local levels.

"I don't want to give too rosy a picture," he commented, "but there's a steep road ahead. I predict the church will be the last stronghold of segregation. It will be ready to see integration in every other area first."

Cara Lou Schrock, a Goshen College senior nursing student from Archbold, Ohio, and secretary-treasurer of the na-

(Continued on page 348)



Anti-Communism on the Radio and in the Press

A Statement by the Peace Problems Committee*

*This statement was prepared in cooperation with the Committee on Peace and Social Concerns of the General Conference Mennonite Church which is publishing an adaptation of the same in *The Mennonite*.

Inquiries have come to us as to the attitude which Christians should take toward certain radio broadcasts and printed reports devoted to anti-communism which are heard and circulated in some Mennonite communities.

Since the issues discussed in these presentations, and the manner of their presentation, have an important bearing for our Christian faith and witness, the Peace Problems Committee, together with the moderator and executive secretary of General Conference, herewith submit their counsel and their conviction with respect to the questions raised.

It is true that atheistic communism is an evil against which the Christian has a witness. Such witness must come by Christian means, however, and with love for communist persons and people within communist states, not all of whom by any means are communists. When the means is unchristian, the witness itself becomes unchristian. When evil is opposed with evil, the latter can be as bad as that which is opposed, or even worse. Christians therefore must conscientiously avoid all support of, or involvement with, movements which employ questionable means for opposing communism. The supreme recent example of such unholy involvement was the German church's support of Nazism in Hitler's anti-communist crusade.

While there is a variety of anti-communist crusades in America today, with variation in their approach, it is our belief that many of them use a manner of attack which is unchristian; that frequent charges are made against persons and institutions which cannot meet the test of simple truthfulness; and that to lend such movements our support would constitute involvement in the use of evil means for the opposing of evil.

1. As a means of help in evaluating any one of these crusades we should ask ourselves these questions:

(a) Do the broadcasts and reports give evidence of honest, objective investigation in a sincere effort to arrive at the truth; or do they have the earmarks of

distortion, half-truths, or even outright misrepresentation tending to promote a biased, partisan cause?

(b) When referring to other peoples and nations (who may or may not be "enemies"), do these programs speak the language of the New Testament which bids us love our enemies; or do they speak a language or urge a program which if followed by the nation would lead it away from peace?

(c) Do the speakers identify themselves with minority groups, the persecuted, the oppressed, and the poor in the manner in which Jesus ministered to such; or do they tend to be contemptuous of them, especially of those who demonstrate a desire to improve their own lot?

(d) When speaking of our own government and its officials, do the broadcasts heed the Biblical admonition to honor and pray for those who have the rule over us; or do they speak of them in a manner suggestive of distrust, suspicion, fear, or even hatred?

(e) Do these broadcasts and reports, especially those professing to be Christian, manifest the spirit of Christ in what they do and say; or do they do otherwise?

2. Time has proved that extremist views of the past have frequently been wrong. One illustration is the case of the late Senator Joseph McCarthy who repeatedly charged the presence of hundreds of communists in strategic positions in the American government. McCarthy was never able to verify these claims so that eventually his own colleagues in the Senate were compelled to take the almost unprecedented action of censuring him, thus bringing his efforts to an end. Some of the present-day efforts have marks of unreliability similar to those of McCarthy's day; and now as then these efforts have their supporters.

3. We would urge the brotherhood to read again the statement on *Communism and Anti-Communism* adopted by General Conference in 1961, and which we believe expresses the Christian attitude on this question. (The complete statement follows.)

4. While recognizing the evils of communism as set forth in this statement, we would at this time call special attention to the second section of the 1961 statement,

which warns against unchristian means of opposing communism.

5. We believe some of the broadcasting and reporting now current to be in clear violation of this section.

(a) Even though President Johnson has appointed a commission of highest integrity to investigate and make a full report of the circumstances surrounding the assassination of President Kennedy, it is now being rumored by innuendo that because of communist infiltration in high places in Washington, particularly in the state department, the investigation will be a mere cover-up to keep the American people from learning the truth about the case.

(b) The approach of many of these broadcasts is militaristic, declaring that "we are at war." The idea of coexistence, and efforts of the United States and of the United Nations to ease international tensions, are denounced. The recent test ban treaty is condemned.

(c) Some broadcasts equate capitalism and Americanism with Christianity, implying that to be an anti-communist is to be Christian, and that love for communist persons makes one a pro-communist. It was the same kind of reasoning which condemned Jesus for eating with publicans and sinners.

(d) Some reports and broadcasts take the form of "holy war," employing distortion of facts and questionable charges against persons and organizations. Christians behind the iron curtain, in whose suffering we should share, are condemned as agents of the Kremlin; and American church leaders are falsely charged with pro-communism. Although scholarly studies have shown that only a tiny fraction of the American clergy have ever at any time been such, some reports would leave the impression that today American Protestantism is riddled with communism, and that even the Roman papacy is at the point of selling out to communism.

(e) Instead of witnessing against the evils of racial discrimination and speaking as Christians for justice to minority groups, thus putting the church on the side of Christian brotherhood, certain broadcasts and reports champion the cause of the militant segregationists, charging the movement for Negro rights to be communist inspired, and carrying on a crusade against the proposed civil rights law now before the congress.

We believe that these emphases are wrong (the more so when they purport to be made in the name of Christianity) and that we must give a Christian witness against them, even if in so doing we ourselves are accused of subversion (which indeed is happening).

In recent years Mennonites befriending

Christians behind the iron curtain have been so accused. So have others who have spoken or acted in favor of Christian race relations. In suffering thus, however, they stand in a great tradition. The Anabaptist fathers of the sixteenth century, the conscientious objectors in military camps in 1917-18, and even Jesus Himself in His day, were accused of subversion because of the way of life which they espoused. We today can be no less ready to suffer than they if this should come as a consequence of standing for truth and right.

"Therefore . . . be ye steadfast, unmovable, always abounding in the work of the Lord."

Roy Koch, Moderator, Mennonite General Conference
A. J. Metzler, Executive Secretary, Mennonite General Conference
The Peace Problems Committee
John E. Lapp, Chairman
Guy F. Hershberger, Secretary
Orie O. Miller
Peter B. Wiebe
Jesse B. Martin
Edgar Metzler
Ray Horst
Albert Meyer
Noah Keim
Urbane Peachey
Paul G. Landis

Communism and Anti-Communism

A Statement of Position Adopted by the Mennonite General Conference, Johnstown, Pa., Aug. 24, 1961.

In view of the advance of communism in the world at large, the current strong anti-communist agitation which the cold-war climate has brought into our nation, and the challenge presented to our nonresistant position by these developments, we the representatives of the Mennonite Church, assembled in General Conference at Johnstown, Pa., Aug. 23, 1961, reaffirm our commitment to our Biblical and historic nonresistant faith, calling special attention to the following points of emphasis in our General Conference pronouncements of 1937 and 1951.

1. Our love and ministry must go out to all, whether friend or foe.
2. While rejecting any ideology which opposes the Gospel or seeks to destroy the Christian faith, we cannot take any attitude or commit any act contrary to Christian love against those who hold or promote such views, but must seek to overcome their evil and win them through the Gospel.
3. If our country becomes involved in war, we shall endeavor to continue to live a quiet and peaceable life in all godliness and honesty and avoid joining in any war-

time hysteria of hatred, revenge, and retaliation.

For the present situation specifically, we take this to mean, positively:

1. That we inform ourselves thoroughly and intelligently on the evils of all atheistic ideologies and practices and all materialistic philosophies, of whatever character.
 2. That we must be faithful and effective in our witness against these ideologies and philosophies: (a) through the truth of the Gospel and (b) through works of mercy which demonstrate the way of love which the Gospel proclaims, even the feeding of our reputed enemies.
 3. That we accept our obligation and privilege to bring in love the saving Gospel to communists everywhere, as well as to all men and to win them for Christ.
 4. That our hand of love, encouragement, and help, and our prayers, must go out to Christians in all lands, especially to those who suffer for Christ behind the iron curtain.
 5. That we must courageously proclaim all the implications of the Gospel in human life even at the risk, if need be, of being misunderstood and falsely accused.
 6. That we urge upon governments such a positive course of action as may help to remove the conditions which contribute to the rise of communism and which tend to make people vulnerable to communist influence.
- Negatively, we understand our commitment to mean:
1. That we recognize the incompatibility of Christianity and atheistic communism and the challenge to the cause of Christ which the latter represents.
 2. That we recognize that atheistic communism can ultimately be overcome only by the witness of Christian truth in idea and life and not by force or violence.
 3. That the nonresistant Christian witness in this matter must be clearly and unequivocally divorced from any and all advocacy of force and violence, either physical or intellectual.
 4. That we cannot equate Christianity with any particular economic or political system, or with Americanism. Accordingly, we cannot accept the view that to be anti-communist is therefore necessarily to be Christian, or that to exercise Christian love toward communist persons is therefore necessarily to be pro-communist.
 5. That although we teach and warn against atheistic communism we cannot be involved in any anti-communist crusade which takes the form of a "holy war" and employs distortion of facts, unfounded charges against persons and organizations (particularly against fellow Christians), promotes blind fear, and creates an atmosphere which can lead to a very dangerous type of totalitarian philosophy.
 6. That our word of warning must go out

particularly against the current use of the pulpit, radio, and the religious press, in the name of Christianity, for this purpose.

Believing that world communism today has been permitted by God as a judgment upon an unfaithful Christendom, we confess our own past failure to proclaim as we ought the whole truth of the Gospel by word and deed. We urge the brotherhood to be more concerned to live out the Gospel fully in all areas of life, and to give itself to prayer to the end that the providence of God may overrule in the affairs of nations that peace may prevail. And we pray for the direction of the Spirit that we may faithfully perform our mission as effective witnesses for Christ in a world replete with economic greed, hate, and warfare, and struggling with competing ideologies, remembering that we are pilgrims here whose citizenship is in heaven, and who are looking for the consummation of all things in the return of our ascended Lord and in His ultimate eternal kingdom.

God-Marked Men

By LORIE C. GOODING

And Jacob was left alone; and there wrestled a man with him. . . . He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint. . . . And he halted upon his thigh.—Gen. 32:24-31.

This is the story of an encounter with God. Jacob had known God before this time. At Bethel God had met him with a dream, a vision, and a promise. In Padan-aram God had guided him; at Mizpah He protected him. But at Peniel God required Jacob's ultimate surrender. And after that Jacob was a marked man.

After that encounter Jacob no longer walked as other men walked. Though God changed his name to Israel, calling him His own prince, Jacob walked lame in men's sight. He stood out in any crowd. He was the one who stood leaning upon his staff, who limped when he walked. Jacob, Israel, prince of God, had learned that he could not walk alone. It was not in a vision or a dream, nor in any assembly of worship, but in a lonely night of fear when he met God face to face ("Peniel"—the face of God) that God touched Jacob and changed his walk.

A Peniel encounter with God will change anyone's walk. Many will wonder at a limping Christian, a God-marked soul, who cannot walk as others walk. God is not looking for the self-sufficient ones, the careless ones, the indifferent ones. He is seeking those like Jacob who call upon Him, poor in spirit, saying, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy

servant" (Gen. 32:10). God wants Israel who will seek His face and will not desist until they have received His blessing. Verse 26. These are they who will be "princes" having power with God. Verse 28. These are the ones who will stand out in a crowd, the weak ones in whom He will perfect His strength (11 Cor. 12:9); the ones who openly, gladly confess that without Him they can do nothing (John 15:5); who at the same time exult that they can do all things through Christ who gives them power (Phil. 4:13).

The Israel's among us are often neglected, rejected, or scorned because of their peculiar walk. Some may doubt them, and some ridicule. They don't "fit into" the program; they don't go along with the crowd. The unsaved may call them "fanatic," and this embarrasses their brethren who agree that they may be a bit "extreme." But they are God's chosen channels of blessing to His

people. "Princes," "Strivers" with God, they know how to pray with prevailing power. They know how to surrender themselves to the power of the Holy Spirit in earnest intercession.

We need the Israel's today. The church should be a company of "Strivers with God." Let those who are in earnest seek His face and strive in prayer, if need be, all night or many nights. Let them be willing to go lame and halt in this world, to be "out of step" with the times, to bear God's mark upon them. Let them be willing to make the ultimate surrender. And God, according to His promise, will meet them at Peniel. For He says, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

O Lord, give us more princes, more Israel's, more limping warriors, more God-marked men! For Jesus' sake. Amen.

Killbuck, Ohio.



STEWARDSHIP

"Stewardship and the Use of Time" is the first in a series of stewardship articles written by Norman Derstine, pastor of the Roanoke Mennonite Church, Eureka, Ill.

Stewardship and the Use of Time

By Norman Derstine

The concept of Christian stewardship is nowhere better expressed than in the words of Isaac Watts:

*See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

Our stewardship rests squarely on God's greatest act of stewardship—His willing and loving response to man's deepest need. "God so loved . . . that he gave his . . . Son." Many people begin at another point and lay the foundation for strong stewardship teaching. They begin by asserting the fact that God is the Creator and Owner of everything (Psalm 24:1), and we are placed here as stewards of His property.

But God's highest creation is man—not things. Actually, man was not created for the world of things—material things are to serve man's highest good. God's planning for man precedes creation. We were chosen in Christ before the creation of the world.

Eph. 1:4. Because God wanted fellowship with beings created in His image, He made the world with all the provisions for man's physical well-being.

The order of creative days should not lead us to place man in a secondary place. God "crowned him with glory and honour, didst set him over the works of . . . [his] hands" (Heb. 2:7). This glory and honor was lost when Adam and Eve failed to recognize the principle of divine ownership. Yes, they failed in the stewardship of property, but they failed most in the stewardship of their lives. They chose death instead of life.

Our first parents, through the powers of choice, had a stewardship responsibility for themselves and their posterity. Since they failed in meeting the test, God's alternate plan became the focal point of all stewardship. Our first stewardship act is choosing eternal life for ourselves. Then—all of life becomes devoted to the cause of making this possible for others.

The theology of stewardship then rests solely on redemption. Christ, who is the Way, the Truth, and the Life, is the sole basis for our stewardship. We are stewards

of creation, then, only in a secondary sense. We are stewards of the Gospel first and foremost. Much stewardship teaching has been faulty and unclear on this basic premise. Norman Kraus, exploring this truth, clarifies it further:

Stewards of the Gospel

"Nowhere in the New Testament . . . is the metaphor of stewardship applied to anything other than the Christian's responsibility as a trustee of the Gospel. Paul speaks of his 'stewardship of the grace of God' which was given to him. Eph. 3:2. He had been given a stewardship 'to make the word of God fully known . . .' (Col. 1:25, 26). Or again he writes in 1 Cor. 9:16, 17 that he is bound to preach because he has received a divine stewardship . . . In spite of this clear evangelical content of the metaphor of stewardship in the New Testament, the church has repeatedly bypassed this emphasis and begun with the concept implicit in the story of creation. According to the creation motif, man's responsibility to God is based upon God's rights as Creator and the rationale for stewardship runs as follows: The earth and all that is in it belongs to God, and man himself is God's creature. Mankind has been placed on earth like Adam in the garden to dress and keep it. Therefore his responsibilities as steward are spelled out in terms of the right use of the earth's resources for his own and his fellow man's well-being, and of the proper reverence and worship of God. The practice of giving a portion of one's acquired possessions is urged as one way to fulfill both these obligations. . . .

"Theologically the problem with this approach is that it is not *Christologically based*. Creation is used as a theologically independent basis for stewardship doctrine. Here we must say no, and with Menno Simons affirm that 'Other foundation can no man lay than that which is laid, Jesus Christ.' Creation itself, and man's relation to God as creature must be interpreted and understood from the vantage point of 'the word became flesh.' . . . A Christological approach does not cancel out the idea of man as steward of the earth and the material blessings under God. It does, however, supersede it and give the concept of stewardship a *new content and direction*. Our responsibility for material things is defined in terms of their value and relevance to the spread of the 'rule of God,' as announced by Christ—that is, the Gospel. The 'wise' use of possessions is not judged in terms of the inherent value of the things themselves, much less in terms of general social or economic values. It is determined by *one criterion, the proclamation of the Gospel*. The good news of the grace of God in Christ becomes not only a primary . . . motivation in a stewardship doctrine, independently based on God's right as Creator,

(Continued on page 347)

*We are called to penetrate the deepest needs
of man's heart and mind.*

Frontier Theology

By Roy Kreider

Christians today are confronted by a world which demands a demonstration of the Gospel rather than a declaration.

This has led us to the unique opportunity of discovering in a new and deeper way what that Gospel actually is, in the fresh light of new cultural settings, and what constitutes "good news" to the varied cultures we are called to address.

The challenge takes on a new dimension particularly in its confrontation with a religion historically older than Christianity, and even more so when that religion is considered the parent religion to Christianity.

The church is identified not so much by declaration as by recognition. Our first task in approaching other peoples, cultures, and religions, is to take off our shoes, for the place we are approaching is holy. Unless we do this, we may forget that God was here before our arrival.

Thus we become aware of learning to sit where they sit, discovering how the pains, griefs, and joys of their history have determined the premises of their arguments. We learn to be "present" with them, with a presence willed and intended in all that that means.

Witness Demonstrated

The Gospel must be seen and felt to be alive within the person of the witness. And in that new world of "meeting," being "present" in this alive way, we are able to see the relevance of our Gospel and to pray that others may recognize it also. By the inspiration of the Holy Spirit, a new kind of theology emerges — "frontier" theology—a theology born of experiences we have in a live encounter on the frontiers of man's need.

With the moving Spirit of Christ, who is ever at the frontiers of human need, we move out from our own central assumptions to meet the

central assumptions of *other* men. There is no experience so disturbing, so potentially devastating, so thrilling with great challenge as this experience of the "frontier."

Our vocation is one of being present among people with a presence willed and intended as a witness to the love of Christ. The chemistry of meeting person with person slowly neutralizes inherent "allergies" to the Christian witness, mellows the mind-set, melts down walls of prejudice, and enables their imbibing the infection of the Gospel.

Redemptive Friendship Needed

This calls for a revitalization of visitation technique, creative socializing that has a basic redemptive motivation, built on warm, mutually stimulating friendships. It calls for conversation on a broad range of worth-while themes striving to make oneself worth meeting which enables long-range communication.

Our neighbor in Israel was a professor of music; a man truly worth meeting. He had graduated from the music academy at St. Petersburg, Russia, in Czarist times. He came from a great family; his father was immensely wealthy, and, greatly concerned that his son succeed, had misgivings about his son's musical passion.

He would be less likely to starve if trained in law; and so by consenting to study law and psychology, he could study music on the side. He thus graduated proficient in all three areas, in addition to being a brilliant revolutionary spirited political analyst before the Communist Revolution.

Understandably, I was thoroughly fascinated by this aged white-haired gentleman from old Russia; by the breadth of his mind and wealth of experiences. It was like looking into Russian history in the age of Tolstoy, and I would visit his studio frequently, and he would reserve time to chat over coffee. He was high-spirited and thoroughly unpredictable.

One day he broke into our good conversation on an important item of current

events. Says he: "This is a strange conversational duet; I come with my rich Russian background with many servants and peasants; and you who are a kind of simple American peasant with quite narrow training, don't know very much."

So I would remind him that his enjoying common talk with me is perchance a commentary on his own actual intelligence level. With this he changed the subject and never returned to it again.

Puzzled by Spirit

One day he startled me with another change of subject by saying: "Young fellow, I am deeply puzzled by you, and particularly by the kind of spirit that motivates you. I don't know what it is, but I feel it, I can feel that you believe in God. I've been studying you ever since we met, and that 'spirit' makes me extremely curious."

"How did you get it? Were you born with it? Did your religion bring it to you? I want to talk to you about religion sometime, but not now; I'll say when." So I assured him I would be glad to discuss his questions when he wished to.

For the next few weeks I would prod him with the kind of questions he liked to be asked, giving him opportunity to reminisce on old Russia; in his impressions of the great musician Sergei Rachmaninoff who was head of their academy; of a fellow pupil, the violinist, David Oistrakh; on many of the renowned singers he knew personally—Boris Chaliapin, the Russian bass, the Italians Tito Rufo, Battistini, Enrico Caruso; and on his impressions of Tolstoy, Berdyayev, and the poet Pushkin; on Russia as he knew it before the Revolution; of his mother who studied piano under the great Rubinstein; of his father who had a huge fleet of ships on the Black Sea; on his own career as a cellist, a soloist, and a professor of voice, and his unique theory of training one to open the throat in singing.

One day I entered his studio and he was playing his piano, lost in his music; so I sat down and listened. Suddenly he pounded a weird chord, turned, and said: "Young man, the moment is here; I'm ready to talk."

"But listen, and get it well: I want to hear what you believe and how you can believe in such a world as we live in, but I will not tolerate this typical Christian know-it-all attitude so far as God is concerned, and the idea that your God is the end of all gods. Every Christian who has tried to preach his religion to me sounds like the rabbi, dashing down Main Street waving his bony finger in the air shouting: 'I've got the answer; hasn't anybody got a question?'"

"I studied the New Testament thoroughly to know how to sing the Jesus section in St. Matthew's Passion and St. John's. I



Roy Kreider

may know it better than you, but it doesn't make sense to one who carries his brain around in his head; and neither do Christian explanations make any sense. Their arguments are completely naive, stupid, illogical, and irrelevant. And I'll listen to you only so long as your arguments do not become stupid like theirs. If that's clear, go ahead!"

Not Satisfied with Answers

I hadn't expected to be plugged into the socket so abruptly, but I had been studying him over these months, and I knew there was precious little I had to say that he would not label "naive." I thought he would patiently listen to what I had to say, and then raise questions, but that too was naive.

He sat on the edge of his chair, and like the prosecuting attorney he was trained to be, took off on my first opening statement, and fired a blunt question, then cut down my answer and fired another hot one. "What do you mean by that? How and in what way? The analysis is impossible! Prove that one."

This procedure went on for three quarters of an hour, and I could hardly keep my head together much longer, when suddenly he pounded on the top of his piano, and shouted "Enough!" And that was the end.

It got rather silent for about one minute as he just looked at me. I stood there wondering what he was thinking. Then he said, "That was good; I enjoyed that: we'll do it again sometime." We did, but with a different spirit. He had been determined to observe my religious experience under severe test.

As conversations stretched across months and years, in which I was careful to not press my views, but simply to respond to his growing inquiries, a new spirit pervaded him; a new attitude of faith; a new commitment and awareness of God.

Gospel Builds Bridges

The Gospel, then, must enter other men's minds across the bridges its servants build into those minds. These minds must be fully known by its servants. For in the quality of our awareness of how these minds think and decide, lies, under God, the interpreted range of the Word itself.

The Gospel was always urgently interested in its hearers, and as bearers of the Word we must bring our treasure and the mental world of men together. Our task is to carry in the most effective manner God's meaning into men's minds and hearts that it may win their wills to obedience.

Other men dedicate their energies to explore the outer reaches of space and the vast realms of worlds beyond ours, yet in that ever farther reach he deepens the issues that belong in the "inward spaces" of

the heart. We who know the Christ are called to penetrate those inward spaces, the vast reaches of the inner world, bringing Christ's everlasting Gospel and its claims to meet the deepest needs of man's heart and mind.

We need to be shod with a new kind of shoes—the shoes of the relevance of the Gospel of peace that finds its feet in human biography; ours is a manward vocation of bearing witness by embodying the truth. The good news must fashion us into its own likeness. These are the shoes; ours are the feet.

*To the graduates of the Dhamtari Christian Hospital
School of Nursing, all nurses, all Christians*

Finding Joy in Our Work

By Ernest E. Miller

I find that many people, even people who have come through our schools, who have had some preparation for a vocation, are not always happy. They are often discouraged with their inabilities. I would like graduates trained in nursing to keep on being nurses and to be happy in doing so.

There is a story in the Bible—the story of the talents. One time a man who was wealthy wanted to go on a long journey. Before leaving he called three of his servants and gave them each some of his wealth, and asked them to use it in some way and bring him the profits. When he returned, after being away a long time, he came back and took their account. To two of these when they brought their account he said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23). But to the third he said, "Cast ye the unprofitable servant into outer darkness" (Matt. 25:30). Let us see why two were happy in their work and the third was not.

Jesus teaches in this parable that joy in our work is tied to a correct understanding and good use of our talents. In this parable Jesus says three things connected to finding joy in our work.

The first thing He says is that whatever talent any of us has is what God the Creator of the universe has entrusted to us. The usual thing we point out about this parable is that the master, before he went away, gave one person five, another two, and another only one talent. But I should like to point out the word "gave." The parable clearly says that the master gave the gifts. He gave to each, and so

Roy Kreider served as missionary to Israel since 1953. He and his family returned to the States in August, 1963, for a two-year extended furlough. On Feb. 1, 1964, he began serving as assistant secretary of overseas missions of the General Mission Board.

While in Israel, Bro. Kreider engaged in general evangelism and managed a bookstore, a publishing agency, and a reading room. He also edited and wrote for the Hebrew language Christian periodical, *Hayahad*. In addition to his missionary work, he took some studies at Hebrew University, the Israel-American Institute, and Swedish Theological Institute in Jerusalem and Bar-Ilan University, Ramat Gan.

He graduated from Eastern Mennonite College with a Th.B. degree, and is presently studying part time at Goshen College Biblical Seminary in addition to his mission administration. He and his wife, the former Florence Cressman, are the parents of three children.

whatever each had, he had received on the basis of the grace and wisdom of the giver. Whatever talent anyone has is what God has entrusted to him.

All of this universe is God's universe. It is the way He planned and made it and its resources are inexhaustible. But to make it everything He wishes it to be, God is always searching for trusted persons through whom to perform His work.

Several years ago I was serving for a time as personnel director of the Mennonite Central Committee. One day Dr. Kerriman of Church World Service stopped in my office. He requested us to help him find workers as distributors of relief supplies in Vietnam. Various relief agencies and the government had given 200 million dollars' worth of materials to meet the famine and refugee needs in the country.

Dr. Kerriman said, "My supplies are almost inexhaustible. But my problem is how to get these materials from the storehouses to the proper people so that they will really meet the tremendous physical and spiritual needs of those who are sick and hungry and homeless."

The problem of Dr. Kerriman in Vietnam is a symbol of the problems of all of life. Large resources can only be made available through dedicated persons. God is calling the biologist to search out the secrets of the earth and air and water. He calls the chemist to take the elements of matter apart and put them together in new and different ways producing life-saving medicines for the sick, and for supplying new resources for industry.

God is looking for trusted servants whom He can use to drive out disease and poverty and ignorance and all kinds of sin and evil. The first lesson I find in this

parable is that to find joy in our work there must be commitment. We must be God's committed disciples using our talents in the ongoing redemptive work of the world.

The second teaching Jesus gives in this parable is that we are to use the talents we have received and be happy. We are asked to practice self-acceptance. The master gave to one person five talents, to another two, and to the other only one; the gifts were not the same. As far as I can see, there is no evidence of any dissatisfaction or misunderstanding because the gifts were not equal. This point was simply not raised.

We have in the fields of psychology and education now come to accept the principle of individual differences. Biologically we are not all of the same height nor equal in weight or strength. There is a wide space of intelligence manifested even among pupils of a single school or in any ordinary community. God did not make the trees all of one height nor all the animals of equal size or strength. This parable is saying that we should observe this plan of nature in relation to ourselves and accept it.

There are many students today in schools and many persons in communities who are under severe emotional strain because they do not accept themselves for what they are. Jesus said, "Much will be expected from the one who has been given much, and the more a man is trusted, the more people will expect of him" (Luke 12:48, J. B. Phillips). We are only to use what we have received. Any attempt to do what one is unable to do can give rise only to frustration. We need to remind ourselves that no single one of us is required to carry more responsibility than he can bear. When we try to do so, we fail to carry effectively that part of the task God has allotted to us.

However, lest we get an incorrect notion, I hasten to add there is a third lesson from this parable. The parable teaches that a reckoning of stewardship will take place. To do our most effective work, it helps to operate in the consciousness that a report is expected. A student is motivated to prepare a good paper if he knows there is someone who cares enough to appraise it. God not alone gives gifts but He expects results.

The parable says, "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25:19). The master gave them time to accomplish something. He was not continually checking or nagging at them about their performance. But eventually he did come and ask for a report. For two of the servants this settlement was happily only a progress report. For the third it was unfortunately a concluding transaction. The master said

the third servant was to be dismissed and cast into the emptiness of outward space.

We cannot moralize every detail of this story, but surely Jesus wanted this lesson to stand out clearly and unmistakably—that to whom much has been given of him much shall be expected. The man who went away with five talents was expected to produce not one or two but five more. That was a high percentage. This much was expected because this was the capacity he had. And it was only when he produced up to his full capacity that his lord said, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord!" (Matt. 25:21).

In Italy there is a lovely villa with a big garden cultivated by an old gardener.



Ernest E. Miller

When a visitor comes to see the beautiful garden, the man says that he has worked there for 24 years. The owner has come only four times in that long period. Nevertheless, the gardener faithfully takes care of the garden. The owner could come any day and examine the gardener's work and find he has neglected nothing. He performs as a true servant. We must also do so. Knowing that we are doing our work to the best of our ability gives us inner peace and joy.

We cannot choose to bury any of our talents, nor in any way be afraid to risk and dare. All Christian work calls for the exercising of faith. It is only our complete dedication which makes it possible for God to effectively channel His inexhaustible resources through us into a needy world. God needs us all—each and every one—the teacher, the farmer, the nurse, and the student to perform his particular task.

Ernest E. Miller serves as chairman of the Menomonee Board of Christian Education in India. The board controls and operates one high school, two middle schools, three primary schools, and a women's home in central India.

Ernest and his wife, Ruth, first went to India in 1921, serving there until 1937. From 1940 to 1954 Bro. Miller served as president of Goshen College and in 1956 the Millers returned to India as missionaries in the educational program.

They plan to return to the States in May, 1964, for a short furlough.

There is an old story of a man who had been the victim of strong drink but who had reformed and apparently was the conqueror of his evil habit. However, when he drove into town, he continued to hitch his horse at the post in front of the town saloon. Eventually he fell into his old ways again. Had he had a healthy fear of temptation, he would have changed his hitching post.

Charles L. Allen in *The Lord's Prayer*, Fleming H. Revell Co.

Missions Today

Missions Face an Unfriendly World

Guest Column

(Continued from last week)

"No one holds any longer to the naive idea of a 'Catholic continent.' This is now considered a myth by technical studies of the matter," said Mr. Castillo, a Presbyterian leader from Bogota.

Far from being a Christian continent, Latin America is losing the limited Christian beachhead already established. Castillo quoted a Uruguayan Catholic priest, R. Segundo, who has said, "We are rapidly approaching the day when there will not be any Christians in Latin America unless we resort to evangelization."

But it is evangelism that is in trouble. "In spite of certain reports of advance in evangelism," said Castillo, "the facts indicate that we have arrived at a point of stagnation and crisis."

And the work of the church is in trouble because all of Latin America is in trouble. It needs a revolution. Said Castillo, "We live in a society unjustly organized, which does not require the sacrifice of the millions of human beings which are being sacrificed for its preservation."

The people of South America are anxious to change this situation. "Thus," observed Castillo, "the masses are determined to sacrifice their lives—not in order to preserve an unjust social order—but rather to change it radically."

In such a situation the church cannot be helpful. This is particularly true of the Protestant church. The people want unity. The church does not have it. "Won't Protestantism," they ask, "be an additional factor of national disintegration?"

But Protestants, in Latin America, more than anywhere else, are unity shy. They prefer a spiritual, romantic, or abstract concept of unity, out of the fear that visible unity will lead them back "into Iberian Catholic errors."

The growing friendly relations elsewhere between Roman Catholics and Protestants are not always reassuring to Latin-American Christians. This was reflected in several experiences in Mexico City during the days of the commission meeting.

"The greatest fear is that there might be a link with the Catholic Church," said one speaker. "Most people think the World Council of Churches is trying to link us to the Roman Catholic Church. Even the Catholic Church promotes this idea."

(To be continued)

By Maynard Shelly, reporting on meeting of world mission leaders in Mexico City, December, 1963.

MDS Aids Ohio Flood Victims

A total of 54 Mennonite workers co-operated with the American Red Cross to assist flood victims in Ohio, Kentucky, and Indiana the week of March 11-15.

The rampaging Ohio River, cresting at 66½ feet at Cincinnati, drove thousands from their homes in the three states and flooded business districts in many river front towns. Louisville, Ky., received 6.9 inches of rain in 24 hours.

After receiving a call for help from the Eastern U.S. Red Cross disaster office, Mennonite Disaster Service Coordinator R. Wayne Clemens worked with Western Ohio Disaster Co-ordinator Nelson Hostetter in recruiting the necessary personnel.

Four registered nurses staffed the Manchester, Ohio, shelter 24 hours daily for three days. Four building estimators did a survey to evaluate cost of damage. Four warehouse men worked at the Cincinnati Red Cross Disaster Supply Warehouse, receiving and dispersing supplies and doing general clerical work.

Fourteen workers helped clean up the Falmouth, Ky., area. Additional workers were secured to help at West Point, Ky., and Cincinnati, Ohio.

Budget Approved

At a special meeting of the Eastern Mennonite Board of Missions and Charities on March 31, 1964, the board approved the 1964 budget of \$937,000.

50 Youth Needed

Teachers, nurses, unit leaders, counselors, and institutional workers are needed to fill service assignments in voluntary service for the General Mission Board.

At Frontier Boys Camp, Divide, Colo., a houseparent leadership couple, three counselors, and a cook are needed. At La Junta, Colo., there are openings for a unit house-



A milkman on his daily route through the San Juan area adjacent to Mexico City.

keeper, unit leaders, and a maintenance worker. The Pueblo, Colo., unit needs a host and hostess and a housekeeper.

Six girls to serve as child care and kitchen workers are wanted at Kansas City Children's Home. At Hannibal, Mo., a unit housekeeper is needed.

For the new VS outreach in Cleveland, Ohio, there is need for a unit leader couple to spearhead the work and two nurse aides and two orderlies to work in the nearby hospital.

A leadership couple is needed at Aibonito, P.R., and at Narberth, Pa. Also at Narberth there is need for three couples to serve as child care workers.

Kindergarten teachers are needed in the South Texas area, Camp Rehoboth, St. Anne, Ill., and Marlboro, Alta. These can be either couples or single workers.

Openings for registered nurses and licensed practical nurses are available at Maple Lawn Homes, Eureka, Ill.; at Mennonite General Hospital, Aibonito, P.R.; and at Mennonite Home for the Aging, Rittman, Ohio.

Orientation schools for persons volunteering will be held at General Mission Board offices at Elkhart, Ind., May 5-15 and June 8-18. Persons interested in the above opportunities should write to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

Life Team III Members Chosen

H. Eugene Herr, secretary of youth work for the Mennonite Commission for Christian Education, recently announced the new MYF Life Team III for 1964-65.

Chosen were Patricia Hostetter, Harrisonburg, Va., senior at Goshen College; Richard Meyers, Doylestown, Pa., freshman at Hesston College; John Wengerd, Springs, Pa., student at Goshen College Biblical Seminary; Denton Wyse, Archbold, Ohio, sophomore at Hesston College; and Susan Yoder, Denbigh, Va., sophomore at Eastern Mennonite College.

The team begins its ministry immediately following the annual meeting of the General Mission Board, June 18-21. Prior to the mission meeting, they will attend a ten-day voluntary service orientation at General Board offices at Elkhart, Ind.

They will minister to congregations in

Your Treasurer Reports

Final reports covering contributions received during Missions Week this past year have been completed. Total gifts for the general and district mission boards reached a total of \$315,316.13.

This is slightly less than last year's \$318,420.50. We are most grateful to the brotherhood for this continued support of mission outreach.

Total funds applied to the General Mission Board program were \$198,801.98. District mission boards received \$116,514.15. Such amounts represent a significant part of the mission program. Some congregations have made Missions Week a "plus" gift above regular support through planned budgeting.

Other congregations see Missions Week as a means toward reaching their per member goal. I would pray that it be a challenge to all of us for the need to reach out to "the uttermost part of the world" with the Gospel message in a time of increasing need.

—H. Ernest Bennett.

the Alberta-Saskatchewan, North Central, South Pacific, Rocky Mountain, and Pacific Coast conferences.

The committee appointing the new team members was made up of members of the MYF Cabinet and the Relief and Service Office of the General Mission Board.

Amharic Hymnbook Completed

Students of the Addis Ababa, Ethiopia, School for the Blind, with the guidance and help of Eastern Board missionary Alice Snyder, have produced an Amharic hymnbook with music.

The book was formally presented at a special song service held at the Meserete Christos Chapel in Addis Ababa on March 15. Songs from the book were sung by former students at the school as well as by the congregation. Nathan Hege was the speaker.

New Director for British Honduras

Paul Z. and Ella Martin, Mohnton, Pa., were scheduled to leave April 15 for Belize, British Honduras, where they will assume responsibility as director couple for the British Honduras program under the Eastern Mission Board. Bro. Martin served as pastor of the Gehman congregation, Reinholds, Pa., for 14 years.

Administration of the Mennonite assistance program in British Honduras was transferred from Mennonite Central Committee to the Eastern Mission Board as of June 1, 1963. The board is operating the Belize trading center, which aids Mennonite farmers from the surrounding area to market their products.



Ruby Lind looks over the depressed area of San Juan, Mexico, where she will assist Paul and Cathy Godshall in a new community development.

A new door in medical missionary service is opening for mission personnel to be employed in government-operated medical programs and thus be self-supporting. Plans are being made for the board to send two nurses in June to work in a government clinic. In August a doctor will be sent who will also be employed by the government.

As director, Bro. Martin will also be responsible to develop a mission witness as a part of his administrative assignment.

Draft Procedures Confusing

"There seems to be some confusion about procedures that some local Selective Service boards are using in connection with the I-O registrants," says Dick Martin, assistant director for I-W.

He says that some boards are telling their men they have 30 days to find a job after they have returned Form 152, a special report for Class I-O registrants. Since local boards now order younger men for their Armed Forces physical, men 19 or 20 years old are being advised to find civilian work.

"But," Bro. Martin says, "unless a young man is close to the age at which the board is inducting men, he should disregard this advice. At present the draft age is around 21 years. This, however, may vary some in the future. Young men who are advised by their local boards to find a job in 30 days should know that this is not an order to report."

"I-O registrants are not subject to call for alternative service before they would be subject to a call for military service if they were classified I-A or I-A-O."

Converted Pool Hall Serves Marlboro Youth

The Marlboro, Alta., Youth Centre opened early this year to provide a recreational outlet for the town's children and teen-agers.

The building, formerly used as a pool-room, is operated by VS unit members Sherman and Betty Kaufman and Bill and Doris Lauterbach. The Lauterbachs teach at the Marlboro School, and Kaufmans are heading a chicken-raising project on the grounds formerly occupied by the Imperial Lumber Company.

The center is open every Tuesday evening for children between the ages of nine and twelve. Thursday evenings are for teen-agers only (ages 13 to 19). Two table tennis games are available, as well as more than a dozen other table games.

The boys' and girls' clubs meet there on Saturday afternoon for various craft projects. On occasional Friday evenings, a social get-together is held for young people of all ages.

A "Parents' Night" was held on March 3 to acquaint the adults with the program of the Youth Centre, and also to discuss community development ideas. Isaac Glick, director of Alberta VS units, was present to encourage those who were interested to continue native crafts which can be sold locally and in the cities to provide an added income for some families.

After purchase of the Marlboro pool-room by the Alberta-Saskatchewan Mission Board and the Voluntary Service Office of the General Mission Board, Sherman Kaufman worked several days making tables and equipment to convert the building into a suitable recreation center.

Meat Reaches Hong Kong

Ten tons of meat purchased by two Manitoba Mennonite relief committees has arrived in Hong Kong and is being used in the Mennonite Central Committee school feeding program.

Reports indicate that the type and quality of this meat is well suited for Hong Kong purposes, providing roughly 106,176 meals for 4,200 Hong Kong school children for 25 days.

Another half carload of meat was shipped to Vietnam at the same time. A second carload of 20 tons, purchased with contributions from Manitoba and Saskatchewan relief committees, has gone to Korea. The Alberta relief committee is working at a similar project.

June 14 Is "Radio Day"

June 14 has been designated as "Radio Prayer Day" by a group representing most of the evangelical broadcasters of the world.

Many churches will be giving special emphasis to radio on this Sunday. The *Builder* for June 14 carries a special program on broadcasting.

To assist in planning this special program, a program kit including a special half-hour tape of broadcast excerpts has been prepared. Many other helps are included.

Send now for your free program kit to Information Services, Mennonite Broadcasts, Inc., Harrisonburg, Va.

New Unit House at Maumee

Volunteers working at Sunshine Children's Home, Maumee, Ohio, moved into new living quarters on March 2, 1964.

Before this, VS-ers were staying at three different places. The newly remodeled house provides adequate accommodations for current VS-ers and room for several additional ones.

Miller Returns from Bienenberg

Harvey Miller, Eastern Board missionary returning to Esch, Luxembourg, after assisting in the program of the European Mennonite Bible School at Bienenberg, Switzerland, from Nov. 12 to March 1, summarized his experience in this way:

"Centrally located at the Bienenberg Mennonite Center near Basel, Switzerland, the school offers Bible teaching and training for service in the congregations to young people of the French- and German-speaking areas. . . .

"Coming mainly from Switzerland, Germany, and France, the average number during the full-semester work was just over 30. The largest average number in school

was during the January short term when the group increased to 70. . . .

"We deeply appreciate the aims of the school administration and the high evangelistic emphasis the school seeks to promote. A large number of the students received help toward spiritual growth and consecration to the Lord's will.

"We were encouraged to see the fine spiritual attitudes of these young people, who came from scattered and varied backgrounds. We definitely consider this a great opportunity to contribute to the spiritual growth of the European churches."

Brazil Bookstore Serves 300,000

United Christian Bookstore, Campinas, Brazil, has had an increase in sales unequaled before, according to missionary Kenneth Schwartzentruber, manager of the store.

Moved early last November to a main street near the town's center, the store now has four and one-half times more space at its new location, attracting many more customers and interested people. Being one of the four bookstores under the General Mission Board in Brazil, it is a means of making Christian literature available to more than 300,000 people in Campinas.

Pastor Ordained in Brazil

Joaquim Luglio was ordained as a preaching elder in the Valinhos, Brazil, congregation on Feb. 18.

Present at the service were John and Ruth Mosemann, on tour of Latin-American mission posts, Nelson Litwiler, field secretary in Brazil, and missionary workers of southern Brazil.

Construction of the church building in Valinhos is also going ahead now after nearly six months' holdup in a blueprint approving office. The congregation is responsible for its own building program. Heading the construction are men of the church council.

Missionary workers at Valinhos are David and Rosanna Hostetler.

I-W Tournament

Twelve teams participated in the annual I-W banquet and basketball tournament held at Goshen College on March 14, 1964. The Topeka, Kans., team won the championship award, with Kalamazoo, Mich., as runner-up.

About 120 persons attended the banquet, which is held annually in connection with the tournament. Ray Horst, secretary for relief and service and director of I-W services for the General Mission Board, served as master of ceremonies for the evening.

John C. Wenger, professor of theology at Goshen College Biblical Seminary, spoke to the group about the positive aspects of the Mennonite Church.

Other participating teams were Fort Wayne, Ind.; Lancaster, Pa.; two teams from Indianapolis, Ind.; Denver, Colo.; Cleveland, Ohio; Evanston, Ill.; Des Moines, Iowa; Goshen-Elkhart, Ind.; and Brook Lane Farm, Hagerstown, Md.

With People in Service

Marvin and Mary Alene Miller, missionaries to Japan, are moving to Hokkaido to begin their English teaching assignment. They expect to teach in Kushiro, both in a recently organized Christian secondary school for girls and in other public schools and in congregationally sponsored language classes. Their address is c/o Tanase-san, 13 Tsurugadai, Kushiro, Japan.

Kenneth Schwartzentrubers, missionaries in Brazil, return for a three-month furlough on June 1, 1964.

Joaquim Luglio and 15-year-old son, Celso, workers at Valinhos, Brazil, traveled to Sertãozinho during Easter week and served in the church there from Friday through Sunday, making visits with missionary Glenn Musselman and preaching sermons on the Easter theme. The services were good, with many coming out during this special endeavor.

J. Paul and Erna Lehman, with their children Wayne and Lois, Denbigh, Va., left for their assignments with the Eastern Mission Board as houseparents at the Good Shepherd School, Addis Ababa, Ethiopia, on March 30. A farewell service was held at the Warwick River Mennonite Church on March 29; Paul N. Kraybill was the speaker and Truman Brunk had charge of the commissioning service.

Catharine Miller, Eastern Board missionary in Luxembourg, arrived in the States on March 17 for a three-month furlough. She is living with Ivan Millers, Grantsville, Md.

H. Howard Witmer, R. 2, Manheim, Pa., vice-chairman of the Eastern Mennonite Board of Missions, joined the Salunga headquarters staff as of April 1, 1964, to assume administrative responsibilities for the board home missions program.

Responsibilities of home missions administration were formerly carried by Board Chairman H. Raymond Charles. Bro. Charles will continue serving as Eastern

Board chairman and will make his time available to giving counsel and assistance in various areas of the board's program.

Amos Swartzentruber, missionary on furlough from Argentina, is in the St. Mary's Hospital, Kitchener, Ont., with heart trouble. His condition is serious and the Swartzentrubers ask our prayers.

Would you take missions more seriously if you were to exchange place with the heathen?

Your Overseas Missionaries of the Week

The Ross Goldfus Family



Ross and Ruth Goldfus serve as missionaries at La Plata, Argentina, under the Mennonite Board of Missions and Charities, Elkhart, Ind. They returned to the States on April 7, 1964, for a three-month furlough.

The Goldfuses first went to Argentina in May, 1955. Before arriving in Argentina, they spent nine months in language study in Puerto Rico.

Ross serves as regional overseer of the church at La Plata and as an executive member of the Argentine Mennonite Conference.

Originally from Lititz, Pa., Ross owned and operated a hatchery in his home community before entering his mission assignment. He also taught school in Pennsylvania; spent two years in relief work in Italy under Mennonite Central Committee; was active as Sunday-school and summer Bible school teacher, song leader, and youth leader. He was ordained to the ministry in 1954 at the Neffsville (Pa.) Mennonite Church.

He graduated from Eastern Mennonite College in 1944 with a Th.B. degree; from Goshen College in 1946 with a B.S. degree in natural science; and from Goshen College Biblical Seminary in 1961 with a B.D. degree.

His wife, the former Ruth Snyder, graduated as a registered nurse from Lancaster (Pa.) General Hospital School of Nursing in 1945; and from Goshen College in 1954. She served with her husband in relief work in Italy.

The family, including Joseph 14, Anita 6, and Stephen 8 months, will reside at Ruth's parents' home at 633 S. Spruce St., Lititz, Pa., during their furlough.



The Better Way

By B. WRIGHT

Without doubt there is somewhat to be said for having the audience follow along in the Scripture reading incident to the opening of a religious service. However, it may be attended by some noise and confusion. The thoughtful leader, having announced his selection, will wait until it is evident that folks have found the place before beginning to read.

There are those who find greater satisfaction in simply listening well, and doing their reading at home, but this places on the leader or minister the responsibility of reading plainly and meaningfully, and not as though he were seeing it for the first time.

The World of the Gray

By GEORGE E. FAILING

Black and white are disappearing. We are beginning to live in "The World of the Gray."

President John F. Kennedy has assured us, "We must recognize that foreign policy in the modern world does not lend itself to simple black-and-white choices of good or evil. . . . Our policy seems to have lost the black-and-white clarity of simpler times when we remembered the Maine and went to war [in 1898]."

According to the president, we live not in simple but in sophisticated times. We live not in the day when "black-and-white clarity" is possible. So we are ushered into "The World of the Gray."

Acceptance of this philosophy establishes communism as neither right nor wrong. It exists and we must live with it. According to this philosophy, American capitalism is neither right nor wrong; so it is not necessary to fight for it. Communism is gray, and so is capitalism.

To take this over into the religious world, it would seem that leaders of the National Council of Churches, as well as leaders of some large Protestant denominations, no longer believe in "the black-and-white clarity" of Christian doctrines. Thus, the World Council of Churches welcomes official observers from the Roman Catholic Church and the Vatican Council welcomes Protestant observers. The archbishop of Canterbury has made friendly overtures to Rome and Methodist Bishop Fred Pierce Corson accepts an honorary degree from a Catholic university. (Imagine John Wesley doing that!) Indeed, times have changed. Historic Protestant denominations are be-



George Troyer (seated) signing the papers for the mission property transfer. (L. to R.) Elvin V. Snyder, president of conference; John Driver; Lawyer Schneider; John Mosemann, General Mission Board President; and Lester T. Hershey, secretary of conference.

ing guided into the new "World of the Gray."

So it is also in the realm of morals. We propose to finance (at a cost of over \$5 million) a research center in Washington, D.C., to study "imaginatively" the problem of juvenile delinquency. Whatever our fathers and grandfathers may not have known, they did know how to control and check juvenile delinquency. They stopped it in the home and in the school, and in courts that were not established to protect juveniles in their mischief and crime.

Consider the very curious suggestion made by a woman physician in England, that the legal age for marriage in Britain be lowered to 14. Why? To curb teen-age promiscuity, she answers. She might have gone on to add—"and to increase the divorce rate." Imagine! To prevent an evil, you legalize it at a lower age level. What is this but a proposition from "The World of the Gray"?

Let's get closer home. Among those with stated doctrinal positions and with professions of deep piety there is developing a knack at evasion, at interpretation and insinuation, which borders on the dishonest. Boasts are made and threats are issued which sound strangely unlike the Christ of the Gospels. But with unhesitating action, we can vote for people who like us—whether they are ingenuously saintly or not—and oppose those who kindly speak the truth in love. Thus the spirit of divisiveness, of sharp criticism, of cold ostracism, that exists within and between various denominational—and interdenominational—groups. Is this not "The World of the Gray"?

All these positions are taken because they are *sophisticated*; it is admitted that they are not *simple*. Do we realize the difference between these two words? *Sophisticated* means artful, designing, worldly-wise, artificial. *Simple* means artless, sincere, truthful, undesigning. The sophisticated person has chosen to live in "The World of the Gray."

In "The World of the Gray" there are no ultimates by which to measure the transitional. There are no eternals by which to measure the temporary. So we flounder around in a political, economic, and religious no man's land!

Don't count me a citizen of "The World of the Gray." Once I was a child of darkness, but now I live in the land of light. The Ruler of this land is none other than the Sun of Righteousness, and the laws of the country may be found in the Holy Scriptures. No man who lives in Christ and in the Book can dwell in "The World of the Gray." He loves the light, walks in the light, corrects himself by the light. By the same token, he hates darkness and does not fellowship with the sons of darkness.

Citizens of "The World of Light" realize that this world shall never become the kingdom of God, by its own attempts. They recognize their chief business is to evangelize,

not to reform. While they must support all that is right and humane, they are still sojourners in a world that by its wisdom knows not God.

One more observation. "The World of the Gray" is the world of twilight, the hour of approaching darkness. Reducing the light reduces "black-and-white" impressions, but it does not reduce hazards. In fact, to blur distinctions is to invite disaster. Maybe the "rightists" are both thundering and thoughtless. But there may be greater safety in the positions some of them hold than in the "twilight" positions of those who defend the left. We can't afford many more Koreans; we fear that the rate of defections would be even higher.

These days of twilight are both heralds of doom and harbingers of glory. Man's

proudest efforts ("Is not this great Babylon that I have builded?" boasted Nebuchadnezzar) have ever preceded his greatest humiliations. But when all earth's towers of Babel fall, God's kingdom of love and peace endures. When this age wears and dies, God's new day will be ushered in.

So "we look for a new heaven and a new earth, wherein dwelleth righteousness [only]." And while we prayerfully wait, we diligently evangelize and compassionately help all our fellow men, whether they are Christian or not.

There will be no gray in heaven; all will be radiantly bright. There is no gray in hell; all will be eternal night. Only this world, this passing age, can be "The World of the Gray." I don't belong to it.—*The Wesleyan Methodist*.

To Judge or Not to Judge

By Gordon Bauman

Good things when overdone can become vices instead of virtues. Scriptures wrongly understood or twisted are sometimes made to say things which the Holy Spirit never intended to say. Then there are those Scriptures which seem to contradict each other. For example, how are we to understand "Judge not, that ye be not judged" when we see also the words, "do not ye judge them that are within?" We shall look at several New Testament references to judgment to see what is actually the responsibility of Christians in this respect.

In 1 Pet. 4:17 we read, "For the time is come that judgment must begin at the house of God." We notice this type of judgment is meted out by God. It is the disciplinary and corrective judgment of suffering as experienced by some of Peter's readers and many since that time. It might be classed as similar to the judging effect of the Gospel—saving some and condemning others. This type of judgment becomes a chastening experience for the Christian and yields "the peaceable fruit of righteousness."

Rom. 2:1, 2 warns against sitting in judgment over others. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things." These words were written to Jews who felt they were inside the circle of God's mercies no matter how inconsistent their lives were. They of course considered the Gentiles on the outside.

Here is manifested the fatal confidence which suggests that anyone who does not hold the beliefs and traditions that I do is

not in the right and possibly unsaved. Do you suppose there might be people in heaven with whom we would not have enjoyed fellowship? When we judge or criticize others, we condemn them according to our own conscience; so we had better live according to that conscience too! I may not excuse in myself what I condemn in others. It has often been observed that the most censorious persons are often the most guilty, and that men commonly observe in others the faults that exist in themselves.

Another form of judgment is noticed in 1 Cor. 5. This speaks to the need for the congregation to deal in very definite ways with those guilty of gross sin. The discipline of the church cannot extend outside itself but must be applied within. This form of judgment would not be exercised until the procedures of Matt. 18 have been applied.

It seems significant that some new Bible versions indicate that we have a definite responsibility to the one who sins, and that this responsibility comes not only when the person has sinned against us in particular. The New English Bible omits "against thee" (Matt. 18:15), which is included in the King James and the RSV. This does not give us room to shun the duty of winning the erring brother by saying he did not sin against us.

Jesus, in Matt. 7:1-5, points out that faultfinding is dangerous, absurd, and hypocritical. He is not suggesting that we excuse wrong in others. He is forbidding us to be unkind in our judgments or to delight in unfavorable criticism. He condemns the spirit of faultfinding because of its danger. The danger is that others will then show as little charity in condemning us as we show in condemning them. Also,

God will judge us with the same severity we have shown in judging others.

It is absurd to find fault. It is ridiculous to try to relieve another of a splinter in his eye when there is an even larger object in our own eye. Faultfinding is hypocritical.

In criticizing others we appear to be greatly distressed by their faults when inwardly there may be a secret joy. If our concern were real, we would seek first to remove our own imperfections, particularly our uncharitableness and pride, and then we would be qualified for the high service of helping others overcome their defects. Followers of Christ are not to be censorious nor to delight in unkind criticisms. Neither are they to become indifferent to evil.

God's example teaches us to be merciful and kind in our judgments of our fellow men. "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36). The verses following indicate that God will liberally reward our unselfish love which we exercise in dealing with others. If we will be unloving and overstrict in our judgment on others, God will judge us likewise. If we will be loving and considerate, we may expect the same from God.

Judgment belongs to God. Unless we speak judgment in love, we are breaking God's law. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (Jas. 4:11, 12)? James seems to indicate that censoriousness is taking the place of God as lawgiver and judge. He rebukes the "love of finding fault." An attitude of faultfinding may not be excused with the feeling of being called to judge.

James suggests that censoriousness is law-breaking. It is breaking the royal law of love: "Thou shalt love thy neighbour as thyself." *A Christian has no right to rebuke or correct or judge another unless he loves him as himself.* Unless his love is of this caliber, his rebuke will be ineffective. After all, God only is qualified to condemn men. And a humble searching of our own hearts removes the eagerness to criticize and condemn others.

It has been said: Much self-judgment makes a man slow to judge others; and the very gentleness of such a one gives a keen edge to his rebukes.

"Let us not therefore judge one another any more" (Rom. 14:13).

Alma, Ont.



STEWARDSHIP

(Continued from page 339)

but the foundational criterion in our whole approach to life and possessions." (Italics mine.)

Stewards of Our Time

The moment, the hour, the day we received Christ as our Saviour and Lord was our first and greatest act of stewardship—and we are immediately commissioned as stewards of the Gospel. "The world-wide mission principle is present in germ in every case of spiritual regeneration. . . . This divine obligation rests without exception upon the heart and conscience of every Spirit-born child of God" (L. R. Scarborough).

Transformed by the Holy Spirit we become aware that we are not our own and we seek to do God's will. I Cor. 7:19, 20. His highest will is to see men come to a new life in Christ. While Christian stewards serve in many vocations, our only calling is to be ambassadors of Christ. We are made responsible for and entrusted with a life-giving message of reconciliation.

Time is viewed now as a commodity we use not for selfish purposes but to help people directly and indirectly to be reconciled to God. II Cor. 5:17-21. We view time as a prelude to eternity. Having received the "gift of eternal life," our consuming passion should be helping others to reach out the hand of faith and receive the gift too.

We become aware that we are stewards of a "priceless treasure" which must be shared with the whole world now. The urgency of the hour grips us. "Today is the day of salvation." In the words of our Master-Steward, Jesus Christ, we must say, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Each day we live must be related to our greatest stewardship—stewards of the Gospel—stewards of the kingdom and we should use time wisely for:

"Time is money—we have no right to waste it.

Time is power—we have no right to dissipate it.

Time is wisdom—we have no right to be ignorant.

Time is God's—He gave it to us for a purpose."

As Roswell Long says, "We are stewards of time, the greatest capital with which we have to work in the building of the kingdom of God, and all time is borrowed capital. The only independent capitalist in the universe is God, the 'Giver of every good and every perfect gift.' The wise steward will take God into partnership with him as he plans . . . to make the best possible use of time." We will need to give an account of our stewardship of time. It is possible to

rob God of a fair amount of time as well as our resources. A poet writes:

*Oh, how I wish that killing time
Could just be made a capital crime
For those who wear out my good chairs
To kill my time along with theirs.*

Then, too, we may be very busy—too busy in things that do not contribute to the greatest stewardship—"seeking first the kingdom of God!" Holmes Ralston says, "If Christ is Lord of our time, we will not become so absorbed in the making of a living that we have no time for the making of a life. . . . In many cases the need of the church for members who will render an adequate stewardship of their time to God runs deeper than the need of the church for stewardship of possessions.

"In every church, only a limited number of people are willing to give in any large way of their time to the service of Christ. Church school classes are not taught, or poorly taught, because Christians cannot be found who are willing to give the necessary time to the study of the lesson.

"The work of evangelism falters in the church because Christians are unwilling to so organize their time that they can have time for the regular attendance at public worship. If we are Christ's and Christ is God's, it follows that Christ is Lord of our time. He asks us to organize our time with the understanding that we are always responsible to Him for the way we use it."

Time is a sacred trust from God Himself who asks us to "redeem the time." Since time is sacred, everything we do should be considered sacred—there is nothing really secular for the Christian. In the words of John Howard Yoder, "Plowing is, or should be, as religious as praying; and Bible reading is, or should be, just as really work as road-building. Whatever activity the full-time Christian turns to, is, or should be, worthy of all his attention and capacities, and subject to his critical evaluation as a case of time-redeeming stewardship."

Each day we live must be related to our greatest stewardship—being stewards of the kingdom. Viewed from this perspective, our jobs should be vehicles for transporting the message of Christ. Time spent in the factory, office, farm, and classroom is not seen primarily as a way of making a livelihood and getting so much "take home pay." Rather, it should be looked at as my place to serve as Christ's ambassador—advancing His kingdom.

A certain man refused to leave his factory job for a better job with a higher income because if he left that job there would be no one else in the factory who was devoted to building the kingdom. In this man's dedication we see time—abilities—type of employment and income all fused together in one clear purpose of being a steward.

Social standing in the community, income for his family needs, and the amount

he could give to the local church and worldwide missions were all interrelated to the questions, "Where does God want me to be His ambassador?" and "How can I be a good steward?"

To be continued

MISSIONS AND PREJUDICE

(Continued from page 332)

There are some answers to questions like these, but they sound very hollow half-a-world away from home. The fact is, we have unfortunately permitted our race failures to neutralize the effectiveness of our missionaries. They are at the forefront of our struggle against the powers of evil, and we have weakened their hands. On mission fields this struggle has Darwinian overtones, for only the fittest can survive. Will we continue to supply weapons for the enemy's hands?

An East-West Encounter

On the day after the Russians orbited their first astronaut, I happened to be in the airlines office in Bandung. Standing just behind me at the counter was a tall Russian who was in Bandung to attend an Asia-Africa conference of some kind. The lobby was crowded with delegates from the various countries, each of whom embraced the Russian and congratulated him upon the splendid achievement in outer space. I was frankly jealous for my own country.

The Russian and I fell into a lengthy conversation which was frequently interrupted by these jovial salutations from passing delegates. I, too, congratulated the Russian and then asked him about the conference. "The most satisfying reports," he said, "have come from the new nations in Africa. These people at last are throwing off the shackles of colonialism and imperialism."

I replied that my own country warmly approved every step forward these people were taking, and I expressed disappointment that an American voice could not declare this to the conference.

"They would not listen," declared the Russian. "They would feel you had no right to speak."

I knew what he was getting at, but I had a morbid desire to hear him say it. I asked him to explain.

He replied with ill-concealed satisfaction, "Many of these African delegates have been to your country. They have met your Mr. Jim Crow—I believe that is his name." Then he tapped me on the chest with his forefinger and concluded, "This Jim Crow is your delegate to our conference. He is your number one ambassador to these people."

In a day when Marxists are calling every man *comrade*, let us not refuse to call any man *brother*.

It is difficult to say anything on the race problem that is not repetitious or platitudinous. Our dilemma stems from lack of words, however, but from lack of action. It is astounding how often and how well this issue is addressed. The time has come for Christian action to turn the *oughts* to *shall*s.

There is no denying that our continued toleration of an oppressive *status quo* stems from a timorous disinclination to translate into action the New Testament revelation of God's love.

What does it mean that all men are equally the objects of God's love? It means that all the ways we separate or humiliate others are an offense to God. It means that every child has the right to grow up with a sense of dignity and worth. It means that no man must live out his days indentured to "his place." It means that all our stratagems of evasion are intolerable to God.

More specifically, the love of God means that we should treat every man as a human being. We should throw open our hospital doors to any man seeking healing. We should open our educational institutions to any man seeking knowledge. There should be no racially imposed barriers to equal citizenship, employment opportunity, or access to public recreation facilities. Above all, let every church abide by the sign

OUR SCHOOLS

(Continued from page 336)

tional Fellowship for the past year, reported on a questionnaire which reported students' perception of race attitudes in their home churches.

She said, "One hundred and thirty of the 144 respondents said their home churches were all white. In the other 14 the trend seemed to be that people were

placed in front of so many churches: *Everybody Welcome*. Paul expressed this concept with eloquent simplicity when he wrote to Philemon concerning the runaway slave, Onesimus: "Receive him . . . as . . . a brother."

I am not suggesting that we should lightly cast aside our national traditions; I am suggesting that we throw them aside with great force wherever they violate the spirit and teaching of the New Testament. We must obey God rather than men.

What profound dichotomy has enabled many Christians to believe in world missions abroad and racial discrimination at home? Many of our failures obviously stem from a lack of information about the relation of racism to missionary outreach. Racial prejudice and foreign missions are mutually exclusive, for missions simply means sharing the Gospel with all races; it is the Gospel in world perspective.

Missionaries believe they have a right to expect this note to be sounded with courage from pulpits here in America. Needless to say, they are often bitterly disappointed. Their courage in going to the ends of the earth is often unmatched by Christian leaders at home who blandly ignore the existence of a problem. In the chaotic world of today, can the bland lead the bland? □

more receptive to Negroes in churches where Negroes were members. These churches were more urban than rural."

Curtis Brooks, youth guidance director of the Chicago Urban League, spoke on "The Background of the Negro Revolution" and "Patterns and Progress of Discrimination in Northern Communities."

He said, "The peoples of the whole world are all nervous because the colored peoples of the United States are afflicted



Workmen finished laying the brick on the last (north) side of Clayton Kratz Hall on March 23. Picture shows the north side only half completed.

Built in honor of a former Goshen College student who died in Russia in the 1920's, Clayton Kratz Hall will house 132 men this fall, when it is expected to be completed.

Approximately \$160,000 of the needed \$260,000 in contributed funds is still needed from the church to finance one half of the cost of the Hall. The other \$265,000 Goshen College is borrowing and will amortize from room rentals during the life of the structure.

with 'freedom-itis.' The Negroes of the United States want more than just token recognition and 'gradual acceptance' into first-class society."

Ed Riddick, a Chicago South Side social worker, spoke on "Beyond Desegregation." He said, "There are opportunities for all of us to do something today. We can invest in on-the-job literacy training for Negroes. As they work, their employers can educate them and give them a 'good' education."

Student Wins National Mental Health Award

Gerald Gross, a senior at Goshen College, has won a National Institute of Mental Health Fellowship for graduate study next year at Western Reserve University, Cleveland, Ohio. He will study in the School of Applied Social Science.

Gross, son of Mr. and Mrs. James B. Gross, Bedminster, Pa., said he will use the grant to pursue his studies in psychiatric social work. He will graduate from Goshen College this spring with a B.A. degree in sociology; his major was social work.

Three Students Honored by State Collegiate Press

The Indiana Collegiate Press Association picked two Goshen College students for first place and one for honorable mention in its 1963-64 newspaper judging contest.

Kirk Alliman, son of Mr. and Mrs. G. W. Alliman, 502 Whiting Ave., Iowa City, Iowa, won first place for the best editorial on the freedom of the collegiate press. His editorial was entitled "Editorial Responsibility." Alliman is a junior at Goshen College.

Also winning first place was James E. Yoder, son of Dr. and Mrs. Paton Yoder, Hesston College, Hesston, Kans. Yoder, a senior at Goshen College, received the award for the best sports story for his account of Goshen College's basketball victory over Taylor University.

Church Camps

Laurelville Mennonite Church Center

Kenneth King, Hesston, Kans., will become business manager of Laurelville Mennonite Church Center, Mt. Pleasant, Pa., in early June, Executive Vice-President A. J. Metzler has announced.

In this position Bro. King will have full-time administrative responsibility for the year-round business operations of the Church Center. His wife Laura Ann will also have staff responsibilities.

The Kings previously were on the Hesston College staff. Kenneth went to the college in 1946 as director of the physical plant, in 1957-58 served as acting business

manager, and from 1958 to 1963 as assistant business manager. Laura Ann became assistant librarian in 1952.



Kenneth's Hesston experience has tailored him for Laurelville tasks. At Hesston his responsibilities covered such areas as food services, work days, bookstore, guest housing, purchasing, collection of student accounts, and supervision of buildings and grounds.

In paying tribute to their Hesston service, This Month said, "Kenneth does a good job in each area. His pleasing manner and kindly ways are greatly appreciated by faculty and students. As a devoted employee, Laura Ann has always worked for the best interests of the library program."

The Kings have one daughter, Janice, who is a sophomore in the nursing school at Goshen College, Goshen, Ind.

Book Shelf

Books reviewed may be ordered from the Menomonte Publishing House, Scottsdale, Pa. 15083.

The Sanctity of Sex, by Stephen F. Olford and Frank A. Lawes; Fleming H. Revell; 1963; 128 pp.; \$2.95.

From many places comes the accusation that the Christian Church is not speaking relevantly to the sex intensification of contemporary life. This book is an excellent evangelical approach to the subject. It touches various generalizations concerning sex, and then speaks to the periods of sex life: i.e., courtship, engagement, marriage, and home building. The authors believe in being positive, and suggest that instead of succumbing to temptations in sex, positive ideas and methods should be employed for Christian mastery. "A rich diet in which meat or stimulants are excessive will always produce a surplus of sex energy with the resultant increase in temptation." The greatest emphasis given is that of victory, which comes best to us through our Creator, the Lord Jesus Christ.

—Edwin J. Stalter.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beiler, Calvin D. and Lillian (Kauffman), Philadelphia, Pa., first child, Calbert Dwilyn Jan. 21, 1964.

Bender, Verle and Mac Ann (Roth), New Hamburg, Ont., second child, first son, Robert Verle, March 20, 1964.

Benner, Gerald and Rhoda (Alderfer), Harrisonburg, Va., first child, Rosita Maureen, March 6, 1964.

Bontrager, Robert W. and Harriet (Blosser), Middlebury, Ind., fourth child, second son, Bruce Allen, March 21, 1964.

Burckhart, Paul and Marna (Gaeddert), Hesston, Kans., fourth child, first son, Phillip Royce, March 19, 1964.

Echard, Wilbur and Norma (Blackburn), Scottsdale, Pa., sixth child, second son, Bryan Wayne, March 28, 1964.

Graber, H. Ray and Loretta (Delagrange), Grabbill, Ind., third child, second son, Wesley Thane, March 13, 1964.

Helmut, James and Anna May (Kauffman), Rome City, Ind., second child, first son, Jeffrey Alan, March 20, 1964.

Hoover, Charles, Jr., and Sally (Wenger), Paradise, Pa., first child, Charles Alan, Feb. 18, 1964.

Hostettler, Daniel and Ella (Miller), Tallavast, Fla., second child, first daughter, Celeste Mae, March 24, 1964.

Kauffman, Okie and Dorothy (Handrich), Fairview, Mich., third child, second son, Scottie Lee, March 13, 1964.

Leaman, Daniel and Miriam (Heisey), Lancaster, Pa., second child, first son, Daniel Gordon, Dec. 7, 1963.

Lehman, David and Arlene (Schlabach), Albion, Pa., second daughter, Krista Coleette, March 12, 1964.

Mast, Paul D. and Rhoda (Zook), Elverson, Pa., second child, first son, Ernest Wesley, March 21, 1964.

Miller, Abraham and Lucille (Swartzentruber), Wooster, Ohio, first child, Kristine Kae, March 24, 1964.

Miller, Robert and Norma (Bontrager), Toledo, Ohio, third child, second daughter, Annette Kay, March 16, 1964.

Mills, Calvin and Esther (Miller), Goshen, Ind., fourth child, third son, Thomas Alan, March 3, 1964.

O'Krafka, Alfred E. and Grace (Lambke), Listowel, Ont., second daughter, Heidi Elizabeth, March 27, 1964.

Rabatin, Richard and Mary (Troyer), Doylestown, Ohio, fourth child, second daughter, Teresa Marie, March 18, 1964.

Roggie, Alvin and Alice (Roos), Boonville, N.Y., seventh child, fourth daughter, Brenda Jeanne, March 23, 1964.

Shantz, Glen and Elsie (Hunsberger), Waterloo, Ont., fifth child, third son, Richard Keith, Feb. 19, 1964.

Shrock, David E. and Catherine (Saubaug), Sarasota, Fla., third child, second son, Bruce David, March 17, 1964.

Smucker, Wilton D. and Anna Mary (Miller), Roseburg, Oreg., fourth child, third son, Philip Craig, Feb. 6, 1964.

Sommers, Donald and Janet (Miller), Louisville, Ohio, first child, Michael Don, Feb. 22, 1964.

Steiner, Palmer and Joan (Kauffman), Apple Creek, Ohio, fourth child, second son, Randall Gene, Feb. 1, 1964.

Stoltzfus, Dr. Virgil D. and Doris (Gross), Morgantown, Pa., fourth child, second son, Bruce Lee, March 17, 1964.

Strite, Nathan and Esther (Showalter),

Greencastle, Pa., fourth child, second daughter, Lucille Jane, March 9, 1964.

Wenger, D. Ernest and Shirley (Zook), Uniontown, Ohio, first child, Violet Marie, March 21, 1964.

Wess, Harold and Miriam (Maurer), Canton, Ohio, fourth child, third son, Lon Craig, March 10, 1964.

Yoder, Melvin H. and Gertrude (Yoder), Partridge, Kans., fifth child, fourth daughter, Doris, Jan. 29, 1964.

Zimmerly, Harold and Joanne (Hartzler), Orrville, Ohio, second child, first son, Roger Dean, March 26, 1964.

Zimmerman, Lester and Thelma (Good), Lititz, Pa., second child, first daughter, Cheryl Ann, March 6, 1964.

Zook, Alvin and Mildred (Moyer), Denver, Colo., first child, Douglas Lane, born Jan. 28, 1964; received for adoption March 18, 1964.

Miller-Sweitzer.—David Miller and Bonnie Sweitzer, both of Louisville, Ohio, Beech cong., by Newton S. Weber at the church, March 7, 1964.

Wenger-Baer.—Robert Wenger, Wayland, Iowa, Bethel cong., and Linda Baer, West Clinton cong., Pettisville, Ohio, by E. B. Frey, grandfather of the bride, at West Clinton, March 21, 1964.

Yoder-King.—N. Wayne Yoder, Medway, Ohio, and Donna Mae King, Sarasota, Fla., by Paul R. Yoder, Sr., father of the groom, at Tuttle Ave., Sarasota, Fla., March 28, 1964.

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Obituaries

Derstein, Harvey Hagey, son of Henry S. and Hannah (Hagey) Derstein, was born in Franconia Twp., Pa., June 4, 1882; died at Grand View Hospital, Sellersville, Pa., March 2, 1964; aged 81 y., 8 m. 27 d. On Dec. 19, 1903, he was married to Katie Freed, who died in June, 1934. In June, 1935, he was married to Mrs. Lizzie Goshaw, who died in May, 1962. Surviving are 5 daughters (Blanche—Mrs. Granville Moyer, Mamie—Mrs. Garrett Nice, Katie—Mrs. Mahlon Frederick, Irene, and Naomi—Mrs. Warren H. Alderfer), one brother (Wallace), and 4 sisters (Lizzie—Mrs. John Nye, Mary—Mrs. Charles Godshall, Katie—Mrs. John L. Kulp, and Ellen—Mrs. Norman A. Rittenhouse). One daughter preceded him in death. He was a member of the Souderton Church, where funeral services were held March 7, in charge of Curtis Bergey and John E. Lapp.

Erb, Susan, was born at Millersburg, Ohio, Feb. 7, 1888; died at the Albany Mennonite Home, Albany, Oreg., March 17, 1964; aged 81 y., 1 m. 10 d. She was a member of the Zion Church. Funeral services were held at the Woodburn Funeral Chapel, March 23, in charge of John M. Lederach; interment in Zion Cemetery.

Hales, Verena (Fannie), daughter of Christian and Barbara (Liechty) Augsburgers, was born in French Twp., Ind., May 28, 1873; died at the Lehman Rest Home, Berne, Ind., Nov. 10, 1963, aged 90 y., 5 m. 18 d. In July, 1922, she was married to John W. Hales, who died in 1937. She made her home with her only surviving brother, John C. Augsburgers, at Berne, Ind., for the last 13 years. Six sisters and 8 brothers preceded her in death. She was a member of the Mennonite Church. Funeral services were held at the Yager Funeral Home, Nov. 12, with Robert R. Olson, Lewis C. Minsterman, and Myron S. Augsburgers officiating; interment in Evangelical Mennonite Church Cemetery near Berne.

Moyer, John Landis, son of Benjamin and Mary (Landis) Moyer, was born at Harleysville, Pa., Feb. 6, 1884; died at Harleysville, Feb. 19, 1964; aged 80 y., 13 d. On Nov. 28, 1903, he was married to Susan Clemens, who died April 7, 1909. On Sept. 18, 1910, he was married to Mary Nice, who died May 21, 1952. Surviving are 6 children (Clayton C., Horace N., Katie—Mrs. William Nice, Benjamin N., Mamie—Mrs. Elmer Kratz, and Anna—Mrs. Leroy Anders) and one brother (Wilson L.). He was a member of the Salford Church, where funeral services were held Feb. 22, in charge of Henry L. Ruth and Jacob Z. Rittenhouse.

Swartzendruber, Alice Pearl, daughter of Abraham D. and Lucy (Hershberger) Miller, was born in Johnson Co., Iowa, May 1, 1899; died at the Mercy Hospital, Iowa City, where she had been a patient for six days, March 22, 1964; aged 64 y., 10 m., 21 d. On Oct. 12, 1921, she was married to Samuel C. Swartzendruber,

who died May 15, 1959. She served as a practical nurse in her community. Surviving are her mother and many other relatives and friends. Her father and one sister preceded her in death. She was a member of the East Union Church, where funeral services were held March 23, in charge of J. John J. Miller and A. Lloyd Swartzendruber; burial in Lower Deer Creek Cemetery.

Yoder, Samuel A., son of Levi and Magdalene (Handrich) Yoder, was born in Elkhart Co., Ind., June 4, 1877; died at Waterford, Ind., March 17, 1964; aged 86 y., 9 m., 13 d. On Dec. 5, 1898, he was married to Nora Stutzman, who died March 15, 1962. Surviving are 2 sons and 2 daughters (Ordo, Raymond, Mrs. Levi Yoder, and Mrs. John Brandberry), a foster daughter (Mrs. Duane Riegsecker), 18 grandchildren, and 33 great-grandchildren. He was a member of the Goshen College Church. Funeral services were held at the Yoder-Culp Funeral Home, March 19, in charge of Robert Detweiler and S. C. Yoder; interment in Elkhart Prairie Cemetery.

Field Notes ————— CONTINUED

Sunset Home, Geneva, Nebr., recently held open house after completion of the new addition. More than 350 persons attended the open house.

The Voluntary Service unit to Mexico City has the following new address: The Voluntary Service Unit, Jose M. Correa 256-2, Col. Viaducto Piedad, Mexico 13, D.F.

Nelson Kanagy, West Liberty, Ohio, at Pike, Elida, Ohio, April 26 p.m., and at Allegheny Stewardship Institute, Laurelville Church Center, Mt. Pleasant, Pa., April 27 to May 1.

New members: nine by baptism at Bossler's, Elizabethtown, Pa.; one by confession at Hopedale, Ill.; three by baptism at Calvary, Los Angeles, Calif.; seven by baptism at Ninth Street, Saginaw, Mich.; twenty-one by baptism at Stumptown, Pa.; two by baptism at Tuttle Ave., Sarasota, Fla.; five by baptism and five on confession at Cordoba, Argentina; one by baptism at Hudson Lake, New Carlisle, Ind.; five by baptism at Bethesda, St. Louis, Mo.; five by baptism at Martinsburg, Pa.

Correction. On page 16 of the 1964 Mennonite Yearbook appears for the first time a listing of the Association of Mennonite Elementary Schools founded in 1962. Under this Association are listed 21 schools who are members of the Association. In this listing should appear the Locust Grove Mennonite School, Smoketown, Pa., instead of the Locust Grove School, Port Trevor-ton, Pa.

Lawrence Brunk, Argentina, at Rockview, Youngstown, Ohio, April 22; at Burton, Ohio, April 23; at Bethany, Imlay City, Mich., April 24; at Mennonite Gospel Mission, Vassar, Mich., April 25; at Pigeon, Mich., April 26; at Mt. Morris, Mich., April 27; at Saginaw, Mich., April 28; at Mid-

Anniversaries

Stoltzfus. Elmer U. Stoltzfus and Ada S. Ranck were married March 26, 1914, by the late Bishop Christian M. Brackbill at the home of the bride near Paradise, Pa. They were honored at a dinner on March 26 in celebration of their 50th wedding anniversary at their home in Leaman Place, and with open house at their home on March 29. They are members of the Paradise Mennonite Church. They have three children: Gladys, at home; Melvin R. Ronks; and Elsie—Mrs. Wilbur Houser, Lampeter. They also have eight grandchildren.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Atkinson-Hostetler.—James Atkinson, Orrville, Ohio, and Judy Hostetler, Smithville, Ohio, both of the Oak Grove cong., by Robert W. Otto at the church, March 27, 1964.

Baer-Ulrich.—John Baer, Archbold, Ohio, West Clinton cong., and Kathryn Ulrich, Eureka, Ill., Roanoke cong., by Norman Derstine at Roanoke, March 27, 1964.

Bruckhart-Zeist.—J. Richard Bruckhart, Lititz, Pa., Erb cong., and Lois S. Zeist, Ephrata, Pa., Martindale cong., by J. Paul Graybill at Martindale, March 28, 1964.

Eberly-Witmer.—Gerald L. Eberly, Chambersburg (Pa.) cong., and Lois Elaine Witmer, Orstown, Pa., Rowe cong., by Amos E. Martin at Rowe's, March 29, 1964.

Frey-Landis.—Earl D. Frey, Elizabethtown (Pa.) cong., and Anna Ruth Landis, Mellinger cong., Lancaster, Pa., by Paul G. Landis at Mellinger's, March 21, 1964.

Kunkle-Martin.—John E. Kunkle, New Providence (Pa.) cong., and Rhoda S. Martin, Stumptown cong., Bird in Hand, Pa., by Paul G. Landis at Stumptown, March 21, 1964.

Lehman-Martin.—Dale E. Lehman, Chambersburg, Pa., Rock Hill cong., and Ruby M. Martin, Chambersburg, Pa., Strasburg cong., by Omar R. Martin at his home, Feb. 21, 1964.

Martin-Russell.—Eugene R. Martin, Chambersburg (Pa.) cong., and Nora M. Russell, Maugansville, Md., Goshen cong., by Lloy Knis at Chambersburg, Oct. 5, 1963.

Meyers-Bair.—Ralph Meyers, Lancaster, Pa., Brethren cong., and Anna Mae Bair, York, Pa., St. Paul's U.E. cong., by Kenneth Weaver, Feb. 22, 1964.

land, Mich., April 29 to May 3; and at Fairview, Mich., April 30.

Roy Kreider, Goshen, Ind., at Emma, Topeka, Ind., April 26.

Evangelistic Meetings

Harold Fly, Schwenksville, Pa., at Gerber's, Menges Mills, Pa., April 19-26. Paul Roth, Masontown, Pa., at Smithville, Ohio, May 3-8. B. Charles Hostetter, Harrisonburg, Va., at Belmont, Elkhart, Ind., April 29 to May 3. Charles Gogel, Phoenixville, Pa., at Rideview, Gordonville, Pa., April 16-22. Alvin Kanagy, Wymer, W. Va., at Rock, Elverson, Pa., April 26 to May 3.

Calendar

Allegheny WMSA meeting, Market Street, Scottdale, Pa., May 2.
 Franciscan Conference Mission Board meeting, Souderton, Pa., May 4, 5.
 Franciscan Conference semiannual meetings, Franciscan, Pa., May 7 and Oct. 1.
 Ontario Conference, Bethel, Elora, Ont., June 3, 4.
 Pacific Coast Conference, Oregon (place undecided), June 3-4.
 North Central Mennonite Conference, Fairview, Minn., N. Dak., June 9-12.
 Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
 Alberta-Saskatchewan Conference and associated meetings, Telford, Alta., July 2-5.
 Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.
 Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.
 Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
 Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.
 Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-8, 1964.
 Sunday School Convention, Harrisonburg, Va., Aug. 8-9, 1964.
 Ohio Christian Workers' Conference at Elda Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.
 Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
 Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Neb., East Fairview Church, sponsor, Aug. 18-21.
 Mennonite Youth Convention, Kitchener: Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
 Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.
 Stewardship Institutes:
 Allegheny, Laurelville Mennonite Camp, April 28 to May 1.
 South Pacific, Los Angeles, Calif., June 29 to July 2.
 Pacific Coast, place undecided, Oct. 1-3.
 South Central, Harper, Kans., Oct. 7-9.

The East has tried to kill God, and the West has forgotten where He is. It is growing dark outside and getting colder. Hiroshima was a tiny firecracker compared to the gun we are loading now. This is no place and no way to live. We don't want to go back into the cave, but we're afraid. We've left out our Bible. How long has it been since we took it seriously? We have forgotten the King who came and that He is coming back when the last trumpet shall sound. This takes us back to faith. This man-made jungle of hate and violence may make believers of us yet, for "... God ... only doeth wondrous things." Our repellent mushrooms may drive us back to Him who was the only One who could get our

MENNONITE

INFORMATION ON MENNONITE CHURCHES AND ORGANIZATIONS

YEARBOOK

ISSUING AN ANNUAL DIRECTORY OF ALL MENNONITE SOCIETIES

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The Mennonite Yearbook is an indispensable tool which will save you time and frustration by giving you accurate up-to-date information. If you have a question about the Mennonite Church that is not answered by the Mennonite Yearbook, send it to the Editor of the Mennonite Yearbook. It may be that something was missed, although we doubt it. Get the "service manual" of your church for only \$1.00.

1964



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celestial ball rolling in the first place; and He is the only One who knows how to stop it in time. Why haven't we thought of Him before? We haven't come as far as David did when he prayed for God's glory to fill the whole earth, yet his prayer went on to the Revelation: "... come, Lord Jesus."

David A. Redding in *Psalms of David*, Fleming H. Revell Co.

"... Cuba is being photographed, paroled, embargoed and squeezed, and isolated. If Cuba were a great power, we would be at war with her for what we are already doing. I doubt whether there is any precedent where we have exerted such strong measures short of war on any other country."—Walter Lippmann, *Washington Post*, April 23, 1963.

ITEMS AND COMMENTS

BY THE EDITOR

Mrs. Jacqueline Kennedy chose St. Patrick's Day as the "appropriate" time to mail 900,000 prayer cards and letters to acknowledge the sympathetic messages she received following the assassination of her husband last year. The black-bordered cards have a picture of the late president on one side and a prayer on the other. Such cards are usually kept by Roman Catholics in their Mass missals to remind them to pray for deceased relatives and friends. Only those requesting the prayer cards received one, but the letters went to all who had sent messages. They read:

"Mrs. Kennedy is deeply appreciative of your sympathy and grateful for your thoughtfulness."

Rep. Leon Thompson, former Phoenix policeman, has introduced a curfew bill in the Arizona House which would keep youngsters under 16 at home between 9:00 p.m. and 5:00 a.m. during school months, and from 10:00 p.m. to 5:00 a.m. in June, July, and August. The Roman Catholic legislator is the father of six children, two of whom would be affected by the proposed bill. Labeling the measure "an assistance program," the Negro lawmaker said "the general public has no idea of the number of parents who call the police and juvenile courts asking help in controlling their children." Rep. Thompson feels passage of the bill would cut juvenile crimes by half.

Only segregationists will benefit if the civil rights movement turns violent, Dr. Martin Luther King, Jr., declared in New York as he branded the "call to arms" by the black nationalist, Malcolm X, as "ineffective and immoral." The Baptist clergyman, leading proponent of nonviolence as the best course toward equal justice for all citizens, hesitated to acknowledge the remarks of Malcolm X.

"Actually," he said in an address to the United Federation of Teachers, "I dislike to discuss violence because sometimes discussion itself leads to it." The Southern Christian Leadership Conference president declared that the civil rights drive is at a crisis stage but that "the white majority" is willing "it meet the Negro half way." While the mood of the Negro is one of "frustration and determination," he said, this mood "does not have to express itself in violence. I believe that the struggle ahead will be of massive proportions, but it will be non-violent and disciplined, because the Negro, not necessarily all Negroes, has come to see that nonviolence is the best strategy."

Dr. Harold Lindsell, professor of missions at Fuller Theological Seminary, will become associate editor of *Christianity Today*, beginning Sept. 1. Dr. Lindsell was one of the founding faculty members of

Fuller Seminary in 1947 and has served on the faculty and in an administrative capacity. He has directed a program that has produced more than 100 Christian missionaries serving in various parts of the world. In announcing his resignation, both President David A. Hubbard and Fuller Board Chairman Dr. Harold J. Ockenga praised Dr. Lindsell's work at the seminary. The author of 10 books, Dr. Lindsell's latest work, *The Harper Study Bible*, will be published this summer.

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, in a special statement in London, declared "it is always wrong when people try to lay the blame upon the Jews for the crucifixion of Jesus Christ." He issued the statement in response to a request from the London Diocesan Council for Christian-Jewish Understanding. "The crucifixion," he said, "was the clash between the love of God and the selfishness and selfishness of the whole human race. Those who crucified Christ are, in the true mind of the Christian Church, representatives of the whole human race. It is for no one to point a finger of resentment at those who brought Jesus to His death, but rather to see the crucifixion as the divine judgment upon all humanity for choosing the ways of sin rather than the love of God. We must all see ourselves judged by the crucifixion of Christ."

If people can go to a church for years without anything happening to their spiritual lives, that church is in need of renewal and rebirth, some 200 Minneapolis area clergy were told in Minneapolis, Minn. How new life can be brought to churches through small fellowship groups that engage in Bible study, prayer, and service projects was described by Robert A. Raines, whose success with them has won national attention. Mr. Raines, a Methodist minister in Germantown, Pa., and son of Bishop Richard C. Raines, is the author of a book, *New Life in the Church*.

Easter Sunday saw churches crowded not only throughout the free world but also in communist-ruled countries. In Red China, the Peiping Radio reported that over 2,500 Chinese Catholics attended Masses in the Natang Cathedral which began at six o'clock in the morning. It said other Easter services were held at various Protestant and Catholic churches in the capital, and that special services were held also in Shanghai. In Moscow, Catholics attached to various Western diplomatic missions celebrated Easter with a service at the Argentine Em-

bassy, and a combined Anglican and Presbyterian service was conducted at the British Embassy. (The millions of Russian Orthodox believers, who follow the old Julian calendar, will not observe Easter until May 3.)

The first two volumes of a 20-volume series called "A Library of Protestant Thought" will be published on April 30, it was announced by Oxford University Press. The initial works will be "John Wesley," with Dr. Albert C. Outler, professor of theology at Perkins School of Theology, Southern Methodist University, as editor, and "The Oxford Movement" or Anglo-Catholic Revival, edited by Eugene R. Fairweather, professor of dogmatic theology at Trinity College, University of Toronto.

As the Christian world observed Holy Week, the Moscow Radio ridiculed the Easter feast, describing the resurrection of "the so-called God-man" as "a typical religious myth." At the same time, it strongly criticized one Russian listener, Irene Kirpichnikova, who had written to say: "Whatever proofs you may cite that there is no God and that Christ never existed, I shall not agree, since my feelings tell me that God exists and I want Him to exist."

Legislation designed to bar radio and television advertising of hard liquor was introduced in the Senate. Sen. John O. Pastore (D-R.I.) and Sen. Warren C. Magnuson (D-Wash.) are co-sponsors of the measure; both are members of the Senate Commerce Committee. Their bill followed announcement in New York that radio station WQXR, owned by the *New York Times*, had sold \$70,000 worth of advertising time to a whiskey account. The station said it would permit liquor commercials only after 10:30 p.m., Monday through Saturday. It will not accept such ads on Sunday.

The Baptist Joint Committee on Public Affairs has declared a stand against an amendment to the Constitution which would permit prayers and Bible reading in public schools and religious acknowledgment of God in public places. Representing eight Baptist denominations, the Joint Committee issued a statement in Washington, D.C., which maintained that the First Amendment "in its present form is adequate protection of the freedom of the people to exercise their religions and adequate protection against the use of governmental powers in this field."

GOSPEL HERALD

Tuesday, April 28, 1964
Volume LVII, Number 16

Gathering Clouds

By Lee Ralph Phipps

Norman Cousins, one of our great contemporary journalists, wrote in a recent book, "Since 600 years before Christ there have been 156 major armament races, and every one of these except sixteen resulted in war, and those sixteen ended in national bankruptcy." Not so long ago I sat in a General Conference of the Methodist Church when the leaders of the church declared, "Preparation for war leads to war and not peace." Then they passed a stringent resolution denouncing Universal Military Training.

How can our government profess to be seeking peace when it is spending over \$200 for wars, past, present, and future, for every \$1 it is spending in the quest for peace? How can our government consistently talk about disarmament while it is appropriating this year \$50 billion to an already stupendous armaments budget and arming every "free" country in Europe and Asia while they are appropriating a paltry \$4 billion for foreign aid to remove poverty, disease, and ignorance which are the seedbeds of communism?

All informed authorities know that there is no effective defense against bombs or fallout in what we call "civil defense." And yet the president is asking for nearly a hundred million dollars for this purpose. Dr. John W. Bradbury, editor of *The Watchman-Examiner*, recently wrote in that journal: "It is only two years ago that there was a nation-wide agitation for the building of private and public shelters. Very little of this is being spoken or written about today because we have seen how futile shelters would be for the care of a distributed population. Marshal Rodion Malinovsky, Soviet Defense Minister, declared in an interview that shelters against atomic and hydrogen bombs are nothing but coffins and tombs prepared in advance. Consequently they have no shelter program in Russia. So far as we could observe in our tour of Russia last summer there is no shelter program in any country there; neither is there one in Britain. In our sober moments and reflection, let us turn again to God and put our trust in Him, as our fathers did, for in the last analysis we shall only survive by the will of God."

(Continued on page 356)



*He's seven now
And all that goes with seven:
Enthusiasm over little things,
Ability to play the man,
A need to be held close,
Energy to run and run,
And simple trust in God
And others—
This boy of seven.*

—D.



FIELD NOTES

New Every Home Plan churches for the Gospel Herald are: Hereford, Bally, Pa.; Rich Valley, Kokomo, Ind.; Dry Run, Swanton, Md.; Chester, Pa.; Old Road, Gap, Pa.; First Mennonite, New Bremen, N.Y.; and Columbus, Ohio.

Ascension Day meeting at Martindale, Ephrata, Pa., May 7. Speakers include Roy H. Newswanger, Chester, Pa., and Nelson Landis, Lancaster, Pa.

Christian Home Conference at Providence, Yerkes, Pa., May 9, 10. Speakers: Norman Bechtel, Spring City, Pa., and Ivins Steinhauer, Bridgeport, Pa.

Women's Spring Retreat at Camp Hebron, Halifax, Pa., May 14-16. Mrs. Paul Gingrich, Ethiopia, will lead meditations on "Experiencing the Presence of God." Advance reservations are necessary. Registration is limited to 75 persons. Write Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa., for information and registration.

Shirkville Bible Meeting to be held at the Union meetinghouse near Fredericksburg, Pa., Saturday evening and Sunday, May 9, 10, with Andrew Jantzi, Sarasota, Fla., as speaker.

Family Life Conference at Leo, Ind., May 9, 10, with Ernest Smucker and wife as speakers.

Ascension Day meeting at Conestoga, Morgantown, Pa., May 7. Speakers include Merle Stoltzfus, Elverson, Pa.; Wilmer Eby, Reinholds, Pa.; Milton Brackbill, Paoli, Pa.; and Abner Stoltzfus, Atglen, Pa.

John Drescher, Scottdale, Pa., at Rockview, Youngstown, Ohio, May 3, and at Erisman's, Manheim, Pa., in a Home and Family Conference, May 8-10.

A special banquet sponsored by the Inter-Church Evangelism, Inc., will be held at the Downingtown Motor Inn, Downingtown, Pa., at 7:00 p.m. Friday, May 8. Evangelist Myron Augsburg and the Crusade team will participate in the program. Anyone desiring to attend may secure tickets by writing to Inter-Church Evangelism, Atglen, Pa.

Paul and Alta Erb, Scottsdale, Pa., at Zurich, Ont., for a Christian Family emphasis May 3-10.

Bible Conference at Shady Pine, Willow Hill, Pa., May 2, 3. Abram G. Metz, Harleysville, Pa., and Clinton Ferster, Richfield, Pa., speakers.

Guillermo G. Tijerina, pastor of Good Shepherd, Archbold, Ohio, was installed as missionary to the migrants of Fulton County, Ohio, April 19.

Henry D. Holsinger and wife, Broadway, Va., celebrated their 65th wedding anniversary April 12.

J. B. Toews was appointed president of the Mennonite Brethren Biblical Seminary, Fresno, Calif.

An effort is being made to obtain the names and addresses of all former teachers and students of the Bethel Springs School at Culp, Ark. Help to do this will be appreciated. Send to Mae Strubhar, Culp, Ark.

Change of address: Dora Taylor from Trujillo, Honduras, Central America, to Box 16, Orange Walk, British Honduras (after June 1). James Payne from Roaring Spring, Pa., to 114 North Ann St., Martinsburg, Pa., 16662 (after June 15). Orie Kauffman from 5530 to 5618 Bahia Vista, Sarasota, Fla., 33580; phone: 813 958-5613. Harold L. Mast to R. 4, Box 184, Kokomo, Ind., 46901; phone: Greentown 317 MA 8-7615.

Roy D. Roth gave a talk in German, illustrating with slides, concerning the Logsdens, Oreg., congregation to the Oldenburg Mennonite Church, Oldenburg, Germany, in a fellowship meeting Saturday, April 11.

A reminder to Ohio Conference pastors and laymen who have received questionnaires on the ministry to please complete and return them as soon as conveniently possible.

James Hershberger of Hesston, Kans., was ordained as minister of the Gospel at the Spring Valley Mennonite Church, Canton, Kans., where he was installed as pastor. The ordination and installation April 12 was in charge of Milo Kauffman and Earl Buckwalter.

C. F. Yake, Scottdale, Pa., at Hilltop, Tazewell, Va., April 13.

New members: one by baptism at Berea, Atlanta, Ga.; three by baptism at South Christian Street, Lancaster, Pa.; one by baptism at Huntington Avenue, Newport News, Va.

Evangelistic Meetings

Merlin Good, Tanksley, Ky., at Knoxville, Tenn., beginning April 26. Jacob Frederick, Philadelphia, Pa., at Mt. Airy, Md., April 26 to May 3. Glen Sell, Columbia, Pa., at Union meetinghouse near Fredericksburg, Pa., May 10-17.

Calendar

Allegheny WMSA meeting, Market Street, Scottsdale, Pa., May 2.
Franconia Conference Mission Board meeting, Scotland, Pa., May 4, 5.
Franconia Conference semiannual meetings, Franconia, Pa., May 7 and Oct. 1.
Ontario Conference, Bethel, Elora, Ont., June 3, 4.
Pacific Coast Conference, Oregon (place undecided), June 3-6.
North Central Mennonite Conference, Fairview, Minn., Nov. 8-12.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Stewardship Institutes:
South Pacific, Los Angeles, Calif., June 29 to July 2.
Pacific Coast, place undecided, Oct. 1-3.
South Central, Harper, Kans., Oct. 7-9.

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| Building Homes for Skopje | Curt Regehr |
| Mennonite Board of Missions and Charities | |
| Annual Meeting | |
| Don't Send Us Back | J. Paul Sauder |

Cover photo by Bob Taylor

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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Tax Cut and Giving

The giving of Christian people will certainly be boosted now. Churches can expect a large increase in giving this year. Why? Because of the income tax cut.

Well, really it's not that easy. We know that receiving more does not necessarily mean we give more. The Lord says, however, that we should give as we are prospered. Some travel as they prosper, build as they are blessed, buy and take vacations as their earning increases. The Scripture still stands: Give "as God hath prospered."

Christians should be able to give more because of the tax cut. I liked the open letter to President Johnson printed in the April issue of *Quaker Life*. I made a few minor changes so that it can apply to our church group as well.

Lyndon B. Johnson
The White House
Washington, D.C.
Dear Mr. President:

I sometimes find it difficult to be both a responsible citizen and a cheerful taxpayer, but recently you made me feel much better about it all.

I began to feel better when I looked at my March paycheck and noticed it was several dollars more than before. I want to thank you for recently signing into law the 4 per cent cut on my federal income tax.

According to your economic advisers, I'm supposed to spend this extra income right away to give our nation's security a boost. Instead of spending this extra money on myself, however, I am going to give it away!

This chance to increase my giving makes me feel better because my conscience has been bothering me for some time over my low giving level.

I plan to give these "released taxes" to my church which can use them in bringing "the good life" to the spiritually poverty-stricken. They also can use my gifts to help work for a world of

peace by removing some of the causes of war.

Gratefully yours,
A More Cheerful Citizen

In too many cases increased earnings means increased selfishness rather than increased giving. A word to describe our spending habits is affluence. Americans, according to studies, are spending twice the amount they really need to on food. When it comes to luxuries we seem to know no end. Then there is "status spending" which means the spending which is to achieve status. The boat has replaced the automobile as the supreme token of success. Simply to have expensive silver or a boat sitting nearby is a symbol of success. Such are used only several times a year, but they are a sign one has arrived—status symbols. These are only two of the hundred such symbols which could be mentioned which are used in our society.

We express our convictions by what we do with the gifts God gives. That is, we express our convictions by the way we use our money. We believe in the cause of Christ when we are ready to sacrifice for the cause of Christ. We believe in taking the Gospel by what we give for the sharing of the Gospel. And might it be said we express our convictions by what we do with the extra God has allowed us to have through the recent tax cut?—D.

Testing the True

There is much truth in the statement by George Fox, "All that pretend to fight for Christ, they are deceived, for His kingdom is not of this world, therefore His servants do not fight."

Today there are numerous harangues who insist they are fighting a war to save Christianity. To do this they take on the tactics of the enemy, usually

labeled communism, which they cry against. They slander groups and individuals. They pretend and preach that distrust of foreigners, minority groups, and the government is a position of patriotism and preservation of freedom. Such speak of Christianity as though it represents a narrow Americanism. Every effort for peace is pictured as selling out to the enemy.

This heresy which harbors so much hate seems to attract more adherents than communism itself. Worse yet, it goes by the name of Gospel. Because a few selected Scriptures are sometimes mentioned, it sounds like a sacred cause. But it really says hate is right, mistrust and malice are a must to remain patriotic, and stirring up suspicion is a sign of spiritual stature and integrity. To be against communism does not make one automatically Christian.

The point is not that Christians are to have no concern about sin. It does not mean that we compromise with communism. Communism is antithetical to Christianity. It does not mean that the Christian is ever soft on sin.

What it does mean is that as Christians we are called to take the way of Christ, to follow in His steps. As His followers and servants we do not strick back. We do not speak slanderously of those in public office. We are called to honor all men, and to pray for those in authority. It means that we understand that true Christianity is not tied to one nation or economic system. It means that the Christian has a faith which works by love and never by hate or malice—a love which seeks the welfare and salvation of others regardless of who they may be. Whenever hate springs forth in the heart, we know it is not of God. It is the work of the devil himself.

Today we need the discernment of the divine Word and Spirit. It is all too easy to be caught in hate campaigns which, even by listening to their line, creates ill will in the heart rather than a deeper love and compassion.

Three simple but good tests, among others, which can be used in testing a program or activity are: first, Is it Christlike? That is, can you imagine

(Continued on page 365)

The Christian way to peace is through conciliation and reconciliation and not in retaliation.

Gathering Clouds

(Continued from first page)

Misleading the Masses

It was a member of the U.S. Senate from Ohio who wrote an article in the *Reader's Digest* under the caption, "Civil Defense—America's Greatest Boondoggle." The chief effect of the campaign for bomb shelters is to mislead the masses by giving them a false sense of security so that they may continue to pour out the tens of billions of dollars to continue the arms race.

Some of our highest authorities, military, diplomatic, and political, have warned us again and again that we are on the "brink." David Lawrence, in an article not long ago, under the caption, "These Are Dangerous Times," wrote: "The news dispatches read strangely like those that appeared just before World War II broke out. There are the same sinister moves by aggressive governments. There is the same reckless partisanship. We are wondering if the statesmen of America and the world have anything to learn from history. International tension is so great and the armaments piled up in so many places are so vast that in a dozen places a single incident could be a spark that would set off a conflagration that in a few hours would engulf the world."

Dr. Edwin T. Dahlberg, former president of the National Council of Churches, said in an impassioned inaugural address: "In a world where the great powers stand poised with intercontinental missiles, ready to trigger the total destruction of all that we know of modern civilization, whole concepts of military security are completely outmoded. We are faced now with mechanical destruction on such a colossal scale that nothing more of the world will be left than a radioactive ash heap. The church is, therefore, charged with the responsibility of awakening public opinion to the utter folly and futility of spending over \$40 billion on a system of defense which never in the world can defend them. It is not half so important that we send sputniks circling about the globe as that we should send more loaves of bread around the world. The teaching of Jesus Christ is not massive retaliation, but reconciliation." And it was a short while ago that ex-President Eisenhower said in an address: "We had better forget the moon until we learn more about the people on earth." The suggestion of the president that \$5 billion would be ap-

propriated for space development is violent insanity, but the tragedy and the danger is that so many people take it seriously.

There can be no doubt but that the atheistic group which has seized the leadership of the communist movement constitutes the greatest menace to Christianity and freedom, with the exception of the Roman Empire, that has occurred during the Christian era. The present communist empire is the modern Roman Empire whose purpose with its legions was to conquer the world. The Roman effort to conquer was not stopped by counter military legions, but by the Gospel of Christ and the testimony of His followers. When the blood of the martyrs flowed most freely at the stake and in the arena, Christianity made its greatest gains and Rome its greatest losses. "The blood of the martyrs became the seed of the church."

We believe that the intelligent, Christian people of our land agree with Dr. Dahlberg, that the Christian way to peace is "*Through conciliation and reconciliation, and not in retaliation.*" We have tried diplomacy, retaliation at the expense of over hundreds of billions of dollars to find ourselves in deeper confusion and greater danger than ever before. Why not for once try the method of Christ?

Is it that these people are not capable of Christian sentiment or gratitude? Is it not true that two decades ago we were arm in arm with the Russians in a war against oppression? The Germans were "Huns and barbarians." Now we are arm in arm with the Germans and the Russians are "Huns and barbarians." Do "Huns and barbarians" become civilized people and civilized become "Huns and barbarians" in less than one generation?

How is the Christian Church to meet this dangerous challenge? First, by cleaning her own house and becoming truly Christian; by cleaning out from her government political corruption and demagogues who have taken the place of statesmen; by cleaning from our country the sinister institutions of evil, liquor traffic, tobacco traffic, gambling, degrading sex, divorce, and other evils which are demoralizing the lives of our people; by courageously witnessing to our Christian faith under all circumstances, and by evangelism and Christian missions spread the Gospel of Christ throughout the world.

Used by permission. *The Watchman-Examiner*.

Our Readers Say—

I have just finished reading the April 2, 1963, issue of *Gospel Herald*, and was rejuvenated by the messages in it.

The article by Ted Morrow, "Remembering Together," has expressed my feeling about the joy with which I am able to commune. It "does something to me" to see others smiling and showing the radiance of being at peace with God and fellow men at the solemn service.

Also in the same issue an article, "It Is Finished," by Wilmer Hartman, answered some questions which had been mine or asked of me. The editorials, too, were refreshing. About needing clouds and sunshine, in Nahum we are told that "the clouds are the dust of his feet." When we flew to Indonesia, I admit that I had some trepidations about flying. But as we flew high above the earth and could see the pillary clouds beneath us, this verse came to my mind and I knew that God had gone before, that He was paving the way. Now we find joy in clouds, white clouds, gray clouds, or black, threatening clouds. The rains here are an event and we know that just as sunshine is beautiful, so is the rain, both weather-wise and spirit-wise.

Two more articles which comforted and informed me were "Conflict," by Dorcas Miller, and "Spiritual Optometry," by Anna Marie Moyer. Many times I wondered what I, one person, could do in a world which needed so much help. It is necessary for us to see individual needs and to relieve those as best we can that will ease some of the pain in the world. Others have probably seen this long ago, but with these two articles I have just had a great weight lifted!

Having *Gospel Herald*, no matter how old, has been a rich source of blessing to us here. Thank you for your dedication, and may God bless each contributor.—Dorothy L. Stover, Timor, Indonesia.

I appreciate the increasing freedom of expression which is being shown in the *Gospel Herald*, especially the column "For Discussion." However, I notice that some of the other articles found in the magazine could just as well be placed under this heading. For example, the articles by Amos Weaver on "Christian Morality" (March 31) raises (by implication, perhaps) the question of guilt which seems in need of some intelligent discussion. Apparently there are some widely differing points of view in the Mennonite denomination concerning guilt. I think of the guilt and antagonism created when one assumes that we are able by a few pallid rules to have an edge on God's holiness.—Stanley Smucker, Swanton, Ohio.

The article entitled, "Christian Morality," by Bro. Amos W. Weaver (March 31), is certainly a challenge to each of us; just what and where are our moral standards? The standard dare not be less than depicted in the Sermon on the Mount. Our attitudes are the source of the problem, and this will express itself in the overt act eventually. May every reader not only read this article once or twice, but a dozen times, then bow his head and cry, "Search me, O God. . ."—Jerry Miller, Hartsville, Ohio.

God calls men into the ministry to preach His Word, not their own ideas or the current trends in human thought. A congregation can learn what men think through their newspapers, magazines, and other news media, but the question is: What does God think and say?

Faris D. Whitesell in *Power in Expository Preaching*, Fleming H. Revell Co.

Lee Ralph Phipps is a Methodist minister, Beth Haven, Townville, Pa.

Holiness of Life

By David N. Thomas

But as he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy." —1 Pet. 1:15, 16, RSV.

When Mahatma Gandhi was asked how Christianity could contribute its power to India's uplift, he responded with great clarity and frankness. "First, I would suggest that all you Christians must begin to live more like Jesus Christ. Christ is being worshiped more than followed. Second, practice your religion without adulterating it or toning it down. You don't reject it; you reduce it—reduce it to a creed to be believed, or an emotion to be felt, or an institution to which you belong, or a ceremony or rite to be undergone—anything but a life to be lived."

This comment from one of the Hindu leaders of India speaks to Christians around the world today, and touches a weak spot in our individual and collective lives. Christianity has been watered down until it is not worthy of the title. The claim that we live in a Christian nation, where spiritual values determine our standards, is open to serious question. To be a church member is popular, but holy living that touches every detail of daily living is not considered important by many professing Christians.

Cut the Bible anywhere and it bleeds conduct. Belief and conduct, creed and character, doctrine and duty are inseparable. Many want to be saved only from the consequences of sin. Jesus came to save from sin. The relation of holy living to salvation may not be minimized. To escape the error of salvation by works we need to avoid the opposite error of salvation without obedience. The Scripture declares that "Without . . . [holiness] no man shall see the Lord" (Heb. 12:14). The essence of true holiness consists in conformity to the nature and will of God.

Holiness of life is a result of spiritual transformation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

Holiness of life continues in Christian

experience through the energizing power of the indwelling Spirit. We are "led by the Spirit" (Rom. 8:14). We "walk in the Spirit" (Gal. 5:16), and we conquer by the "sword of the Spirit" (Eph. 6:17).

True holiness has been counterfeited by "holiness movements" where the emphasis has been on emotional experiences and expressions which have sometimes resulted in disorderly demonstrations. In these movements, gifts have been magnified above the Giver, and personal experience more than the person of Christ. In these movements the claims of holiness are more evident than holiness of life.

The most practical expression of holiness of life is the fruit of the Spirit as listed in Gal. 5:22, 23—"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." There is no substitute for this Biblical description of holy living.

Holiness is spiritual health. A holy life is not an ascetic, or gloomy, or solitary life, but a life regulated by divine truth and faithful to Christian duty. It is living above the world while we are still in it.

Isaac Watts's great hymn is a call to holiness of life:

*So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine.*

*Thus shall we best proclaim abroad
The honor of our Saviour God;
When the salvation reigns within,
And grace subdues the power of sin.*

The holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof. The importance of witness by word of mouth may never be minimized, but too often it can be said, "What you do speaks so loud I cannot hear what you say." It may be easier to "talk our walk" than to "walk our talk." The reality of Christ is best communicated through the daily life of a person who has experienced it.

All standards of holiness of life find their fullness and completeness in Christ. "As he which hath called you is holy, so be ye holy" is the message of our text. Jesus said, "If any man serve me, let him follow me" (John 12:26). John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John

2:6). Peter said we should "follow his steps" (I Pet. 2:21).

We face this standard and ask, "Is this possible?" To consider this high standard of Christian living is inspiring. Since God commands us to be holy, we can be sure He will give the needed grace. It is natural for love to copy. Just as a child's perfect love to his parents is often imperfect in its expression, so our love, our desires, and our motives can be perfect, yet the manifestation of these may be imperfect. Even though, in this present time, we fail to attain the divine ideal, we know that perfect holiness is ours when Christ appears.

Our text speaks to the point of the area of holy living. "In all your conduct," Peter teaches that every part of the Christian's activity, the whole course of life in all its details, is involved in holiness of life. This command is to be applied to business principles, recreation, social engagements, the choice of companions, and our relation to the world in every area of life.

A Jewish proverb says, "He that despiseth little things shall fall litly by litly." If small things are under the domain of this principle, no doubt the big things will fall under it too.

Too often our ideals of holy living are determined by the practices of those about us rather than the eternal principles of God's holy Word. The telephone operator who set her clock by the factory whistle, while at the same time the man who pulled the whistle was calling her every day to check on correct time illustrates what can happen when there is no standard.

Holiness of life is not optional. It is not for a select few. It can never be divorced from Christianity. The New Testament implies that every Christian is a saint. We conclude: "The saint who enters heaven is first a saint on earth."

Alien

By LORA M. CONANT

*Streaked with sweat and honest dirt,
On that bus an alien one;
Muscles rippled his dingy shirt—
Black hair thick—face dark from sun.*

*Office workers curled their lips,
Nostrils lifted at his smell;
He, though just a laborer,
Knew they scorned him. He could tell.*

*Timid as a forest hare
Was this tender of the soil;
Dared not sit beside the clean
Lest they too get smirched with toil.*

*I made room—saw his surprise,
Read his thanks in liquid eyes.*

Denver, Colo.

David N. Thomas is bishop of the New Danville, Pa., District in Lancaster Conference and also serves as moderator of Lancaster Conference.



Nurture Lookout

For MYF-ers the Word Is "Kitchener"

Last year it was Belleville. The year before it was Peoria. Now youth groups all across the church are making "Kitchener" a household word. Junior is scheming for the best way to get a "yes" from Dad for the use of the family car to Ontario. Sally is dreaming of meeting new friends—preferably tall, dark, and handsome. In the meantime these teen-agers are already actively engaged in the campaign to impress their parents with the idea that "everybody" is going to Kitchener for the Convention (Aug. 19-22).

Here is where the rest of us come in. We should make it clear from the beginning that we are for young people and for the Convention. Some pastors are already doing this by tying messages into the Convention theme, "Who Is This Man?" They are preaching sermons from the Gospel of John, the book chosen for quizzing, memorization, and depth study. This is a real good way for a pastor to dramatize his desire to get on board with youth.

One conference has two dozen quiz groups getting ready for finals. Others are pre-registering persons for bus groups. Many of 250 Talk-It-Over group leaders are already praying and preparing for their assignment. Local committees in the Kitchener area are wrestling with the details of registering, feeding, seating, and billeting several thousand young people. MYF office, Scottsdale, and MYF president, Gordon Zook, are busy co-ordinating and planning.

What's the frenzied activity all about? Is it worth the effort? Why have a huge MYF Convention again this year? There are several valid reasons. Here is what young people and sponsors say.

"We need a meeting with other MYF-ers to experience the working of God among all of us."

"I've attended for two years and feel it has really changed my life."

"Some small MYF's need a stimulant to keep going."

"I feel that it is a boost to the Mennonite Church as a whole to get together for asking and fellowship."

"It strengthens young people's faith and helps us to live close to God, and this is what we as young people need."

"It is vital that local MYF officers have a chance to become inspired by Convention."

"It has been such a valuable experience I want to see a lot more youth have the same opportunity."

"It gives opportunity for many MYF-ers to realize a spiritually enriching experience."

"It increases the sense of belonging and participation of Mennonite youth."

"It is a relevant, dynamic way to help young people key into the mission of the church."

"It will help many young people ask for themselves the question, 'Who is this Man?'"

—Arnold W. Cressman.

A Prayer

FOR THIS WEEK

Dear Lord, as we look outside this time of year, we see many signs of new life and growth all around us. We would ask that we too experience new life and growth in our own spiritual lives.

We would thank Thee for those who are willing to give of their time and abilities to serve in the program of the church, especially the parents who have accepted new responsibilities; we thank you for the peace and joy we can have in serving the living Christ.

We pray especially for the families—that they will not suffer because of the busyness of parents, but will indeed be strengthened through the combined effort to serve others through Christ. We pray that through this service many more will have opportunity to find Thee as Lord and Saviour.

—Fern I. Massanari.

Prayer Requests

(Requests for this column must be signed)

Pray for David Derstine as he trains people to serve as counselors. These counselors will deal with youth who make decisions in the evening services of the Mennonite Youth Convention in Kitchener.

Please pray in behalf of a middle-aged man who is bound in the chains of alcoholism. He longs to be free but seems not to be able to so yield himself to Christ as to find the freedom that only Jesus can give.

The son of a minister and descendant of slaves, Martin Luther King has never lifted a hand against white people although he has been knifed and beaten and his home has been bombed. He has insisted on turning the other cheek, whatever they did. When the "Freedom Riders" arrived in Montgomery and were mercilessly beaten by white hoodlums, the 50,000 Negroes in the city, heeding the advice of the young preacher, clenched their fists and stoically refused to join battle. So they are winning the admiration and the sympathy of the vast majority of white Americans. Their battle is being won, not by violence, but by turning the other cheek to the many insults which whites see fit to mete out.

Gordon Powell in *Difficult Sayings of Jesus*, Fleming H. Revell Co.

Our Mennonite Churches: Michigan Avenue



Michigan Avenue Mennonite Church, Pigeon, Mich., was started in 1897, one mile north of its present location in the Berne community. In 1934 a new building was erected in Pigeon, and the congregation moved to that location. It has been known as the Pigeon Mennonite Church until Jan., 1964, when the name was changed to Michigan Avenue Mennonite Church. The present bishop is Howard J. Zehr. Herbert Yoder is pastor, and John Shetler is visiting brother. Present membership is 109.

The Use of Abilities and Possessions

By Norman Derstine

The Parable of the Talents is a story about the development of the human personality and its use in the kingdom of God. Matt. 25:14-30. Talents must be thought of as personal assets, including those we have by natural endowment and those that can be acquired. They include our mental powers to think, sometimes referred to as our IQ—our physical traits that may qualify us for certain tasks and skills—opportunities for training and developing ourselves for professions and skilled employment—personality development that fits us for a given occupation—our Christian heritage—everything, in fact, that goes into that mysterious thing we call life's endowment, experiences and opportunities.

They surely include being born in a Christian home and in a country that has the highest standard of living—giving us many assets that others do not have and cannot contribute to the kingdom of God.

This parable and all stewardship teaching includes this just mentioned and much more—from this interpretation it can be more significantly called a parable of assets. Talents or abilities are just one part of all the assets we possess and must be invested if we are good stewards.

We have equal amount of time—but not assets. Some have more than others and some people neglect to develop them or use them. This is a kingdom parable and therefore we are stewards of redemption through Christ—stewards primarily of the new creation. Our response is to be found in this hymn:

"All that I am or hope to be,
O Son of God, I owe to Thee,
For Thou hast bought me; I am Thine,
And by Thy mercy Thou art mine."

Our assets are God's working capital for building the kingdom. Paul summarizes the first eleven chapters of Romans, where he sets forth in clear language the nature of our redemption, with these summary words: "For from him . . . and to him are all things. To him be glory forever" (Rom. 11:36, RSV).

Then follows the strongest stewardship thrust in the Scripture: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1, RSV); or as Louis Evans expressed it:

When they pierced His hands,
He bought ours for service;
When they pierced His feet,
He bought ours to run errands
of love and mercy;

When His brow wore the crown of thorns,
He bought our intellects for His cause;
When His lips became cold in death,
He bought ours for singing, teaching,
and witnessing.

"He died for all, that they which live should not *henceforth live unto themselves, but unto him* which died for them, and rose again" (II Cor. 5:15). The whole course of our life has been radically changed; instead of living for self—position, prestige, power, possessions—we now live for Christ—kingdom—others—missions. We become good Samaritans, binding up the wounds of our sinful world and pouring on them the oil of salvation. Christ has "committed unto us the word of reconciliation."

My assets (heritage, abilities, talents, money, privileges) properly invested and employed are all to be seen and used wisely in the light of our sacred trust. We are trustees that must give an account of our stewardship and "it is required in stewards, that a man be found faithful." So my farm, my business, my time, my money is not mine! It is all Christ's working capital for advancing a cause and kingdom. We are to work and pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Stewards of Our Possessions

The teaching of Jesus concerning the stewardship of possessions is based primarily on His belief that life in this world is a period of testing and preparation for life in a world that lies beyond death. Consequently in the Sermon on the Mount we are cautioned, "Do not lay up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also" (Matt. 6:19-21, RSV).

On this basic premise Jesus taught much about possessions. Almost one half of His parables—sixteen of them—deal with the right or wrong use of money. He told us to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The Apostle Paul, too, taught us to take our proper stance between the temporal and the eternal. He wrote, "We brought nothing into the world, and we cannot take anything out" (I Tim. 6:7, RSV). He teaches the simple life—being content with food and raiment, and he lived this way as a steward. He warns against the evils or the love of money. He cautions us not to trust in "uncertain riches, but in the living God, who giveth us richly all things to enjoy."

All of the apostle's teaching on the use of

money is reflected, I'm sure, in this statement: "Stewardship of possessions is the economic result of a religious experience. The deeper one's religious experience, the greater will be his sense of stewardship. When God gets us, He gets our property." He was dedicated to the work of the kingdom.

He taught regular, systematic giving for everyone in the church. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (I Cor. 16:2). He analyzed the generous giving habits of the churches in Macedonia properly. They didn't give because they were wealthy—rather, they were poor. But they gave more than was expected because they had first given themselves.

It may surprise us that nowhere did Paul promote the "tithe" as a standard of giving. As an exponent of grace that superseded law, he wasn't to get caught in this controversy. But neither did he give the least doubt in anyone's mind that our giving would be *less than the tithe*.

Rather, he taught us to give generously and this proves, he says, "the sincerity of your love." And he substantiates the right to this view by saying immediately, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (II Cor. 8:9, RSV).

There is no higher appeal for us to give than to give as Jesus did. He *proved* the sincerity of His love by identifying Himself with man and his needs. We, too, *prove* the genuineness of our love by our giving—not only money but all that we have. The question is not, "Must I give the tithe?" The question is rather, "If I really love Christ and am concerned about His kingdom and have my affections set on heavenly things, how could I possibly give less?"

John R. Mott, the great missionary statesman, said: "If people in America would lay on the altar of Christ their tithes, within five years the machinery would be set in motion that would guarantee the preaching of the Gospel to every man, woman, and child on earth." And Jesus Himself said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Individual Christians like you and me hold the key to the end of this age! Stewards we are—stewards of the destiny for human souls and our world.

My money is a part of me. Your money is a part of you. Before it was transferred into currency it was in the form of energy, talents, time, and dedication employed to secure it. And since God asks for a total surrender of all that we have and are, was not the great man of faith, George Mueller,

(Continued on page 365)

A new Bible training school for nationals is born.

Training Leaders in Nigeria

By Marian (Mrs. Darrel) Hostetler, Nigeria

Nigeria, like all of Africa, is a learning, growing, emerging nation. Can the church afford to stand still? God needs dedicated, trained nationals to lead the present and future church here.

Okon Peter came to our house to chat a little the other day. He is a local Mennonite leader who is attending the newly established United Churches Bible College at Uyo. Okon told us he had originally planned to attend the school part time, but signed up for full time on enrollment day.

He was not sure that the school had much to offer him; so he thought he would drop out after a few weeks. One month has passed and Okon is still in school. He has discovered that he has a few things to learn after all. One day, he was talking with a fellow classmate, John said, "Okon, we have been misleading our people. We have been like the blind leading the blind."

There are other "Okon's" and "John's" among the 51 students enrolled in the school. These students are present or potential leaders in small churches. They have not been blind. As truth quickly opens before their eyes, it appears to them as though they did not see at all before.

Weavers Envision School

Missionaries Edwin and Irene Weaver have been thinking about Bible school for a long time; working, praying, discussing, and waiting for the right time to begin. Nigerians do not like things done in a "bush" sort of way; so Ed felt that this project was bigger than the Mennonites should attempt to launch by themselves.

At the same time that he was thinking about a Bible school, Ed was working with a number of independent churches. These "independent" churches are congregations who are not affiliated with any of the recognized denominations of Nigeria. Some are "splints" from larger churches; others may have been started by individuals who had their own ideas of how a church should be run.

In any case, they wanted and needed help. From this thinking together came a committee called United Independent

Churches Fellowship, which began to meet regularly for prayer and discussion in September, 1963.

It was this committee which began planning for a co-operative Bible school. A school board was formed in November, 1963, with representatives from the Full Gospel Church, Mt. Zion Church, and the Mennonite Church, these being the original members of UICF. Other groups who are now a part of the fellowship include Pentecostal Faith Mission and Holy Face Church.

Response Enthusiastic

News of the Bible school plans traveled quickly, and applications for admission began coming in even before the official application blanks were distributed to the pastors. When classes began there were 49 students enrolled. These students represent eight different church groups, with 15 coming from our Mennonite churches. Four of the students are ladies.

Since the Mennonites are the only member group of the fellowship with foreign funds, we agreed to pay rent for a building, but each church must sponsor its own students. The students themselves are not charged any tuition fees, and all teachers work without salary.



Missionary Edwin Weaver prepares an outline for the Introduction to the Bible class.



Mr. Timothy, teacher on loan from the Presbyterians, arrives at school on his cycle. Two other students are standing by the classroom.

This means that the school is able to operate on a very small budget. The buildings now housing the school are located one mile northeast of Uyo. They are not very old, but a few repairs and remodeling were necessary to meet the needs of the school.

The desks belonging in the building are usable, but are conducive to easy "visiting" among the students, as three persons share one bench, with a narrow, slanted board in front of them as a desk. The campus includes a two-story building containing two large classrooms and an office; a dormitory; and a kitchen where the 23 dormitory students do their own cooking.

Some Nigerian boys know how to prepare their gari and soup as well as anyone, but as many of these men are married, they have learned to be a little too dependent on their wives! As one dormitory fellow put it, "How can I study if my stomach is sad?"

Pastor Cycles 40 Miles

Day students have their problems too. Mr. Akaiso cycles a total of 40 miles each day to and from school. He is pastor of a church, and the members do not want him to be gone from their village a whole week at a time. Many of the students have responsibility in their congregations on Sunday; so classes meet only four days a week—Tuesday through Friday.

The daily schedule begins with a chapel period at 8:00 a.m., conducted by faculty or guests on Tuesday and Wednesday; by students on Thursday and Friday. There are six 40-minute class periods between 8:30 and 1:30, with a half hour break at 10:45.

Each student takes all the courses offered. English, Gospel of Mark, Introduc-

tion to the Bible, and Preaching are offered as four-hour courses during this first term. The Christian Home, Doctrine I, and Church Bookkeeping meet two hours a week, and the Music class one hour.

Students are divided into two sections according to their use of English. This means the Americans have to use an interpreter for only one section. Approximately 25 of the students have completed Standard Six (eighth grade); four have some training beyond this; and the remainder have had anywhere from five to seven years of elementary school.

Some simple questions about the man Mark involving the gathering of information from several references in the New Testament did not turn out to be so simple for a few students. One man explained, "We read the verses in our Bible (Efik), but we do not understand what it says." There are various reasons for this, but the main problem is that the Efik used in their Bible is not quite the same as the regional dialects.

Missionaries and Nationals on Faculty

The faculty for the present term is made up of five Americans and two Africans. Ed Weaver serves as principal and also teaches Introduction to the Bible. Sister Weaver will finish out the term in the course, The Christian Home, replacing Miss Anna Ungerman, a Danish missionary now on furlough.

Cecil and Judy Miller are teaching Church Bookkeeping and English, respectively. Darrel Hostetler teaches Gospel of Mark and is in charge of the music sessions. Mr. Eminue, a leader in the Mt. Zion Church, teaches Doctrine. Mr. Timothy, who teaches Preaching, is being loaned to us by the Presbyterians especially to work with independent churches.

Present plans call for four three-month terms, spread over a period of two years, with a three-month recess between each term. This is to allow students time for some farming or other work, and also keep them in close contact with their congregations.

Doctrine, Book Study, English, and some aspect of pastoral work will be included in each term. Other probable course offerings are Church History, Sunday School and Youth Work, and Biblical History.

Students Testify

S. U. A. Obong, a student from the Pentecostal Faith Mission, gives his reasons for attending the school. "I came in order to study the true words of God so as to live a pure Christian life. I want to gain knowledge on organizing churches, maintaining members, and conducting services. I want to increase my understanding of God so that I may hear Him speak to me."

Another, John Essien, gives his life story.

"I was born in the village, Mbiabam, in 1938. During my childhood, I lived with my parents who were pagans, but who gave me good advice. In the year 1944, I attended St. Peter's Roman Catholic School in Ibonio, but before I started, my older brother led me to the Roman Catholic Church.

"I attended service every Sunday. In 1952, I transferred to St. Michael's School and passed my Standard Six exam. The following year, I passed the entrance exam for Holy Family College, Abak. In November of that year, my mother fell sick with the plague and much money was spent for her cure.

"For three years, I remained jobless, but in 1955, got a job trading clothing. Later I married according to the church customs, but early in 1960, I resigned from the Roman Catholic Church due to its bad teachings. Before my resignation, I approached the priest with my Bible.



Entire student body of the United Churches Bible College.

Joins Mennonites

"After he was unable to explain to me from Deut. 16:22 and Psalm 115:4, I joined the Mennonite Church, Nigeria. In the year 1961, I brought the Mennonite Church to my village, where many were delighted to be added to it. After that, they appointed me as their leader and my work is approved by God, through His mercy.

"The week of Feb. 7, 1962—the week my clothing business was destroyed by fire—Bro. E. I. Weaver and his wife came to visit us at Nkum where a Bible class was being held. There, Bro. Weaver gave my wife and me a Bible and hymnbook because of the ease with which we learned.

"Just last year my pagan father became a Christian and now our whole family is Christian. I am very happy for this opportunity to be called to be a student at the college and I hope my story is encouragement to others who want to follow Christ."

Pray that United Churches Bible College may help train nationals for effective church leadership. The word "college," incidentally, in Nigeria refers to anything above elementary school—that is, secondary school or any specialized training school.

Missions Today

Missions Face an Unfriendly World

* Guest Column

(Concluded)

The Commission on World Mission and Evangelism deserves much of the credit for the good will that exists between Christians regardless of their relation to the World Council. No other group has brought together church groups of such diverse sentiment. (And the emphasis here is on church groups. Many meetings bring together persons from varied backgrounds who represent only themselves. It is much harder to develop agreement when those people must speak for the groups they represent and must answer back to their groups for their actions.)

Said Newbigin about the Orthodox churches, "Though for historical reasons they have not for many centuries been able to engage in much foreign missionary activity, they have an important testimony to bear out of their long experience regarding the witness of the church in a hostile world."

Few other groups have faced the problem of the Christian witness as broadly and as widely as the Commission on World Mission and Evangelism. The Mexico City meeting marked the first time for so-called foreign mission people and so-called home mission people to meet on an equal basis. The combination of mission abroad and evangelism at home can only provide enrichment for both.

"The effect of this is twofold," said Newbigin. "On the one hand, by separating the foreign missionary enterprise from close contact with the work of evangelism at home, the work of foreign missions is in danger of being robbed of that spiritual dynamic which would make it truly missionary; on the other hand, the churches in the West do not get the help they need for their evangelistic task from the spiritual experience of the younger churches."

It was here that Newbigin returned to the all-countries-a-mission-field theme, mentioned by Sadiq in our opening quote. Said Newbigin, "Younger churchmen who visit the churches of the West are not primarily involved, as they ought to be, in helping the western churches to deal with the pagans on their doorsteps."

Thus the task of world mission and evangelism can only be described as a total task. It has a large job to perform in an unfriendly world.

It also has a faith and a joy. It was tersely stated by W. A. Visser 't Hooft,

"There is the joy that, in spite of all the closing of doors, the Word of God still finds holes through which it can creep."

*By Maynard Shelley, reporting on meeting of world mission leaders in Mexico City, December, 1965.

MISSION NEWS

Mission Receives Recognition in Nigeria

The Nigerian government recently gave official recognition to the Mennonite mission in Nigeria. Recognition became official on April 15, 1964.

Ever since the establishment of mission work there in 1958, Mennonite mission personnel entered Nigeria with the covering support of the Immigration Office of the Presbyterian Church in Nigeria.

Having been active in Nigeria for many years, the Presbyterian Church was approved by the Nigerian government as a legitimate and trustworthy agency. More recent, smaller denominations desiring to establish a witness in the country had to work through Presbyterians.

Regarding the event, missionary Edwin Weaver says, "Truly the story of our coming to Nigeria and starting a mission program under most strange and difficult circumstances, not even having a recognition by the government, is nothing short of a revelation of the guidance and power of God. It is difficult for us to express our feelings with this latest development."

"All we are able to do is to thank God and say that He has been exceedingly good to us and has certainly been leading us step by step in the way He wanted us to go. The way this recognition itself worked out we think has been something so much better than we could ever have thought out or planned. We did not apply for this. The Presbyterian Church leaders did it for us."

"We hope, however, that this new step will not weaken, but strengthen our relations with the Presbyterian Church. We have worked together well for the past five years."

Missionary Bible Conference

A Missionary Bible Conference is to be held at the Laureville Mennonite Camp, Mt. Pleasant, Pa., Aug. 22-28, 1964.

Theme of the conference will be "Stewards of the Gospel." Main speaker will be Donald M. Davies, professor of religion at Lincoln University, near Oxford, Pa. Mr. Davies served for ten years as missionary to Ethiopia under what was formerly called the United Presbyterian Church.

The conference is intended for inspiration, relaxation, and missionary education. Anyone interested in Bible studies and in

learning more about missions is invited to attend.

Sasha Mishler, personnel secretary for the General Mission Board, is director of the conference.

City Church Dedicated

A church building to serve the Quint-Cities (Davenport, Iowa, and Rock Island, Ill.) congregation will be dedicated on May 3, 1964, at 5:00 p.m.

The 40' x 50' frame building, seating approximately 170 on the first floor, is needed to facilitate the work among Latin-Americans in the Quint-Cities. The congregation met in it for the first time on Easter Sunday.

The building also has a nicely finished basement and good Sunday-school and kitchen facilities. The congregation is having a fellowship supper for those planning to attend.

The building is located on the corner of East Sixth Street and Grand Street, in Davenport.

Seminary Chorus to Tour

The Argentine conference has invited the Evangelical Mennonite Seminary Chorus of Montevideo, Uruguay, to tour the Mennonite churches of Argentina in July, 1964.

The chorus is under the direction of Merle Sommers. Plans are being made for the tour, with the hope that it may result in a spiritual blessing to the churches visited, and a strengthening of ties with the seminary.

Eby Appointed VS and I-W Director

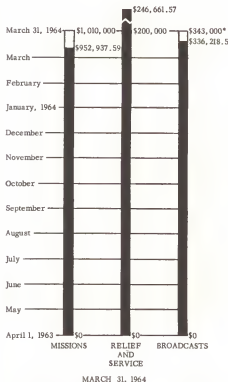
John Eby, Salunga, Pa., has been appointed to serve as Voluntary Service and I-W Director for the Eastern Mission Board. He succeeds Paul Landis, who asked to be relieved because of other responsibilities as bishop and secretary of Lancaster Conference. Bro. Eby has served since 1962 as assistant in the voluntary service and I-W office. He is a 1962 graduate of Eastern Mennonite College, and is a minister of the Blainsoft Mennonite Church.

Paul Landis has been appointed associate director of VS and I-W and will continue to give half time to this.

As of April 1 the I-W program, formerly administered by the Peace Committee of Lancaster Conference, was added to the Voluntary Service office at the request of the Peace Committee. Because of this request the Eastern Board VS Committee expanded to become the VS-I-W Committee. This move co-ordinates the administrative work of voluntary service and I-W in that board.

The Peace Committee of Lancaster Conference will continue to serve in an advisory relationship to the I-W portion of the VS-I-W office. The chairman of the VS-I-W Committee is H. Raymond Charles; vice-chairman, David Thomas; and secretary, Norman Shenk.

Your Treasurer Reports



CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM MENNONITE BOARD OF MISSIONS AND CHARITIES ELKHART, INDIANA

*Contributions Needed For Year

Contributions are reflected by solid black lines in each area

Total contributions to the General Mission Board for the fiscal year, April 1, 1963, to March 31, 1964, can now be reported. The above graph covers funds received for the three areas for which an annual per member request is made as follows: \$20.00 per member for missions; \$6.00 per member for relief and service; and \$4.00 per member for broadcasting. The graph is based on actual budget needs for program and actual contributions received. Note the following:

1. Mission funds received are higher than last year but less than amount needed for program.
2. Relief and service funds are "over the top" and have made possible special allocation to MCC emergency relief and other needs.
3. Radio receipts were up slightly over last year but under anticipated giving on which planning was based.

Current planning for the year ahead is based largely on holding the present level of program to make possible further closing of gap between disbursement and regular giving from the brotherhood.

Again, we thank God for your gifts and the open door for witness and service in a world of great need.

—H. Ernest Bennett.

Seminary Begins New School Year

The official opening service of the Evangelical Mennonite Seminary, Montevideo, Uruguay, was held on Tuesday evening, March 31.

Frits Kuiper, Amsterdam, Holland, gave the opening address, entitled, "The Interpretation of the Scriptures," presented in German, with Walter Thielman, a 1961 seminary graduate, translating into Spanish.

The first secretary of the Dutch Embassy was present for the address. Special music was provided by a small chorus of the local Mennonite church. Pastor Kuiper and his wife have been lent to the seminary for three years by the Mennonite Church of Holland. They are making a valuable contribution to the seminary, and are commanding the Spanish language well, according to Merle Sommers, music teacher at the seminary.

The 1964 school year opened on March 23 with registration and a program of orientation. A spiritual emphasis week followed.

Superintendent Lee of the Methodist churches in Montevideo was the guest speaker each morning. Social activities of the week included a progressive supper given by the faculty, and a day spent at La-Cog, a large zoological park.

The final enrollment, according to Dr. LaVern Rutschman, director of studies, is 32 full-time students. Three Argentine national pastors are also attending for the first semester. Total enrollment, including part-time students, is 37.

General Board missionary personnel serving on the seminary staff are: B. Frank and Anna Byler, Ada Litwiller, Merle and Kathy Sommers, and Daniel and Eunice Miller (on leave 1964). Nelson Litwiller serves as president and as a member of the board of directors.

Churches Donate Semitrailer

Mennonite churches in the Big Valley of central Pennsylvania donated cash to purchase a new 38-foot tandem semitrailer for Mennonite Central Committee, Akron, Pa. The trailer was bought in Cincinnati, Ohio, and arrived in Akron on March 25.

The new trailer replaces the old 28-foot trailer which has seen 12 years of service. During 1963, the old tractor-trailer had transported over 600 tons of supplies valued at more than \$1,000,000 from points in the Midwest to the warehouse in Akron and on to east coast docks. The old trailer had traveled more than half a million miles.

Addition to Kansas Hospital

The people of Kiowa County, in a recent special bond election, voted a \$150,000 addition to the Kiowa County Memorial Hospital, Greensburg, Kans., according to Administrator Marie Naffziger.

The 21-bed addition will extend northward from the present nurses' station, with nine two-bed rooms, one three-bed room,

and a new nursery. A full basement is planned for the wing, which will be used for storage, supplies, record storage, a multi-purpose room, and intern quarters.

Tentative plans for the long-range improvement of the existing hospital building with no additional tax levy include enlargement of laboratory space, of dining and kitchen area, addition of private bathrooms, and conversion of some existing two-bed rooms into private rooms.

Youth Village Memorial Fund

Mervin Yoder, camp manager for Mennonite Youth Village, White Pigeon, Mich., announces the establishment of a fund in memory of Yvonne Brenneman French, VS-er who died of Hodgkin's disease in 1963.

During the spring of 1960, Gary and Yvonne French helped to complete an addition on the camp kitchen. During the

summer season Yvonne learned she was sick with Hodgkin's disease. Yvonne's parents, Dr. and Mrs. James Brenneman, Belleville, Pa., immediately took her home for treatment of this cancerous disease.

Bro. Yoder reports, "We hated to see Yvonne and Gary leave under these trying circumstances. They were both such fine Christian young people and had contributed much to the camp program already. Gary and Yvonne lived fairly normal lives for two and a half years after leaving camp. The Lord blessed them with two sons before Yvonne passed on."

Gary has suggested a memorial at Youth Village in Yvonne's memory. A fund of more than \$200.00 has already been established. Youth Village is asking help of former staff members in enlarging this fund for a small camp library and lounge along with books and equipment.

Mennonite Board of Missions and Charities, Elkhart, Ind., will accept contributions for the "Yvonne French Memorial Fund for Mennonite Youth Village."

Your Overseas Missionary of the Week

Erma Grove



Erma Grove has served two three-year mission terms in Ghana, Africa, under the Mennonite Board of Missions and Charities, Elkhart, Ind. She returned for a three-month furlough on April 14, 1964.

In Ghana, Erma lives at Amasaman and is in charge of three area schools. In addition, she teaches child care and practical home economics to national women and assists in Bible instruction in village churches.

Originally from Greencastle, Pa., Erma attended Eastern Mennonite College and graduated from Goshen College in 1948 with a B.A. degree in home economics. She has taken graduate studies at Goshen College Biblical Seminary and at Winona Lake (Ind.) School of Theology.

Prior to her Ghana mission assignment, she spent two years in Ethiopia under the Mennonite Relief and Service Committee teaching fifth-grade English; and has taught school at Waynesboro, Pa., Maugansville, Md., and Culp, Ark.

During furlough, she plans to spend time at her home at Greencastle; at Benton, N.J., and Elkhart, Ind.

Witness in a Public Housing Community

Representatives of the Ontario Conference, General Mission Board, and Associated Seminaries met in Elkhart, Ind., on March 9 for a consultation on the strategy of our Christian witness in a public housing community such as Warden Woods, Toronto, Ont.

The meeting was planned by the Ontario Mission Board and resource persons participated in the study. Some high lights from the discussion were:

1. We need to break through the traditional pattern of setting up church structures and thinking that impressive statistics and activities indicate that the church has been established.

2. We need to come to grips with the real problems of the inner city. We must be flexible in our approach. The church is not the church when she ignores human need. The church is more than an experiment; but if it is the church, it will experiment.

3. As a church, we should not create and run social institutions.

4. There are many qualified persons within the church who can work within the framework of public agencies set up to meet specific needs. These persons living and working on the context of human need represent the nucleus of the church.

5. We are moving in the right direction in establishing a witness in a public housing community if we start with philosophy, need, program, personnel, and finally facilities.

6. We should experiment with multi-purpose facilities.

It was the feeling of the group that for a public housing community we ought to work within the framework of existing social agencies, channel suitable persons into the program, and as we become acquainted with the actual needs of the community, we will be able to build the most suitable facilities.

Attending the meeting from Ontario

were: John Hess, Rufus Jutzi, Paul Martin, Arnold Gingrich, and Emerson McDowell from mission board, and Bob Shaw from Toronto, a resource person in the field of sociology.

From the Goshen-Elkhart area were: Ross Bender, Peter Ediger, Ray Horst, Nelson Kauffman, Ernest Bennett, John Howard Yoder, Richard Weber, and Harold Reesor.

Dominican Republic to Hear Luz y Verdad

Because of the interest of the Evangelical Mennonite Church in Dominican Republic, the Spanish broadcast, *Luz y Verdad*, is now heard on a network of stations covering the country. Dominican Republic is a country of approximately 3,210,000 people.

The cost of broadcasting will be shared fifty-fifty with the Evangelical Mennonites. This leaves \$15 per week for Mennonite Broadcasts, Inc., to pay.

Student Writes for "CO" Information

An unusual letter came to Mennonite Broadcasts recently from a college student in Texas saying, "I filled out a questionnaire to determine my classification for Selective Service.

"The section on conscientious objector bothers me; so I asked God's help. Through prayers and His Word, God answered me to the belief that I am a 'CO.' I would appreciate it if you could send me any suggestions, tracts, or any other material. I would be more than happy to pay for them."

David Augsburger, associate pastor of *The Mennonite Hour*, answered his letter, provided various pieces of literature, and invited him to contact Ray Horst, secretary for relief and service under the General Mission Board, or Mennonite Central Committee, Akron, Pa., for further help.

Credit Co-operative for Haitians

Hospital Grande Riviere du Nord in Haiti recently formed a credit co-operative for its employees.

The newly established co-operative encourages employees to save and gives them a source for borrowing at low interest rates in time of need. Haitian users commonly charge between 50 and 100 per cent on loans.

Many people did not save money simply because there was no safe place for storage. The nearest bank, 20 miles from Grande Riviere du Nord, generally did not encourage small savings accounts.

The new co-operative has met with enthusiastic response among hospital employees. Eight persons deposited money the first month. By the third month nearly all 23 regular employees, who earn an average \$25 a month, were putting a portion of their earnings into savings accounts. At the end of the first quarter, total assets approached \$200.

Paul Derstine, Mennonite Central Committee volunteer from Souderton, Pa., serves as treasurer. He issues savings account booklets, keeps the ledger, and manages withdrawals and loans on the tenth and twenty-fourth of each month. Any member can borrow up to a full month's salary for repayment within six months. They pay 6 per cent interest and one per cent service charge.

Periodically, each member will receive a dividend accumulated interest divided according to the size of his account.

In March, members elected a president and vice-president. It is hoped that these officers will lead members into a better understanding of the principles of co-operatives and the opportunities and responsibilities of accumulated money. If the money is not required for loans, members may decide to reinvest in some local enterprise.

Glen Miller, volunteer doctor from Midland, Mich., says that Grande Riviere du Nord townspeople are watching this venture with interest and have asked the hospital to serve as the banking agency for a larger credit co-operative for the entire community.

Harvest in Honduras

"We believe that the time of harvest has begun," James Hess, Eastern Board missionary in Trujillo, Honduras, reports.

"Prayer cells have been functioning for many months, and as a result of these, earlier visitation, and the evangelistic meetings, we have registered 73 names in the Trujillo-Santa Fe-Farallones areas of those who have made profession of faith."

Evangelism-in-Depth has been in operation in Honduras since July, 1963. In addition to prayer cells and visitation, evangelistic meetings were held in various cities and villages. The Argentine evangelist Vangioni conducted meetings in the capital city, Tegucigalpa.

Lester T. Hershey, General Board missionary in Puerto Rico, held meetings in Trujillo, Tocoa, Sava, San Esteban, and Gualaco over a period of five weeks. During the Christian Life Conference at Trujillo, the church was filled each time for classes which began at 5:30 in the morning with prayer meeting. Two hundred and fifty to 300 persons attended the evening meetings held in the clinic building patio each night. More than 100 people from out of town ate meals there each day of the conference.

Prior to these meetings in Trujillo, some 25 or more new believers were receiving instruction for membership in the Trujillo-Tocoa area. There are also 35 new believers in San Esteban. At the time of this report, meetings had not yet been held in San Esteban and Gualaco.

"We have had enough experience," Bro. Hess continues, "to know that Satan will seek to snatch away the sown seed, but we are seeking to follow up closely with teaching the Word to these 'new infants' in the Lord. . . . The church now has a great responsibility, and we feel the burden as we labor with the church in this responsibility. But it is a burden of joy, and we ask you

and the home church to share with us in prayer in this work."

With People in Service

The 1964-65 executive committee for the Puerto Rico Mennonite Conference is: John Driver, president; Jose Antonio Santiago, vice-president; Lester T. Hershey, secretary; LeRoy Yoder, treasurer; and Raul Rosado, Mercedes Melendez, Mary Ellen Yoder, additional members.

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Elva Landis, Eastern Board missionary at Shirati, Tanganyika, took over duties as Sister Tutor at Shirati Nurses' Training Center on March 27. She replaces Alta Weaver, who left for furlough on April 15 and was scheduled to arrive in the States on April 20.

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Robert and Nancy Lee, General Board missionaries to Japan, will leave Tokyo with their children on May 26. They plan to arrive in Portland, Oreg., on May 28, for a year's furlough.

• • •

P. A. Friesen, Schowalter Villa, Hesston, Kans., underwent surgery on April 20. He was hospitalized for five days. Pray for his complete recovery. The father of India missionary John Friesen, he was himself a former missionary to India.

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Erma Grove, General Board missionary to Ghana, arrived in Boston, Mass., on April 14 for a three-month furlough.

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Marian Hostetter, General Board missionary in Algeria, arrives in New York on June 3 for a five-month furlough. She will reside with her parents at Orrville, Ohio.

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Mary Jane Brenneman, General Board missionary teacher at Woodstock School, Landour, India, arrives in the States for furlough early in July. She will come by way of Japan.



Gordon and Laura Schrag are the new "pop" and "mom" at the VS center of the General Mission Board, Elkhart, Ind. They replace Chester and Georgia Helmick—now serving as pastors at the Broken View Mennonite Church, Broken Bow, Nebr. Living for the past eight years at Goshen, Ind., the Schrags began their VS duties on April 1. Bro. Schrag was also pastor of the First Mennonite Church, New Bremen, N.Y., and served in home missions with Ontario conference.



By B. WRIGHT

How far may one properly go in lifting Scripture verses out of context to prove or illustrate a point? Three widely separated, but often used, come to mind.

1. "A little child shall lead them" to show the softening effect of childhood innocence on hardened adults. Isa. 11:6 tells what "a little child shall lead."

2. "Ask of me, and I shall give thee the heathen for thine inheritance" (Psalm 2:8). It is spoken to the Son by the Father but used by many as a promise to foreign missionaries.

3. "Touch not; taste not; handle not" glibly quoted in efforts to prohibit certain undesirable practices. Taken in its setting, Col. 2, it seems to hold a meaning almost opposite.

Well, I'm just asking!

ABILITIES AND POSSESSIONS

(Continued from page 359)

right when he said: "God judges what we give by what we keep?"

"God so loved the world, that he gave." We measure His love by His giving. Do you think He will measure ours by a lower standard? If we love much, we will give much! Not, How much shall I give? but, How much may I spend for my needs? All we have been saying is summed up in the words of Strickland Gillilan:

Steward I, and not possessor,
of the wealth entrusted me.
What, were God Himself the holder,
would His disposition be?
This I ask myself each morning,
every noon and every night
As I view His gentle goodness
with an ever new delight.

Steward only—never owner—
of the time that He has lent.
How, were He my life's custodian,
would my years on earth be spent?
This I ask myself each hour,
as I plod my pilgrim way
Steeped in gratefullest amazement
at His mercy day by day.

Steward only—not possessor—
of the part of Him that's I.
Clearer grows this truth, and dearer,
as the years go slipping by.
May I softly go, and humbly,
head and heart in reverence bent,
That I may not fear to show Him
how my stewardship was spent.

EDITORIAL

(Continued from page 355)

Christ directing or sharing such a program? Does it recognize His saviorhood, His lordship, and His concern and compassion for all? Second, Is it according to the Word of God? That is, are the actions and plans in line with the teaching and tenor of Scripture? And third, Is it after the fruit of the Spirit? That is, does it demonstrate in the life and create in the heart love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control?—D.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Mennonite Exodus, by Frank H. Epp; Canadian Mennonite Relief and Immigration Council (printed by D. W. Friesen and Sons, Ltd.); 571 pp.; \$6.00.

The Canadian Mennonite Board of Colonization, now known as the Canadian Mennonite Relief and Immigration Council, originally commissioned Frank H. Epp to write a history of that organization and its work. He soon discovered that, in order to carry out this assignment, he must thoroughly study "the Rescue and Resettlement of the Russian Mennonite Since the Communist Revolution" (subtitle of this book). In this task, the CMBC played a decisive role. Author Epp received permission from this board to enlarge the scope of his work to narrate this broader history. In telling the larger story, Epp does indeed write a history of this board and its work but within its broader historical context.

Author Epp is obviously a scientific historian. This book contains many quotations from both secondary (p. 256) and primary source materials (pp. 129, 169, et al.). A number of footnotes document each chapter. An extensive bibliography is also included at the end of each chapter. Fifteen maps, 39 tables, and 132 illustrations further attest to the painstaking research that has gone into the writing of this book. The author has dealt with his subject exhaustively, both in his research and in his reporting of this microcosm of history.

The author believes that we can comprehend the meanings of history only as we understand the causes that lie behind the events of history. And so, in Part I of this book, Epp traces the causes that led to the big clash between Russian communism and the Mennonites of Russia. Then he describes the period of terror that followed the Bolshevik revolution in Russia. Next the book portrays the desperate attempts of the Russian Mennonites to flee the country. Then the author recounts the events that led to the migration to Canada.

Graphically he particularizes the way in which the open doors to Canada gradually closed against mass migration movements. Then he describes the way in which Russian government policies hardened against further Mennonite emigration. The last part of the book details the story of the tragic displacement of the Russian Mennonites during the Nazi invasion of Russia in World War II. Again, Author Epp narrates the story of another great wave of Mennonite migration, this time to South America because the doors of other nations were closed to mass migrations. The final section traces the unfinished task that still remains. Epp tells of the continuing attempt to reunite families that had been torn apart by the events of history. And he also evaluates the ways in which the Mennonite denominations have been drawn into closer fellowship with each other through the tasks that he describes in this book.

The author of this book frankly confesses, however, that he has a philosophy of history that influences his reporting (p. ix). While he attempts to report facts accurately, he also interprets the meanings of the happenings that he describes. Author Epp believes that God moves in events and that He works through men. And so he acknowledges that he believes that this history reflects the judgment of God upon unfaithfulness of Mennonites. At the same time, he declares that this history records a martyrdom of a faithful church at the hands of an evil world (p. x). He believes that God has used these tragic happenings to awaken Mennonites everywhere to a new sense of mission in the world. He thinks that Mennonites have been drawn closer to real unity through the events that he describes in this book.

This reviewer feels that Author Epp has attempted to portray men and events in a fair way. He does not attempt to hide the weaknesses of men (pp. 91, 201) and mistakes of organizations (p. 289 ff.). The story that Epp tells is largely the story of the vision and the determination of several great leaders. And so he gives a great deal of space to biographical details in the lives of several key leaders in the board and in the rescue operation. This book particularly underscores the life and contribution of David Toews. It is difficult for a historian, however, to remain completely objective at every point. This reviewer wondered, with an earlier reviewer,* what this story would be like if J. S. Strauss (pp. 127-30) or Premier Anderson of Saskatchewan had written certain parts of the history.

A brief outline of the subject matter in each chapter follows the "table of contents" but precedes the text. A "list of illustrations," a "list of maps," and a "list of tables" also precede the text. A glossary of foreign terms used in the book and an extensive index enhance the value of the book as a historical handbook.

The detail somewhat hinders the readability of certain sections of this book. However, this is a book of history and was not meant to be read in the same way as a novel is read. The whole book records this tiny segment of church history in an inter-

esting and compelling way. This volume makes an invaluable addition to Mennonite historiography. Every Mennonite Sunday school and every Mennonite pastor should own a copy of this book.—John D. Zehr, Goshen, Ind.

*The Mennonite Quarterly Review, Vol. XXXVII, No. 4, p. 341.

Running people down does not keep us free from a host of diseases of body and mind. The verbal expression of animosity toward others calls forth certain hormones from the pituitary, adrenal, thyroid, and other glands, an excess of which can cause disease in any part of the body. Many diseases can develop when we fatten our grudges by rehearsing them in the presence of others.

The moment I start hating a man, I become his slave. I can't enjoy my work any more because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure. It may be a luxurious car that I drive along a lake fringed with the autumnal beauty of maple, oak, and birch. As far as my experience of pleasure is concerned, I might as well be driving a wagon in mud and rain.

S. I. McMillen, M.D., in *None of These Diseases*, Fleming H. Revell Co.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brown-Goshorn.—Isaiah Brown, Jr., Harrisburg, Va., Methodist cong., and Mary Louise Goshorn, Scottsdale, Pa., Kingview cong., by Edwin Alderfer at Kingview, March 27, 1964.

Gerber-Cross.—James Stuart Gerber and Margaret Sue Cross, both of the Fairview (Mich.) cong., by M. S. Steiner at the church, April 4, 1964.

Long-Eby.—C. Warren Long, Tiskilwa, Ill., Willow Springs cong., and Esther Mae Eby, Goshen, Ind., College cong., by John H. Mosemann at the Goshen College Seminary Chapel, April 4, 1964.

Miller-Dobbe.—Floyd Miller and Joyce Dobbe, both of Elkhart, Ind., Olive cong., by Eino W. Steiner at the church, March 19, 1964.

Miller-Miller.—Lowell E. Miller, Elkhart, Ind., Prairie Street cong., and Shirley Eileen Miller, Goshen, Ind., College cong., by J. Robert Detweiler at the College Mennonite Church, April 4, 1964.

Pette-Rudolph.—Roy H. Pette, Hagerstown, Md., Reiff cong., and Martha Emma Rudolph, Hagerstown, Md., Stouffer cong., by Moses K. Horst at the home of the groom, April 4, 1964.

Smucker-Schrock.—Raymond Smucker, Canton, Ohio, Beech cong., and Marjorie Schrock, Sarasota, Fla., Bay Shore cong., by T. H. Brennenman at Bay Shore, March 28, 1964.

Weaver-Herr.—J. Clair Weaver, Lancaster, Pa., South Christian Street cong., and Delores F. Herr, Willow Street cong., Lancaster, Pa., by Jacob Harnish at Willow Street Church, March 21, 1964.

"Lo, children are on heritage of the Lord" (Psalm 127:3)

Beelder, Horace and Martza (Brymyr), Toronto, Ont., first child, Phylbit Elmons, Feb. 29, 1964.

Buck, Robert and Marilyn, Stratford, Ont., fifth child, third son, Dennis John, March 3, 1964.

Coblentz, Albert and Shirley (Hicks), Pennville, Ind., fifth child, third daughter, Sherry Jane, Jan. 25, 1964.

De Vlugt, Ane B. L. and Ada Irene (Kolb), Parkhill, Ont., first child, Corinne Johanna Jane, Dec. 27, 1963.

Detweiler, Merrill C. and Helen (Hange), Harleysville, Pa., seventh child, fourth son, Timothy Wade, Feb. 17, 1964.

Diller, Eugene and Donna (Grabner), Hesston, Kans., third child, second son, Jerold Eugene, March 29, 1964.

Dintaman, Walter and Clara (Wideman), Elkhart, Ind., first child, Linda Louise, March 24, 1964.

Duits, John and Barbara (Schwartzentruber), Ingersoll, Ont., second child, first daughter, Laura Joan, March 8, 1964.

Ebersole, Donald A. and Linda (Conklin), Sterling, Ill., first child, Wayne Donald, Feb. 24, 1964.

Eicher, Raymond and Orpha (Yoder), Sherwood, Ohio, fourth child, second daughter, Sherry Faye, March 31, 1964.

Freed, LeRoy L. and Elsie (Moyer), Morwood, Pa., second child, Daniel, March 23, 1964.

Geiser, Willis and Doris (Lehman), Orrville, Ohio, sixth child, fourth daughter, Lori Kay, March 2, 1964.

Glick, Aaron S. and Susie (Lapp), Quarryville, Pa., seventh son, Calvin Wayne, Feb. 16, 1964.

Grabner, Elwood and Joyce (Long), Stryker, Ohio, seventh child, third son, Daniel James, April 1, 1964.

Kauffman, James A. and Naomi M. (Mast), Kaiselpf, Mont., fourth child, third son, Wilard Arthur, March 20, 1964.

Kaufman, Gerald and Marlene (Cender), Indianapolis, Ind., second son, Nathan Alan, March 19, 1964.

Lehman, Marvin and Dolores (Wideman), Edmonton, Alta., fourth child, second son, Wesley Joseph, March 14, 1964.

Notziger, Ronald and Marlene (Short), Archbold, Ohio, third child, first daughter, Dawn Rashele, March 31, 1964.

Plank, Lee and Donna (Smucker), West Liberty, Ohio, second child, fifth daughter, Cara Ann, born Feb. 24, 1964; received for adoption March 9, 1964.

Roth, Norman and Janice (Birky), Woodburn, Oreg., third son, Nicholas Leon, March 6, 1964.

Scheffel, Jonas and Ruth (Lichty), Rockwood, Pa., eighth child, fifth daughter, Karen Lorraine, Jan. 26, 1964. (One daughter deceased.)

Short, Marlin and Valda (Gochenaur), Archbold, Ohio, fourth child, second son, Randall Jay, March 11, 1964.

Smucker, Willard and Lee Ann (Miller), Harisburg, Oreg., second son, Lonnie Lee, March 11, 1964.

Strite, Elwood P. and Iva (Horst), Williamsport, Md., second daughter, Rachel Elaine, Feb. 26, 1964.

Anniversaries

Gascho. Christian Gascho and Mary Schwartzentruber were married March 27, 1895, at the Blake A.M. Church by the late Bishop Jacob M. Bender. They celebrated their 69th wedding anniversary at their home, Zurich, Ont., on March 27, 1964, with the family present in the evening. A brief message was given by their minister, Orval M. Jantzi, and familiar songs were sung in German and English. In May, 1911, Bro. Gascho was ordained to serve as deacon in the Zurich Church, and is still able to attend church services. Bro. and Sister Gascho are both 80 years old. They have four children (Amos, Rachel—Mrs. Seth Amans, Laura, and Clarence), three grandchildren, and three great-grandchildren. They are members of the Zurich Church.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Mary A., daughter of Joseph and Urey (Gulick) Allebach, was born in Bucks Co., Pa., July 27, 1866; died at the Eastern Mennonite Home, Souderton, Pa., March 28, 1964; aged 97 y., 8 m., 1 d. She was a guest at the home since 1930. She was married to Samuel K. Alderfer, who died in 1942. One son also preceded her in death. Surviving are one son (Elmer A.), 2 grandchildren, and 5 great-grandchildren. She was a member of the Rockhill Church, Telford, Pa. Funeral services were held at the Eastern Mennonite Home, interment in Rockhill Church Cemetery, with services in charge of Marvin Anders and Clinton Landis.

Boshart, Wendy Lou, daughter of Delbert and Ardis (Schweitzer) Boshart, was born at Seward, Neb., July 5, 1902; died at the Bryan Memorial Hospital, Lincoln, Neb., March 31, 1964; aged 1 y., 8 m., 26 d. One sister preceded her in death exactly 6 years ago. Surviving are her parents, 5 sisters and one brother (Jeanette, Connie, Lora, Arlene, Rachele, and Russell), and grandparents (Mr. and Mrs. Elmer Sweitzer and Amos Boshart, Sr.). Funeral services were held at the West Fairview Church, April 2, in charge of Dale Oswald and Loyal Burkey.

Hess, Christian B., son of Peter and Lydia (Brackbill) Hess, was born near Shiremans-town, Pa., Feb. 16, 1879; died at Seidel Memorial Hospital, March 15, 1964; aged 85 y., 29 d. On Dec. 29, 1904, he was married to Fannie Horst, who survives. Also surviving are one daughter (Ellen—Mrs. Paul Smith), one son (Joseph H.), 10 grandchildren, and 10 great-grandchildren. He was a member of the Slate Hill Church, where funeral services were held March 19, in charge of William Strong and Samuel Strong.

Hochstetler, Elmer S., son of Samuel D. and Magdalena Hochstetler, was born near Goshen, Ind., May 9, 1895; died at the Goshen Hospital, Dec. 7, 1963; aged 68 y., 6 m., 28 d. On Feb. 3, 1918, he was married to Matilda Schlachab, who survives. Also surviving are 3 adopted children (Paul, Harold, and Dorothy Mae—Mrs. Dallas Miller), 11 grandchildren, one brother (Elam), 5 sisters (Sarah—Mrs. Henry Miller, Mary—Mrs. Manasses Bontrager, Mrs.

Fanny Otto, Lucy, and Susie—Mrs. Andrew Miller), one foster brother and one foster sister (Walter Heinrich and Almada—Mrs. Robert Swicker). He was a member of the Woodlawn Beachy Amish Church, where funeral services were held, in charge of Milo J. F. Yoder, Daniel S. Bontrager, and David A. Bontrager; interment in Nissley Cemetery.

Hoover, Mina R., daughter of Samuel and Katherine (Beane) Hoover, was born near Intercourse, Pa., April 20, 1877; died at the Brethren Home, Neffsville, Pa., March 30, 1964; aged 86 y. 11 m. 10 d. Her only survivors are some nieces and nephews. She was a member of the East Chestnut Street Church. Funeral services were held at the Snyder and Iredale Funeral Home, Lancaster, April 1, in charge of Frank M. Enck and James M. Shank; interment in Greenwood Cemetery.

Kreider, Barry R., son of Benjamin and Esther (Burkholder) Kreider, was born at the Hershey (Pa.) Hospital, Sept. 1, 1903; died at his home, Feb. 15, 1964; aged 5 m. 14 d. He was ill three days with a virus infection. Besides his parents, he is survived by 2 sisters and one brother (Sandra, Dawn, and Robert), grandparents (Mr. and Mrs. Isaac Burkholder and Mrs. Lizzie Kreider), and great-grandparents (Mrs. Mary Jane Gehr and Mrs. Lizzie Kreider). Funeral services were held at the Church of the Mennonite Church, Feb. 17, in charge of Daniel Wert and Simon Bucher.

Longenecker, Irene Grace, daughter of Jonas and Susan (Shope) Zimmerman, was born near Carlisle, Pa., Oct. 12, 1881; died March 16, 1964; aged 82 y. 5 m. 4 d. On Jan. 12, 1905, she was married to Harry L. Loungecker, who survives. Together she and her husband, an ordained minister, served the Strickler and Shope congregations, near Middletown, Pa., for over 50 years. Also surviving are 2 sons (Henry Z. and Elmer Z.), one sister (Mrs. Flora Lauver), and one brother (Adam S.). Three sons preceded her in death. Funeral services were held at the Strickler Church, in charge of Clarence E. Lutz, Russell Zeager, and David Z. Miller; interment in Shope Cemetery.

Mast, Amanda, daughter of Joseph and Sarah Schlabach, was born Dec. 9, 1879; died at her home, Greenwood, Del., March 12, 1964; aged 84 y. 3 m. 3 d. Over 66 years ago, on Jan. 27, 1898, she was married to Eli D. Mast, who survives. Also surviving are 4 daughters and 4 sons (Dan, Alvin, Sarah, Katie, William, Eli, Mary—Mrs. Harry Troyer, and Emma—Mrs. Clarence Kipfer), 54 grandchildren, 64 great-grandchildren, a twin sister (Mrs. A. I. Kramer), another sister (Mrs. Emma Schlabach), and 2 brothers (Joseph and Noah). Four sons, one daughter, and 2 grandchildren preceded her in death. She was a member of the Conservative Mennonite Church. Funeral services were held at the Greenwood C.A. Mennonite Church, in charge of Mark Swartzentruber and Owen Guengerich.

Meyer, Linford M., son of Jacob F. and Eva (Meyer) Nyce, was born in Franconia Twp., Pa., July 18, 1924; died of a heart attack at Mercer, Pa., March 29, 1964; aged 39 y. 8 m. 11 d. He was employed by the Mercer County Farm Bureau. Surviving are his parents and one sister (Pearl N.—Mrs. Samuel T. Derstine). Funeral services were held at the Sommers Farm Home, Telford, Pa., April 2, in charge of Leroy Godshall and Curtis Bergey; interment in Franconia Cemetery.

Reber, Jacob J., son of Christian and Carolyn (Unruh) Reber, was born at Inman, Kans., March 27, 1886; died at Harrisonville, Mo., March 31, 1964; aged 78 y. 4 d. On April 5, 1919, he was married to Sue Nafziger, who survives. Also surviving is one daughter (Della Ratloff). One daughter preceded him in death. He was a member of the Sycamore Grove Church, Garden City, Mo., where funeral services were held April 3, in charge of

Leonard Garber; interment in Clearfork Cemetery.

Richard, Peter W., son of Christian and Catherine (Widmer) Richard, was born near Noble, Iowa, Oct. 16, 1885; died at the home of his daughter, Mrs. Elmer Schrock, Wayland, Iowa, on Easter evening, March 29, 1964; he retired for the night and shortly after passed away; aged 78 y. 5 m. 13 d. On Dec. 15, 1915, he was married to Emma R. Graber, who died May 8, 1956. One brother also preceded him in death. Surviving are 2 sons and one daughter (Glen A., Oscar, and Josephine—Mrs. Elmer Schrock), 7 grandchildren, and 2 sisters (Fanny Graber and Ida Richard). He was a member of the Sugar Creek Church, where funeral services were held April 1, in charge of Vernon S. Gerig and Robert Hartzler.

Shoemaker, Arthur C., son of Joseph and Elizabeth (Brubaker) Shoemaker, was born in Stephenson Co., Ill., Feb. 15, 1887; died March 28, 1964; aged 77 y. m. 13 d. On Dec. 31, 1912, he was married to Lucy Engle, who survives. Also surviving are one daughter (Mildred—Mrs. Walter Drudge), 4 sons (Orval, Eugene, Donald, and Kenneth), 2 sisters (Stella—Mrs. Amos Kreider and Mrs. Louella Sanders), and one brother (Charles). He was a member of the Freeport Church, where funeral services were held March 31, in charge of Don Blosser, assisted by Paul Sieber.

Stoltzfus, Levi M., son of Aaron K. and Katie (Mast) Stoltzfus, was born at Elverson, Pa., Aug. 14, 1892; died at his winter home in Sarasota, Fla., March 7, 1964; aged 71 y. 6 m. 22 d. On Dec. 16, 1915, he was married to Mary Beiler. Surviving are 3 daughters and one son (Alta—Mrs. David Sharp, Erma—Mrs. Louis Stoltzfus, Mabel—Mrs. Melvin Zimmerman, and Marvin B.), one sister (Rebecca Stoltzfus), and 2 brothers (Eli H. and David M.). One daughter preceded him in death. He was a member of the Conestoga Church, where funeral services were held March 10, in charge of David Yoder and Ira Kurtz; interment in Pine Grove Cemetery.

Thomas, Ellen R., daughter of Daniel J. and Elizabeth (Saylor) Thomas, was born in Somerset Co., Pa., Feb. 15, 1876; died at the Memorial Hospital, Johnstown, Pa., March 19, 1964; aged 88 y. 1 m. 4 d. On Nov. 15, 1896, she was married to Nelson Thomas, who died June 19, 1946. One daughter, 2 brothers, and 2 sisters also preceded her in death. Surviving are 2 children (Edgar L. and Katie E.), one sister (Mrs. Katie E. Mishler), 3 grandchildren, and 7 great-grandchildren. For 71 years she had been a member of the Thomas Church, where funeral services were held March 23, in charge of Aldus J. Wingard and Harry C. Blough.

Tyson, Ione, was born Sept. 25, 1877; died at the Eastern Mennonite Home, Hatfield, Pa., March 16, 1964; aged 86 y. 6 m. 1 d. She was married to Isaiah Tyson, who preceded her in death. She was a member of the Pottstown Church. Funeral services were held at the Houtz Funeral Home, March 30, in charge of Norman H. Bechtel and Elmer G. Kolb; interment in Highland Memorial Park.

No wonder Americans love to swallow verbal tranquilizers on Sunday morning! They are worn out from burning the church's candles at both ends. No wonder their neurotic symptoms are aggravated! They feel guilt with no atonement, fatigue with no peace, loss with no direction, confusion with no foundation truth, and aimlessness with little sense of God's sovereignty.

Robert James St. Clair in *Neurotics in the Church*, Fleming H. Revell Co.



ITEMS AND COMMENTS

BY THE EDITOR

It now costs \$275,000 a year to keep each Congressman in Washington, according to an article by Joseph T. Bayly in *Eternity* magazine. This is because of the privileges to which each is entitled: free stationery (\$2,400 a year is allowed for this), free haircuts, free therapy, a big allowance for living expenses, etc.

Sunday-school enrollment has started to decline and it looks as if a trend is being established. Total enrollment in all Sunday schools in 1960 was 40,241,650. There was a drop of 2,630 in 1961, and a further drop of 142,396 in 1962—in spite of increases in church membership. Are we headed for another slump such as occurred between 1926 and 1947?

Some "migrations" to the Roman Catholic Church have been predicted by Dr. Henry P. Van Dusen, president emeritus of Union Theological Seminary. He attributes this possibility to the new spirit of ecumenicity within the Catholic Church and the fact that "a quavering and sometimes defeatist voice" is currently speaking for Protestantism.

Are people over 30 too old to become missionaries? A recent study of 62 TEAM missionaries (married men and single workers) who entered foreign service over age 30 indicates they did above average in language attainment, rated exceptionally high as to effectiveness in the ministry, and have been the cause of very few problems in the work.

Today one Canadian woman in three is walking around with hair other than the color God made it, according to a report in *Imperial Oil Review*. Women are changing their hair to match their dress, their house, and even their dog—and spending millions doing it. Five years ago about 500,000 Canadian women spent \$15,000,000 coloring their hair. This year about 2,000,000 will be doing it at an estimated cost of \$35,000,000.

Evangelist Billy Graham, expressing fear that Great Britain's moral standards are in danger of falling, announced in London that he would hold a major crusade in the country in either 1965 or 1966. Starting in London, he said in an address to some 3,000 clergy and laymen, the evangelistic campaign would last 12 weeks and fan out through major cities. The cost of the crusade, estimated at about \$500,000, will be met by 70 laymen who invited Mr. Graham to come to Britain. Definite scheduling of the crusade will depend on the availability of Earls Court Stadium, which seats 25,000, the evangelist said. In a statement to the press, he said he had been shocked by statis-

tics on crime and immorality in Britain and declared that the country needed a "moral and spiritual awakening." The evangelist also addressed himself to "theological radicalism" in Britain, saying it indicated that many people believe the church has no "moral absolutes" and that "easy-going conduct" is permissible.

J IVAN HOGHSTETLER
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ELKHART IND

Heightened interest in the ecumenical spirit has stimulated Bible sales, the executive secretary of the Massachusetts Bible Society said. "A lot of Revised Standard Versions of the Bible were purchased from us last year by Roman Catholics," said Dr. Lawrence Almond, "and a lot of Protestants bought the Roman Catholic Confraternity version. Both groups of Christians want to learn about the other's Bible and I see this as the most hopeful sign in recent years toward the eventual solving of our differences."

Completion of editorial work on a new Spanish-language Lutheran hymnal and worship book and a companion service and altar book for ministers was announced in Chicago by Dr. William G. Arbaugh, editor and chairman of the Spanish Hymnal Committee. The committee is made up of representatives of the three major U.S. Lutheran bodies—the Lutheran Church in America, American Lutheran Church, and Lutheran Church-Missouri Synod. Announcement of a publication date is expected by early May for "Culto Cristiano," which will include 412 hymns in its 760 pages, Dr. Arbaugh said. He reported that 25,000 copies of the hymnal and 1,500 copies of "Ritual Cristiano," the 154-page service and altar book, will be printed.

The Vatican sent a five-man delegation to the United Nations Trade and Development Conference in Geneva which was attended by representatives of 123 countries. The Holy See's group was headed by Msgr. Alberto Giovannetti of the Vatican Secretariat of State's section for extraordinary affairs.

Three new members, one lay and two ministerial, have been elected to the Board of Managers of the American Bible Society. Rome A. Betts, Executive Director of the American Heart Association since 1949, is the new lay member. Oswald C. J. Hoffman, speaker on the International Lutheran Hour, a widely broadcast radio program, and formerly Public Relations Director of the Lutheran Church-Missouri Synod, and Ralph W. Sockman, Minister Emeritus of Christ Church, Methodist, in New York City, are the new ministerial members. Mr. Betts and Dr. Sockman will be members of the Ways and Means Committee, and Dr. Hoffman, the Translations Committee.

Easter was joyfully celebrated in the Jordanian parts of Jerusalem where about 10,000 pilgrims, including about 1,500 from the U.S., took part in special services. Easter morning Masses for Roman Catholic pilgrims began after midnight in the Church of the Holy Sepulchre and at the Bene-

dictine Abbey on Mount Zion and other churches. The Mass in Holy Sepulchre was celebrated by Latin Rite Patriarch Alberto Gori, O.F.M., who wore white robes embroidered in gold. He walked to the altar behind sword-bearing dragomen, who beat the floor with silver-tipped staffs. Only three months before, Pope Paul VI became the first pontiff in history to offer Mass inside the centuries-old church. At dawn, outside the walls, crowds of pilgrims who do not regard the church as the site of Christ's resurrection gathered to pray at the "Garden Tomb," a rudely carved crypt that lies beneath a rock hill above the Jerusalem bus terminal.

Participation by Northerners in the civil rights struggle in Southern states is doing more harm than good, a prominent Boston Protestant leader charged.

Dr. Harold J. Ockenga, pastor of Park Street Church, said he feels all public facilities and churches should be integrated but that it cannot be brought about by force.

"The whole situation is rapidly deteriorating," he claimed. "If we break the law by forcing the situation, we are going to encourage the extremist groups. We ought to be careful what we do."

Dr. Ockenga, whose congregation supports what is believed to be the greatest foreign missionary program of any individual church in the United States, claimed that intervention by Northern groups, particularly by members of the clergy, is "seriously threatening race relations in the South."

"Many of the white people are indignant," he said. When asked if he had considered making a "prayer pilgrimage," he replied, "I don't feel it is my calling to do so. . . . It has almost become a mark of status among the clergy to spend some time in jail. I personally don't believe the demonstrators are doing any good."

Decision magazine, publication of the Billy Graham Evangelistic Association, will sponsor its second annual School of Christian Writing in Minneapolis, Minn., June 29 to July 1.

The three-day school attracted 95 authors and editors from all over the United States and Canada last year. Enrollment this year is expected to reach 150, according to Dr. Sherwood E. Wirt, editor and dean of the school.

Instruction will be given in the writing of fiction, hymns, film scripts, feature articles, and other types of Christian literature with an evangelistic accent.

Among the speakers will be Dick Ross, president of World Wide Pictures; James F. Collier, author and screen writer; James Johnson, director of a youth program, Evangelical Literature Overseas; Joyce Manning of London, England, editor of *The Christian*; and James Reapsome of Philadelphia, editor of the *Sunday School Times*.

A Massachusetts Baptist leader cautioned "religious people not to be blinded by emotions" in favoring proposed legislation to reinstate prayer and Bible reading in the public schools.

Dr. Paul Lee Sturges, executive secretary of the Massachusetts Baptist Convention, said: "It is easy for us to fall into the trap of trying to enforce our beliefs and practices by law when to do so is to betray our historic concern for genuine religious freedom for all people."

"The free exercise clause in our Constitution is a guarantee of religious liberty for all—for the minority as well as the majority," he said. "It doesn't mean that a majority should use the machinery of the state to force its beliefs and practices upon the minority."

"I fully realize that to oppose the reading of prayers and the Bible in the public schools will appear to some like opposing motherhood or the family, so emotional are we about it. But sober thought ought to help us to see that in passing such an amendment we would be betraying something extremely important to our very life as a free people."

The Soviet Union has offered to contribute 1 billion, 200 million dollars toward the construction of a power plant on the Guaira Waterfalls between Paraguay and Brazil. President Stroessner of Paraguay mistrusts the presence of a multitude of Soviet technicians, but otherwise looks forward to another co-operative project with Brazil.

For his novel, *Peace Shall Destroy Many*, Rudy Wiebe received a prize from the Canada Council.

A noted architect called on Dallas, Texas, members of his profession and churchmen attending the 25th National Conference on Church Architecture to "get rid of the notion that we are glorifying God by building elaborate and magnificent churches."

"Let us make no mistake," said Edward Anders Sovik of Northfield, Minn., "we do not build a church to house God. We build it to be the house of God's people. It is in serving them that we honor God."

GOSPEL HERALD

Tuesday, May 5, 1964
Volume LVII, Number 17



A Good Mother

By Leslie B. Flynn

A schoolteacher was giving a lesson in fractions. "Johnny, suppose there were seven in your family—five children besides Mother and Father. And suppose there was pie for dessert. What fraction of the pie would you get?"

Johnny answered, "One sixth."

"But you don't understand," replied the teacher. "Don't you understand about fractions?"

"I know about fractions and I know about mothers too," remarked Johnny. "Mother would say she didn't want any!"

A mother sacrifices for her children. She cares for them, often nursing them through nights of serious sickness. She works for them. Raising a child is a twenty-year job. Someone has pointed out that conscientious, efficient motherhood involves much knowledge, and many skills. She must know something about teaching, interior decorating, cooking, dietetics, psychology, hygiene, social relations, clothing, household equipment, and a host of other things. It's rather incongruous how we elevate careers and lower homemaking to the commonplace.

Mothers put in long, hard hours. A little girl asked her daddy, "What's a slave?" He explained as best he could. When he was through, she looked at her daddy and asked, "Is that what Mommy is?"

Though wonderful to have a mother who has taken good physical and material care of us, far more blessed are those whose mothers have provided spiritual training. A mother's job is far more than providing for the temporal welfare of her children. She must give moral and spiritual care. She must be a teacher of Christian things to her sons and daughters. Yet millions of boys and girls are growing up without Christian instruction.

Sometimes we rear our children as though we were raising prize cattle on the hoof. We see that our children get milk, balanced lunches, polio shots, vaccination, but too often forget they have immortal souls.

Many mothers not only fail to give their children spiritual help, but rarely darken the door of a church.

Profound is the influence of a mother. "The hand that rocks the cradle rules the world." Since a child is impressionable, and his mother is his first university,

(Continued on page 372)

*Mother, the child's first teacher,
Her voice the first tone heard,
Her heart the first to love us,
Her hands the first to serve.*

*We rise to call her blessed
And praise our God of grace,
Who gives to each a mother,
For none can take her place.*

—D.



FIELD NOTES

Paul Mininger, president of Goshen College, announces the activities of the '64 commencement. Charles L. Taylor, Executive Director of the American Association of Theological Schools, will deliver the commencement address at 10:00 a.m., June 1. J. D. Graber, General Secretary for Mennonite Board of Missions and Charities and Assistant Professor of Missions at Goshen College Biblical Seminary, will give the baccalaureate sermon at 8:00 p.m., May 31.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in a Family Life Conference at Midway, Columbiana, Ohio, July 10-12.

Alumni Day activities at Goshen College on May 30 include reunions of classes of 1914, 1924, 1939, and 1954. Paul Mininger will be the main speaker at the annual Alumni Banquet, May 30. Donald G. Miller, president of the Alumni Association, will be chairman; Willis Breckbill, Canton, Ohio, will be toastmaster.

Sunday School Meeting at Stony Brook, York, Pa., May 9, 10. Speakers include Paul G. Landis, Salunga, Pa., and J. Ward Shank, Broadway, Va.

The Manson Mennonite congregation, Manson, Iowa, invites all former members and friends to be with them on Sunday, June 14, for a home-coming and the fortieth anniversary celebration of the ordination of Bro. Nick Stoltzfus.

Milo Kauffman, Hesston, Kans., at Zion, York, Pa., May 6 p.m.; Ridgeview, Gordonville, Pa., May 7 p.m.; Bart, Pa., May 8 p.m.; Boyertown, Pa., May 9; Oley, Pa., May 10 a.m.; and Ebenezer, Elverson, Pa., May 10 p.m.

B. Charles Hostetter, Harrisonburg, Va., at Beaver Run, Watonsville, Pa., May 9, 10; Barrville, Reedsville, Pa., May 16, 17.

Paul Erb, Scottdale, Pa., at Blake, Zurich, Ont., May 10 a.m.; Hillcrest, New Hamburg, Ont., May 10-14; Conestoga, Morgantown, Pa., May 15 p.m.; Groveland, Pipersville, Pa., May 16, 17.

Carson Moyer, Waterloo, Ont., at Vine-land, Ont., May 10.

Lawrence Brunk, Argentina, at Weavers, Harrisonburg, Va., May 10 a.m.; Trissels, Broadway, Va., May 10 p.m.; Chicago Avenue, Harrisonburg, Va., May 12 p.m.; Bank, Dayton, Va., May 13; Mount Vernon, Port Republic, Va., May 14; Lanesville, Dry Fork, W. Va., May 15.

Frank Bishop, Goshen, Ind., at First Mennonite, Indianapolis, Ind., May 10.

The North Goshen Mennonite Church, Goshen, Ind., will dedicate its new fellowship and educational wing May 31 a.m. Paul Mininger and J. C. Wenger, former ministers in the congregation, will be guest speakers. The program has been scheduled

at commencement time so that former college students who worked at North Goshen may be able to attend the special service. The church building, transported from near Wayland, Iowa, in 1936, was previously remodeled in 1946 and again in 1952. The present membership is 311. Russell Krabill is pastor.

E. G. Kaufman, North Newton, Kans., president-emeritus of Bethel College, Newton, Kans., has been appointed as visiting professor at Spellman College, a Negro college at Atlanta, Ga., for the 1964-65 school year. He will teach courses in philosophy and religion.

John Willems, Lebanon, Oreg., will be ordained to the Christian ministry May 24. He will return to Hesston College for further training. David Mann, Albany, Oreg., will be in charge; John Lederach, Hubbard, Oreg., will preach the ordination message.

Raymond R. Peachey, Belleville, Pa., has been granted his request to be released from pastoral responsibilities at the Allensville Mennonite Church for the period of one year. J. Elrose Hartzler, Belleville, Pa., has been given pastoral responsibilities. Nelson Roth has been licensed to serve as assistant pastor. His father, Paul Roth, Masontown, Pa., preached the licensing sermon April 25.

All correspondence for Second Mennonite Church, Chicago, Ill., should be sent in care of Don Brenneman, pastor, 1118 Clarence, Oak Park, Ill., 60304.

J. Frederick Erb, Admissions Counselor at Hesston College, Hesston, Kans., preached at both services at Casselton, N. Dak., April 19.

Abner Stoltzfus, Atglen, Pa., will show pictures of Palestine at Hostetter's Banquet Hall, Mt. Joy, Pa., sponsored by the Men's Bible Class of the Mt. Joy congregation, June 4.

(Continued on page 389)

Welcome to La Junta, Colo., June 15-21, 1964. The lodging committee has information ready for you. There are motels, hotel rooms, and trailer parking areas available. Due to the tourist season, to be sure of rooms, reservation must be made very soon. We have listings giving names and prices for you. We can make your reservation or you can make your own.

There are a limited number of rooms for guests in private homes. Please help us make your reservation by the middle of May for either kind of accommodation.

Write to Menno M. Troyer, chairman of lodging committee, Mennonite Hospital, La Junta, Colo., 81050.

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| The Baptists in Soviet Union Minister to over Three Million | |
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GOSPEL HERALD

Established 1908 as successor to
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JOHN M. DRESCHER, Editor
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He Cares

"Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

Many years ago a simple shepherd told this story: "I forget now who it was that once said to me, 'Jean Baptiste, you are very poor?' True. 'If you fell ill, your wife and children would be destitute?' True. And then I felt anxious and uneasy for the rest of the day.

"At Evensong wiser thoughts came to me, and I said to myself, 'Jean Baptiste, for more than thirty years you have lived in the world, you never possessed anything, yet still you live on, and have been provided each day with nourishment, each night with repose. Of trouble God has never sent you more than your share. Of help the means have never failed you.'

"To whom do you owe all this? To God. Jean Baptiste, be no longer ungrateful, and banish those anxious thoughts; for what could ever induce you to think that the Hand from which you already received so much, would close against you when you grow old, and have greater need of help?' I finished my prayer, and felt at peace."

Be anxious for nothing. Don't worry about anything. That sounds strange in our world where insecurity seems to saturate our society. Still this statement of Scripture stands. Don't be anxious about anything. But how keep this command? Certainly it does not mean to be careless or thoughtless. The answer is to let God know your needs and be thankful. This is the way to peace. How simple, yet how easy it is to try something else.

Peter, in his first epistle, writes: "Casting all your care [anxiety] upon him; for he careth for you" (5:7). F. B. Meyer said, "Two things come between our souls and unshadowed fellowship

with God—sin and care." Brooding over the past, distracted by the present, or dwelling on that which might happen is at times a common fault. It is an insidious foe because we may be over-anxious about right things.

The world says, "It is useless and fruitless to worry." "Why worry about that which you cannot help?" or "Do the best you can to quit worrying." Peter's point is much better: "Casting all your care upon him; for he careth for you." The first care is a different word than the second. The first means "anxiety." The second says, God is "concerned" about us. God is no indifferent spectator.

This is a large lesson to learn. But only in learning to take our cares to the Lord can we find rest. And since very often little things cause as much worry as large ones, take these to Him also. He cares.—D.

Home Questions

The supreme test of Christianity is in the home. Here is the hardest front because here we are really known for what we are. Here, in the home, are some of the severest struggles and difficulties. The elements of disharmony are always present. Here, in the home, is the place for the finest feelings to be expressed, for the noblest characters to be formed, and the place where the happiest moments of life are meant to be experienced.

T. DeWitt Talmage describes the home as "A church within a church, a republic within a republic, a world within a world. If things go right in the home, they go right everywhere. If they go wrong there, they go wrong everywhere. The doorsill of the dwelling house is the foundation of the church and state. A man never gets higher than his own attic and never lower than his own cellar. Domestic life overarches and undergirds all other life."

This week is National Family Week.

It is a good time to raise the questions: In what way should the Christian home be different from the non-Christian home of the community? How should it be different and how is my home different? This would make a good family, Sunday-school class, or sermon discussion any time. Just to list a few ways is worth while.

Simply stated one could say a Christian family is a family where Christ is the Head, where He is loved, honored, and followed. Or stating it another way, a Christian family is a family where each person lives for the other and all live for God.

But more specifically, we would expect a Christian family to be different from a non-Christian family in their love for God. This means, among other things, that the Christian life is so lived and practiced that the presence of God is the greatest reality of life. It means that God will have something to say about where one goes and how one speaks. It means that, if God is loved, there will be family worship with the reading of the Word of God and prayer together. It is the place where children are brought up in the nurture and admonition of the Lord. A Christian family is one which accepts the responsibility of worship and instruction to the end of developing the spiritual life of each person.

How else is a Christian home different? By the love one for another. Certainly many non-Christian homes demonstrate sincere love. Yet it is true that only in the Christian home is every member accepted and respected as a person having sacred and eternal worth. Only a Christian husband begins to understand the Scripture, "Love . . . as Christ . . . loved the church, and gave himself for it." Here also the wife knows what it means to "honour" her husband. By Christian speech and conduct, love is demonstrated, which is impossible outside of the relationship to and help of Christ.

A Christian home will be different from the non-Christian home of the community in the way it earns and uses its money. Here, too, God's claims will be considered. A sense of steward-

(Continued on page 379)

Profound is the influence of a mother. What kind of influence do you bear on your children?

A Good Mother

(Continued from first page)

she largely shapes his views, opinions and morals. How often, in describing the reign of an Old Testament king, this statement follows: "And his mother's name was. . . ." This close connection between the character of a king's rule and his mother's name suggests that his mother had much to do with whether he was good or evil. To fail to prepare our children for moral living and, more serious, to fail to prepare them for the world to come by not teaching them the Gospel of Christ, is dereliction of duty.

Mothers can lead their children astray. How wonderful when mothers set a good example! Two men were playing cards. Godless men, they were swearing as they gambled. One began to whistle. The other looked up surprised. "Say, friend, do you know you're whistling a hymn?"

"No," said the other, "I did it without thinking."

"Where did you pick up that hymn? I didn't know you knew anything about church."

The other laid down his hand of cards. "Oh, I know lots about church, my friend. I was not always what I am now, thank God. I used to go to church and Sunday school. And I used to know many texts out of the Bible too. My mother was one of the finest Christian women that ever lived."

"Well," said his companion. "That's funny. Do you know I too used to go to church and Sunday school, and I too had a Christian mother? Funny we should meet in this place."

As they talked, a sense of their sin came upon them. One said, "Say, this is no place for two men who have had Christian mothers and godly training. Let's get out of here."

They hunted up a mission worker who they knew was laboring in those parts. Through him they sought the Christ of their mothers.

Mother, what kind of influence do you bear on your children? Is your life such "as becometh holiness" so that it will have lasting results in eternity? Titus 2:3. If it is not, then something is wrong and now is the time to make a change. A child's eternal welfare could depend upon your direction.—American Tract Society, Oradell, N.J.

Our Readers Say—

Since A. Grace Wenger's "Modern Art and Poetry" article (March 17) was on the page designed for exploratory discussion, I venture to explore a bit further. . . . Speaking of modern art, it fails to get through to me with its message. Like an unknown tongue, the artist's gift is such that the free exercise thereof must be restricted, lest the uninitiated be frustrated.

Now I know that I must try to understand, try not to be shocked, and not do anything that would reflect on my piety, or that of another. I admit that both of us are responsible in this effort at communication, but human like, I believe the greater responsibility is his, for he is the artist. It is his business to capture my attention and hold it till I've received the message. If he fails in this, he is to me no artist. Now, I said only that to me he is no artist. He may be an artist to many others. But if there are many people like me, then we have a clue why there is a furor in and out of the church on the significance of modern art.

A person developing skill in the art of writing learns to drop the fancy adjectives drilled into him in high school. He searches for simple words with clear meanings. If our drawing artists would plow under their sophistication and give us true to life illustrations, more of us would get the picture.

Perhaps these paragraphs reveal my ignorance. It was intended that they do so. For it might be helpful if our artists knew the plain people for whom they draw.—Martin W. Lehman, Tampa, Fla.

Regarding "Modern Art and Poetry" (March 17)—with our strong emphasis on education, some of which is right and good, do we perhaps unconsciously have a cold intellectualism creeping into our church that makes itself felt in our literature? And where will we be when we cease to be shocked by it? A rationalistic theology just around the corner? Give us more stories, articles, pictures with a spiritual warmth and glow; possibly more simple, but portraying a Christlike faith!

But maybe this is all because of my ignorance! Worse yet is my Pharisaic attitude. "Lord, I thank Thee that I am an ignorant man. Please make me ignorant than ever!"—Marcus Lind, Salem, Oregon.

... It is a disturbing thing if we rush to condemn those who do not use the conventional, traditional phraseology and clichés ("Modern Art and Poetry," March 17). I hold no brief for an out-of-date vocabulary to communicate our Christian faith to modern man. But what about those who, instead of putting old truth into new language, are actually repudiating, disowning, and holding up to ridicule and caricature the person and the teachings of our Lord? It seems so strange that one can be so undisturbed by the publication of some types of modern art and poetry. . . .

Could it be that we have lost a sense of His holiness today? Must sacred things be adjusted to man's level of the profane? Is there to be no concern for sound Biblical faith? Is protesting an evident wrong retreating from a new idea? Is it possible for one to be so spiritually lacking in sensitivity that to refuse to be shocked does at least reveal that one has become already acclimated?

My concern and prayer is that our Christianity will be a living, driving force, with its truth translated into a vital experience with the indwelling Christ.—Milton Brackbill, Paoli, Pa.

Gospel Herald reaches so often into one's heart that I am still at a loss to understand good (Mennonite) Christians who will not sub-

scribe. . . . This is a tardy expression of appreciation, especially to A. Grace Wenger for courage and perception in "Modern Art and Poetry" (March 17); to the editor for the cover photos and poetry; and to Audrey Shank's quotable "Who Is a Missionary?" (April 14). We are supposed to do the best writing when it concerns our own experiences, but one feels that Norman A. Wingert had to back up in order to write his well-put "I Like Life Smooth" (April 14). May God bless every effort made for His glory.—Mrs. Jacob Miller, Greenwood, Del.

I am disturbed by a statement in what seems to me in general a very good article, "Glossolia," by J. C. Wenger (Feb. 25 issue). In commenting on Acts 2, he assumes the speaking and hearing incident involves a miracle. For this I am glad. But then he says, "We do not know if the miracle was in the speaking or the hearing." Acts 2:4 says, "They were all filled with the Holy Ghost [this was certainly a supernatural Holy Ghost experience], and began to speak [i.e., to talk, utter words] with other tongues [other languages], as the Spirit gave them utterance." Utterance means to enunciate clearly. This seems to me such a plain factual statement, telling us clearly that God, by the power of the Holy Ghost, enabled a group of Galileans to speak plainly in the languages of fifteen or more foreigners, whose language the speakers did not know. If after reading such a clear, definite statement of Bible truth we do not know which was the miracle, we are in a tragic dilemma. Indeed, I personally see no indication that there was any miracle in the hearing. If I go to France and meet a Spirit-filled Christian Frenchman who cannot speak my language normally, but God suddenly enables him by the power of the Spirit to speak to me plainly in English, I hear him speak to me in my tongue, because he is speaking in my tongue. Other Frenchmen hearing him speak to me would probably say he was "full of new wine".

My position on the "gift of tongues," as set forth in Corinthians, is—and has been for years—not to forbid any to speak in tongues, but I would forbid it without an interpreter. Also, its relative unimportance as set forth in the Bible forbids me to seek this gift, or to encourage others to do so, for this is definitely the least important of spiritual gifts as it looks to me, and the Bible says, "Covet earnestly the best gifts"—R. J. Shenk, Elkridge, Md.

I would like to add my word of appreciation to those which have been written in response to the article by David Augsburg, "Evangelical Living" (March 10 issue). The most outstanding contribution of the article, according to my opinion, was its list of questions which aroused into our own conversion experience. The article then says, "You will be able to witness effectively in proportion to your ability to relate to the problems of others what Christ has done and is doing for you." This approach is more honest and human than the memorized "plans of salvation."

—Victor Stoltzfus, North Lima, Ohio.

That copy of the Gospel Herald which travels across the country to meet me is a well-used one, for after a stay with me, it is passed on to friends of two other homes.

I find it satisfying to keep in touch with events and the kind of thoughts discussed in this publication.

An article in "Trustees for an Age of Crisis" (April 7 issue) allows us to come in contact with the thoughts of others who are striving to live effectively in the world while in tune and because of being in tune with the divine plan of God.—Lena Hartz, Riverside, Calif.

The Fall of Man

By Ivan R. Lind

At every turn the life of man is confronted with unknowns. A deep satisfaction comes to the inner heart when we humbly look to God in the spirit of "By faith we understand. . . ." Yet God honors sincere search for the deep things of God. It is in that spirit that we pursue the problem of how sin came into the experience of man.

In simple, majestic beauty God reveals the story: The first parents, created in the very image of God and in His likeness, were given the stewardship of the created sphere in which to exercise and mature their God-given capacities. In the midst of the garden was one tree whose fruit they were forbidden, with instructions that to eat of it would bring death. The tempter came upon the scene with the seeds of doubt toward God's instructions and motives, and with enticement toward self-love. Confronted with this intrigue, Eve entertained lust and self-desire within her soul. Lust made bold to eat. She "gave also unto her husband . . . and he did eat." Temptation conceived and brought forth sin. Sin destroyed their holy fellowship and introduced the pangs of death.

From this brief but weighted account of the fall of man we want to explore (1) the test of stewardship; (2) the temptation; (3) the act of sin; and (4) the result of sin.

The Test of Stewardship

God looked upon His created work. "It was very good." Man was good and holy and righteous. There was in him no element of inclination to sin. He knew no pull downward. Rather, he had a natural inclination toward holiness. While there was no desire for sin within himself, man had the power of choice to sin, for to be without such power would result in an amoral creature or a creature of moral indifference, an irrational creature.

Man was placed in the earth to "possess" and to "subdue it." He was entrusted with the "house-management" of that which belonged to God by right of creation. To safeguard His right of ownership and to prove man's obedience, God withheld the fruit of one tree, the "tree of knowledge of good and evil."

The prohibitory test which God devised was not a moral test, for the eating of fruit is not sinful in itself. The moralness entered only as man honored God with obedience or rejected Him in disobedience. The test was good in that it was a test of simple obedience to sovereign God.

While man was created holy and good,

moral maturity was unattainable without exercising his powers through his stewardship. The one prohibition proved a test of will to obey. Without such a command, the state of moral indifference would have had more susceptibility to sin. Thus the mutability of man is in constant tension and never achieves immutability in the physical sphere.

John Milton speaks of this mutableness of man when he makes God say of Adam's sin:

"Whose fault? whose but his own? Ingrate, he had of me all he could have; I made him just and right, sufficient to have stood, though free to fall. Such I created all the Etherial Powers, and Spirits, both them who stood and them who failed; freely they stood who stood, and fell who failed."¹

The Temptation

Temptation was instigated by and had its source in Satan. He confronted Eve with intrigue of questioning God's command, of denial of the promised results, and a proposal of self-fulfillment in the use of God's creation. The veracity of God was challenged. He was portrayed as a jealous and fraudulent Being who would keep man under His control by withholding good and by keeping him in ignorance. Eve was confronted with the temptation to exalt her-

self above loyalty and obedience to God. She was tempted to comprehend God in her limited experience and sphere.

The full thrust of the temptation lay in attaining understanding as God and knowing good and evil in personal experience as did Satan and his host. This was wholly a new approach. Temptation now took hold of Eve and courted the motive and ambition of self-promotion. Man was not created with the desire to be as God, nor to be as the fallen spirit beings. Would Eve marshal her will to originate a wrong desire in response to this vile temptation? Would she revolt against the divine and holy inclination that characterized her? Would she create a new inclination that was not consistent with her godlike character?

The temptation which confronted Eve was not sin in itself. It could well have been the confirmation of her holiness. The temptation was addressed to innocent desire and a being in the holy tension of mutability. Without the inclination to evil there was no lustful nature to which temptation could address itself. Jas. 1:14. James speaks of temptation as drawing man away by his own lust and enticement, but this must be understood as man in his fallen state.

The heat of the sun has no tendency to wither the plant that is deeply rooted in moist soil. Rather, it causes it to fasten itself more deeply and firmly in the soil. Temptation, likewise, has no tendency to distort the soul of man. Rather, it would strengthen it.²

Sin Enters

Confronted with this threefold satanic attack, Eve entertained the suggestions of

M O T H E R



By
Thelma
Allinder

My mother had a treasure trove of tales
To please small children clustered at her knee.
She liked to watch the first faint orbs of dusk,
But thrilled to see the white-flamed morning star.
Her work-worn hands were flower-petal soft
Upon a brow, and yet were strong enough
To mete effective punishment with ease.
She authored simple lyrics that she sang
As lullabies, but often used old hymns.
She grew geraniums on window sills
When winter reigned upon the garden paths;
She had but meager funds to run a home,
Yet fed young bodies with an ample fare,
And always nourished souls with God's own Word!

Osceola, Nebr.

temptation. Herein Jesus differed markedly when He answered, "It is written . . ." (Matt. 4:4). Eve toyed with temptation and it moved her strangely, deeply. She looked on the fruit. The die was cast. The choice was made. There rose up within her being a new love and devotion that turned her from God. The fountain was poisoned; the stream could only be natural-ly evil.

Within herself there was started a wrong inclination which initiated a flow of consequences. Unbelief was born. Her personal desire burst into flame. She despised the goodness of God. She lusted to be as God. The volition of her will was inseparably linked with action. Sin has its roots in personal decision; the root is inseparable from the seed.

While temptation had its source in Satan, sin had its origin in the inner consciousness of Eve at the point where she moved toward desire for the satanic proposal. The two are not related as cause and effect. In fact, cause and effect are not components in the life of rational beings. "Image of God" elevates man to a higher plane of responsibility for moral actions. His acts stem from rational decisions. Sin was born by the will of man in revolt against God. It was an irrational act, the improbable risk incurred in the kind of creature God had created.

Eve chose to serve the creature rather than the Creator. God was no longer the objective of her life. Thus was created in human experience that tragic event that continues to plague man: Knowing God, "they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

Having eaten of the fruit, Eve "gave also unto her husband with her; and he did eat." The Scripture (Gen. 3:6, 17; 1 Tim. 2:14) indicates that Adam succumbed to the intrigue of his own helpmeet. Adam yielded to this subtle intrigue and chose to please his fellow creature rather than to render obedience to his Creator. Within himself, as also in Eve, there was born a new direction of devotion for his life. The first parents committed sin and became sinners.

The Effect of Sin

With the advent of sin in man's experience he underwent a complete moral change. In New Testament terms his was a "new birth," a birth downward. They who were created children of God were now born children of Satan. John 8:44; Matt. 13:38, 39. In this new state man was

degenerate, depraved. He was a wholly different being as compared with his original state. Fellowship with God was once his delight and desire. Now it was incompatible to his nature and was feared.

The full thrust of lust was unleashed within man's being. The lust of the flesh had a depth unknown in previous experience. In their state of nakedness they knew shame. They attempted to devise outward means for the control of inner passion, but their fig leaves were futile. The problem created was deeper. Their desires and lusts knew no controls. Sin overwhelmed them.

Guilt stalked them. They had no righteousness. This guilt was the objective result of sin, and is not to be confused with the subjective pollution and depravity that now characterized them. In this state of guilt they were naked before their Creator. They hid themselves from the presence of God, for they were wholly unfitted to appear before His holiness, or to fellowship with Him.

Man was a total distortion of the meaning of existence.³ For the purposes of God he was wholly depraved, a total loss. He had failed and was disqualified to serve in the role of steward of God's earthly creation. The product of the moral image of God was "filthy rags," although he still possessed some propensities for God. There were remnants of the image of God in him, but these remnants were completely disabled and were overcome by the lusts that arose within his being.

The Penalty of Sin

The violation of the prohibition which God established for the moral development of man brought death. Physically man became a dying creature. He was immediately susceptible to physical disintegration. Furthermore, he was spiritually dead in that he was immediately separated and away from God and His fellowship. He was eternally dead because of the design to serve the creature rather than the Creator. A barrier within his being separated him from God and designed him for the lake of fire.

Death, even physical death, was not native to man's original state of creation, for he had access to the tree of life. To insure the penalty of sin, God judiciously barred man from the tree of life, confirming man's new state of being.

The judgment pronounced upon Eve was twofold: in pain and sorrow she would bear children; and she would be subservient to her husband. For Adam the ground was cursed that it should not bring forth in abundance as before, and in toil and sweat of labor only would it respond to him.

As a result of man's birth downward, sin and the resultant penalties characterized all those who issued from the first par-

ents. Rom. 5:12 ff. All mankind were to be characterized by an iniquitous spirit that would drive them away from God. This spirit was as fundamental in man's change as was the original righteousness of God in the first creation. This is verified not only by Scripture, but also by the experience of man. "In some mysterious way the guilt of Adam is transmitted to all his descendants. This transmitted guilt is known as original sin by way of distinction from the actual sins of which the individual is guilty."⁴

This iniquitous character manifests itself in the first children that were born to Adam and Eve, only to be more sharpened in the posterity of Cain, until the days of Noah when the whole earth was filled with violence.

The spirit of every person today bears witness that he shares this birth downward. It is not a matter of Adam's sin being imputed to his posterity as foreign to his being. Rather, it belongs to his very being, his very nature, as derived from the first parents. Man went off his axis of relationship with God, and was the sinner.

While the image of God in man was distorted, it was not wholly destroyed. Neither was it wholly dormant. But the goodness man was able to produce was to holy God repugnant. It did not represent the holy creature that He had shaped from the soil of the earth. The divine image could not arise out of the ruin of the fallen nature.

God did not give man up. Moved to action by His holiness and His love, God redeemed man from sin and restored him to righteousness and sonship. Thus God staked out the plan of redemption: "It shall bruise thy head, and thou shalt bruise his heel." Herein He points up the conflict of sin and righteousness, which were to come into full focus on the cross of Calvary. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "The Lamb slain from the foundation of the world" (Rev. 13:8).

¹ Augustus Hopkins Strong, *Systematic Theology* (Judson, 1907), p. 587.

² *Ibid.*, p. 588.

³ Colin W. Williams, *John Wesley's Theology Today* (Abingdon, 1960), p. 48.

⁴ Albert C. Knudson, *The Religious Teaching of the Old Testament* (Abingdon-Cokesbury), p. 261.

Prayer Requests

(Requests for this column must be signed)

Praise God for the dedication and effectiveness of the local team of both young and old in the Kitchener area as they make the many plans necessary for Mennonite Youth Convention in August. Remember Vernon Leis, chairman; and David Groh, secretary.

A daughter shares some of her deepest thoughts concerning her mother's influence.

The Influence of a Christian Mother

By Berniece Nafziger

"Your mother's influence will live on and on," were the consoling words of a kind friend as she placed a spicy coffee cake on our kitchen table at the time of my mother's death. I have reflected much on Mother's influence since that first moment when I realized that never again would I hear her words of counsel, enjoy her happy smile and merry laughter, or share our burdens and concerns. And in my heart I will know that the words of my friend are true.

Recently my father sent a copy of the poem, "The Woman Who Understands," which gives tribute to the woman who stands by in every circumstance of life giving the encouragement so necessary to winning—to success. He then added his testimony as to how perfectly the words fit our mother.

"It was Mother with her confidence in me and her closeness in standing by, the warm and tender love of her soul that kept me. If I have been spared anything of failure, and if any measure of success has come—bless her heart—she should have the credit. I must say, 'What a companion and helpmeet she has been!'"

On another occasion when he was discussing plans for the future, he wrote, "Without Mother my work does seem much more difficult." Now it is indeed his work. Before it had been their work.

Last summer we enjoyed the drive from Iowa to the homes of my brothers in Minnesota. The new crops along the way were looking healthy and promising. When we arrived at Elmer's farm, my husband told him that we hadn't seen prettier crops than his in our day's traveling. "I have much to be thankful for," was the reply. That night I was greatly blessed as I watched the smiling resigned face of his brother during the few minutes' time it took a hard hail storm to completely wipe out his beautiful crops. We all laughed when he suggested that maybe somebody else should give thanks for the evening meal, because we knew that actually there wasn't a more grateful heart than his present. The following day I couldn't help expressing my delight in find-

ing the spirit of materialism so lacking within this family group. "I have been thankful many times," my sister-in-law remarked, "that I have never had to listen to complaints at a time like this."

A few days later I watched my mother's happy eyes fill with tears of joy as I related this incident to her. I knew why she was so moved. To her it was a dream fulfilled—a prayer answered—these attitudes she had so hoped to instill. Little did she realize how great a part her own lifelong attitudes played in bringing this about. "Her dear unselfish way," as my father puts it.



Noah and Ethel Landis. Bro. Landis served the Alpha, Minnesota, congregation as pastor for 40 years. Two years ago he was called to serve at Wellman, Iowa, as pastor and bishop.

"Mother taught us complete trust and faith in the divine will," wrote Bonnie. "A most recent example has confirmed to me that this teaching was a reality in her own life. When the folks, at retirement age, received a new call to serve in a strange community, this meant for them leaving the place that had come to mean home for most of their years. Never did we sense any regret on their part that it should be this way. God's faithfulness throughout this experience has been a deep source of satisfaction to all of us. How grateful I am for the blessing of a dear Christian mother whose teaching on real values was exemplified by her own life."

As I reflect on the many nice things that Ruth and Bonnie would truly enjoy, but have willingly and gladly given up to serve on the foreign field, as do all our missionaries, I realize anew that the influence of our Christian mothers is truly great.

When Mother was young, she wanted very much to be a missionary. She never realized this ambition. Her task was to be a preacher's wife and mother. The summer Bonnie was preparing to return with her family to Puerto Rico for a second term of service, and Ruth's family was preparing for their first term in Argentina, I found Mother in tears one day. "Oh, I wouldn't have it any other way," she said, "but sometimes it just seems that you are all so far away and five years seems so long."

Of course, you wouldn't have it any other way, dear Mother. Where did they get their missionary burden? Yes, Mother saw two daughters go to the mission field in her place. Vivian, the only one privileged to be with our parents during the last week of Mother's life and who played such a big part for all of us, has often expressed deep gratitude for having been thus blessed. "Mother was always breathing a prayer for others," she said. And while she lived, many were the times we knew things were different because Mother prayed. Her letters were signed, "Our love and prayers." Ruth said each time she read that closing she got a mental picture of the folks at their devotions asking the Lord to meet all our needs. Could this be the reason she never experienced real homesickness while on the foreign field? Is this the reason Mother could counsel so wisely?

Once when Ruth expressed her weariness of much entertaining, Mother wrote back, "Remember that God needs His Marthas, too." The Lord has used this answer to a great blessing in Ruth's life. Everything we do as Christians we do as unto the Lord, and it becomes a joy rather than a burden.

A letter of Mother's that made a deep impression on me was full of praise and thanksgiving to the Lord for having spared Fred and Eldon from a drowning. How sincerely she "praise(d) Him for His goodness and for His wonderful works to the children of men." It was this letter that inspired me to teach our children early to thank the Lord daily for His most wonderful Gift—His only Son, the Author of our salvation.

I have not begun to touch the influence of my Christian mother. A Christian mother's influence cannot be measured. But God will use it according to His will. And it will live on and on.

Aibonito, Puerto Rico.



While visiting in New York City, a country family went to see the Empire State building. Their six-year-old son, who'd never before seen anything so awe-inspiring, was thrilled as they got into the elevator and rode up and up, floor after floor. Finally, he pulled on his mother's arm and asked anxiously, "Mommy, does God know we're coming?"

Berniece Nafziger, Aibonito, Puerto Rico, is a daughter of Bishop Noah Landis, Wellman, Iowa. Her mother passed away Oct. 20, 1965. Mervin, her husband, serves as administrator of the Menonite General Hospital, Aibonito, Puerto Rico. Bonnie, mentioned in the article, is Mrs. John Driver, Puerto Rico. Ruth is Mrs. Delbert Erb, Argentina.



OUR SCHOOLS

Eastern Mennonite College

YPCA Reorganizes

Glenn Lehman, Leola, Pa., was recently elected vice-president of the Young People's Christian Association for the 1964-65 school year. He will automatically become the Y president for the 1965-66 term. James Longacre, Barto, Pa., current vice-president, assumes the presidency.

Other officers elected were Stanley Godshall, Harleysville, Pa., treasurer, and Ethel Baird, Salem, Ohio, secretary. The new Cabinet took office May 1 for the coming school year.

Fine Arts Festival Emphasizes Renaissance

"Faith and Art," a Chapel lecture by Irvin B. Horst, professor of church history, opened the annual Fine Arts Festival, April 9. Succeeding features of the festival dealt with Renaissance thought, music, and paintings.

Professor Hans Hillerbrand of the Divinity School of Duke University, Durham, N.C., gave a public lecture on "Religion and the Culture of the Renaissance." Since the Protestant Reformation took place in the Renaissance, the religion of this period is closely tied to Renaissance philosophy and thought. German-born Professor Hillerbrand, who formerly taught at Goshen College, has made extensive studies of the German Anabaptists, who were active during the Renaissance.

Various student groups presented sacred and secular music of the Renaissance during the four-day festival. A skit by four faculty members, set in a sixteenth-century shop in Antwerp, portrayed something of the spirit of the times along with current personalities such as Luther, King Henry VIII, philosopher Erasmus, and artist Hans Holbein. An art display featured reproductions of paintings by Holbein and Dürer. Several films on Renaissance painting and literature were shown to further acquaint students with the arts of the period.

Yoder Lectures

Professor John Howard Yoder of Goshen Biblical Seminary lectured to a student assembly April 8 on "The Church in the American Crisis," a theme related to this year's public occasions lecture series on crises in religion, foreign relations, economics, and race relations.

Missionary Film Show

"I Heard Aucas Pray," the film story of the conversion of the savage Auca tribe in Ecuador, was shown on April 4. The film emphasized the transformation of the Aucas

killers by the Gospel, from the time they murdered five young missionaries in 1956 until Phil Saint, brother of slain Nate Saint, visited them several years later. Phil, received as a brother by the Christian Aucas, was overwhelmed with thanks to God when he heard them pray over the grave of the five martyrs.

Missions or Colleges

Shall we support missions or colleges? This is a live question for individuals and congregations as they set up their budget or their schedule of offerings. Sometimes the answer is against missions; perhaps more often it is against colleges. The chief business of the church, runs the argument, is evangelism, not education.

But the answer is not so easy. For missions and colleges are so interrelated that they both call for the support of all our churches. Supporting Christian education is supporting Christian missions.

When one meets missionaries in the various overseas lands where we work, one does not ask them whether they went to school to prepare for their work. One asks where they went, or when. Mission work these days practically requires the knowledge and skills and insights which higher education gives. Our mission boards go to our colleges every year to contact the young people who can be appointed to service abroad. It is the natural place to find such. And so supporting our colleges is helping to prepare missionaries.

In recent years another aspect of mission aid in our colleges is the education of young people from the other continents. Every year we have in our colleges and seminaries several dozen students from Europe, Asia, Africa, and South America. Some of these will return home to occupy positions of leadership in our overseas churches. The perspectives which they take with them are an invaluable contribution to our overseas churches, and help to bind us together in the world-wide brotherhood which is God's purpose for His people.

The influence does not go just one way. We too in America need the broadening of understanding which comes with acquaintance with people from other lands. Our foreign students contribute a great deal to our college atmosphere. Reread the article by Atlee Beechey in the April 7, 1964, issue of the GOSPEL HERALD, especially the plea of Don Jacobs for "cultural flexibility."

Our colleges give grants and scholarships to foreign students. So in giving to our

colleges we are making possible international contacts which are important both abroad and at home.

When we leave our colleges out of our budget, we are hurting our missions too.

Paul Erb, President
Mennonite Board of Education.

A Prayer

FOR THIS WEEK

Eternal God, the Father of us all,

We stand in awe as we consider the wonders of Thy creation and ponder that Thou hast made man to rule over all the work of Thy hands.

But forgive us where we have tried to lord it over people of other races.

We thank Thee for the rebirth which takes place in Thy world each spring. But remind us that Thy Father-heart longs to see the fresh green of spiritual renewal in our lives as well. Prune from us the dead wood of envy, pride, and insincerity.

We bow in gratitude for daily needs supplied, for answered prayer. But forgive us where we have been unresponsive to world needs, and where our faith has faltered when answer to prayer has been long delayed.

We pray in the name of Jesus Christ, our Lord. Amen.

—Alma Freed.



It was something of a shock to me when one day I discovered that John Newton, author of "How Sweet the Name of Jesus Sounds," "Come, My Soul, Thy Suit Prepare," "Glorious Things of Thee Are Spoken," had run a slave ship; but so he must certainly did. And what was worse, it was his habit to read the liturgy on deck at matins and evensong, amid the moans and stench of a doomed humanity boiling up out of the hold.

It seemed utterly incredible, intolerable; I didn't want to live with it. So I turned to the story of Newton's life, hoping there were other things about him that might be set down, and I came on the pitfall account of his later struggle to be rid of that vicious self which he had learned increasingly to hate. It was twenty years after he had become a minister of the Church of England that he wrote his hymns; and finally, too, his own epitaph:

John Newton, Clerk,

Once an Infidel and Libertine,

A servant of slaves in Africa,

Was by the rich mercy of our Lord

and Saviour Jesus Christ

Preserved, Restored, Pardoned,

And appointed to preach the Faith

He had long labored to destroy.

Paul Scherer in *He Speaks from the Cross*, Fleming H. Revell Co.

Mother's Last Special Day

By Miriam Nofsinger

It was a perfect May day. The air was balmy and the sky a beautiful blue. Late spring flowers were in full bloom. As far as nature was concerned it was an ideal Mother's Day.

Our family had gathered at my sister's home to celebrate Mother's special day. This had been our custom for a long time, but this year was different and all of us knew it. Mother had enjoyed good health during her long life, but now a dread disease had taken hold of her body and her strength was failing. This undoubtedly would be the last Mother's Day that she would be with us.

There was the usual good fellowship around the long table as we enjoyed a bountiful chicken dinner. Mother, as always, seemed happy to have her family around her.

When the meal was over, the table was cleared and the gifts were placed before her. She opened them, taking time to read the verses on the enclosed cards as if the expressions of love they contained were more precious than the gifts. She thanked us each in turn, carefully avoiding any show of favoritism, although she undoubtedly liked some better than others.

Since it was necessary for some of us to leave early in the afternoon, the dinner dishes were stacked and we gathered in the living room to enjoy a precious hour of family fellowship.

Whenever we get together, our family spends some time singing of old hymns and Gospel choruses. Father always sang with us, but Mother preferred to listen, for she didn't think she sang very well.

On this Mother's Day the hymnbooks were passed out and we gathered around the piano. Mother, pale and wan, sat in an armchair behind us. She turned to each selection and followed along as we sang. Then I noticed she was searching through the book, evidently looking for a particular song. We felt a sharp stab of pain when we saw the song she had chosen was "When We All Get to Heaven."

Sing the wondrous love of Jesus,
Sing His mercy and His grace;
In the mansions bright and blessed,
He'll prepare for us a place.

When we all get to heaven,
What a day of rejoicing that will be!
When we all see Jesus,
We'll sing and shout the victory.

All of us bravely sang the first verse. Then one by one we choked up and could not go on. Finally, my sister who was playing the piano, too, stopped abruptly. If

Mother noticed anything unusual about the way we stopped singing, she gave no indication of it. We knew it was her prayer that someday we would be united in heaven where we will sing His praises forever.

In a few short months the Lord called Mother home. At the time of her passing, there were many expressions of appreciation for her life and her influence. She didn't have a fine home or beautiful clothes, but instead possessed intangible qualities which made a lasting impression on her family, the church, and the community.

Mother's Home-going

By GRACE DOROTHY LEHMAN

*Let me forget the sorrow,
The loneliness, and the tears,
But let me think of the joys we'll have
In the wonderful future years.*

*Let me forget her illness,
The slow decline of health,
But oh! the love expressed by friends,
Be this my memory's wealth.*

*Let me think more of Jesus,
The great Resurrection and Life,
And trust Him to conquer death itself,
The last enemy in the strife.*

How well Prov. 31 described Mother! As a minister's wife and the mother of seven children, her life had not been easy. Our family had more than a normal share of accidents, operations, and serious illnesses. "Store bought" bread and labor-saving devices were unheard of in those days. She worked hard, often rising early in the morning and working late at night to keep her family properly fed and clothed.

She considered cooking for her large family a pleasure rather than drudgery. She had the knack of making simple food tasty and appetizing. She insisted that the table be neatly and properly set even though we didn't have guests. To her, cooking and baking were arts to be perfected over the years. Her prized recipes are still used not only in the family but in other homes as well.

Mother's nimble fingers were often busy making new garments or mending old ones. Nothing was ever discarded unless it was beyond repair. Fortunate indeed were those who received a piece of needlework or a braided rug which she made so beautifully. Her hands were always busy doing something useful.

Mother enjoyed gardening and spent happy hours working among the vegetables and flowers. Her flower beds were the envy of her friends and neighbors, for she seemed to have a way with growing things. A bouquet always graced the dining table during the summer months and in winter house plants thrived under her expert care.

Mother not only looked well to the ways of her household as far as physical things were concerned, but took a vital interest in the progress her children made in school. She regretted that she had not been able to acquire higher education and willingly sacrificed that her children might have that privilege. She didn't consider reading a waste of time but encouraged her family to read and enjoy good books.

Mother's highest ambition for her family was that each one be a devout Christian with a purpose in life. She was happy to see her sons and daughters assume places of responsibility in the church and the community. She was deeply grieved if they failed to live up to a high standard of Christian ethics.

Mother loved the Lord and the church and faithfully served wherever she could all her life. She will long be remembered for her untiring efforts in the organization of the women's sewing circle or the Women's Missionary and Service Auxiliary as it is known today. She faithfully attended every meeting until physical weakness made it impossible. Mother was a Sunday-school teacher for many years and spent hours each week preparing the lesson. She was devoted to the church and all it stands for, yet was willing to accept changes as they came along.

Mother has been gone for more than four years, but her influence lives on. Truly "Her children arise up, and call her blessed" (Prov. 31:28a).

Washington, Ill.



The Better Way

By B. WRIGHT

On the subject of pronunciation, it must be admitted that many Biblical names and places are difficult because of their unfamiliarity. One may easily find himself bogged down in a morass of mumbling and stumbling unless definite study has been made beforehand. Most Bibles are helpful along this line and will tell what sound to give the vowels and where to place the accent. The Hivites are always "High"; there is no "ham" in Abraham, the emphasis being on the A; shew is always pronounced (and defined) show.

The Church—A Dynamic Community

By Norman Dertine

One of our missionaries in South America recently wrote with concern and conviction about the church being "A Dynamic Community." He said: "Our purpose here is to examine and advocate that dynamic and yet simple concept of the church which does not demand all the expensive trappings of modern Christianity and yet evangelizes the world." What is this "simple concept of the church . . . yet evangelizes the world"? This is our subject.

Missionary David Hostetler asks, "What marks a man as belonging to the people of God? *Christ! He is the difference.* He is who invites men from all walks of life to follow Him and He it is who stamps His character on them. Turning to Him is called conversion. A totally new orientation of life—a new goal, a new outlook—forms a new birth experience."

Followers of Christ

The first simple concept of the church found in the Gospels is that we are followers. "*Follow me,*" Jesus said, "and I will make you fishers of men." Following is not easy. One person came to Him and said, "Master, I will follow thee whithersoever thou goest." Jesus showed the stewardship implications in His words of caution when He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Jesus was very quick to tell all would-be followers that this route involves a cross-death to the self-life. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The rich young ruler was told to "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me!" Following was too costly; so he turned away sorrowful.

Followers became known as disciples. Disciples were called Christians—possibly nicknamed this because they followed Him. Disciple is defined as one who personally adheres "to the views of one's master or teacher." The stewardship implications of this view of the church are far-reaching. But we are not just individual followers—we as a church are a group of followers likened to His body.

Body of Christ

The second simple but dynamic concept of the church is that "We, being many [followers], are one body in Christ, and every one members one of another." We are not just an ordinary body—but the body of Christ! He is the Head of the body! "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual

working in the measure of every part [follower], maketh increase of the body [stewardship] unto the edifying of itself in love" (Eph. 4:16).

John Moseman spoke of the body concept of the church in this way: "In this game there are no gate customers—all are players; in this drama there are no reserved seat holders—all are involved; in this warfare there are no armchair strategists—all are warriors; in the church everyone must *BE* the church."

In H. S. Bender's little booklet, *The Mennonite Conception of the Church*, we view our interrelatedness to each other with these questions and comments: "If we are members of His body, does only our heart belong to Him, while our hands and our feet or our head may be left out in the world? At the same time, the members of His body are all members to one another."

"The New Testament does not say that they are members of one another only on Sunday, or at prayer meeting, or at the communion table . . . this body of Christ is always a body, always continuously functioning as a unit. Here is the primary basis for Christian community. How can we dissolve the body of Christ at the close of the benediction on Sunday morning and live the remaining days of the week as each lives unto himself separately? Or are we only a collection of individuals, each worshipping God in his own heart and looking after the salvation of his own soul only?"

The church is truly an organism—not just an organization. Our relatedness to each other and to Christ is seen in these words of Norman Harrison: "While the body depends on the head for its wisdom and direction, since it has none of its own, the head depends on the body for the expression of its mind, its will, its wisdom." The one whom we follow gives us our directions since Christ is "the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

Married to Christ

The Book of Ephesians, which gives us much teaching on the church being the body of Christ, also tells us that we are married to Christ. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." So the Christian individually and collectively is seen in a *marriage relationship where they become "one flesh."* He is married to the most wonderful person in the world. This is a three dimensional relationship:

"I take thee"—personal relationship
"To love and to cherish"—love relationship
"Till death do us part"—life relationship

"*I take thee*" means that my time is not my own—*His* will become my will. My interests are no longer my own; the advancement of His kingdom becomes my first concern. And my income is not my own—we are partners in the stewardship of life and we therefore seek to use all for His glory.

"*To love and to cherish*" is a willing response to Christ because of who He is and I strive to love Him with all my heart, soul, mind, and strength. To love Him is more than saying nice things about Him. Someone said, "Christ doesn't want your compliments; He wants your commitments." He comes to us as He did to Peter, asking, "Do you love me more than these"—your fishing boats; the other disciples; your business? Do you love me above everything else?

"*Till death do us part*" means it is a relationship that should never end. If you read Abby or Ann Landers in the paper, you discover that unfaithfulness is one of the main trouble spots in marriage. Spiritually speaking it is no different. Christians start courting the world, its ways, habits, and philosophy. James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world [economic world] is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

Spiritual adultery in the sight of God is just as sinful as for a man to go and live with someone else's wife. Our concept of the church having a married relationship to Christ has far-reaching implications in stewardship—the use of my time, my income, and where I center my affection.

The Church Is a Brotherhood

"Love the brotherhood" (1 Pet. 2:17). We are followers; we are the body of Christ; we are married to Christ. There are other concepts of the church in the New Testament, but the fourth and last one I want to mention is the brotherhood concept. This really stems from these other concepts. We must recapture all four of these if we are truly to be the church! Especially is it true of this one.

We literally observe the foot washing ceremony to illustrate this truth! But how much of the practical reality do we possess? Taking of the emblems at the communion table shows our *vertical relationship to Christ*—He is the Head, we the body. The observance of foot washing is to show the *horizontal relationship—our close relationship to each other*. We are our brother's keeper. "The servant is not greater than his lord."

H. S. Bender said: "Brother and sister are Scriptural designations for members of

the church which have become conventional with us and have largely lost their meaning. But in the New Testament they have a powerful force. They indicate that members of the church are so closely bound together by ties of love and mutual concern, that they think of, and act toward, each other as members of a great family of whom God is the Father and Christ the Elder Brother.

"They also suggest that in the church there are no classes, no clergy and laity, no artificial distinctions, but a fellowship of equals. When 'Reverend,' 'Doctor,' 'Bishop,' 'Professor,' or any such forms replace the simple brother . . . greeting among us in the church, we shall be well on our way to losing this concept of the church as a brotherhood and its powerful motivation for Christian community life.

"The great state churches and denominations of ancient and modern times were not or are not brotherhoods—but great institutional machines operated by and controlled by a professional class of clergy, theologians, and administrators, who do many things 'for' the members, but in which the vast mass of membership have little share in the government, activity, life, and service of the church in which there is accordingly no true common life. . . . When true Christian brotherhood exists, then all the resources of every member will be enlisted for the common work of the church and to meet the several needs of all. This is community."

Dan Kauffman, Stewardship Secretary, says, "May I underscore the need for emphasizing our understanding of the Anabaptist position on brotherhood. The church is a brotherhood of individuals where we give and receive counsel from one another. We cannot and dare not stand alone. Because I am selfish and have pride, I cannot always trust my own judgment. Therefore, I need my brother to assist me in decision making. Together we are much stronger than if we stand alone."

Brotherhood and Stewardship

The Reformation movement was a desire to recapture the true nature of the church. The Anabaptist reformers, at the cost of their lives, pushed the movement back to the true Biblical concept of the church. To get our perspective for today we need to take a look at this movement.

Robert Friedmann, writing on "Mennonite . . . Individualism and Brotherhood" as quoted by Franklin Littell in the *Recovery of the Anabaptist Vision*, says, "The central idea of Anabaptism, the real dynamics in the age of the Reformation as I see it is this, that one cannot find salvation without caring for his brother, that this 'brother' actually matters in the personal life. . . . This interdependence of men gives life and salvation a new meaning. It is not 'faith alone' which matters (for which faith

no church organization would be needed) but it is brotherhood, this intimate caring for each other, as it was commanded to the disciples of Christ as the way to God's kingdom. That was the discovery which made Anabaptism so forceful and outstanding in all of church history."

We have been speaking indirectly about stewardship while talking about the nature of the church. These, like faith and works, are inseparable. We now face the problem of economics head on. In Guy F. Hershberger's book on *The Way of the Cross in Human Relations* he devotes a full chapter to "Anabaptism and the Economic Order."

His opening paragraph speaks directly to our subject: "When it is remembered that sixteenth-century Anabaptism was a restoration movement it is not surprising to find within it an emphasis on economics much like that of the early church. The Anabaptists aimed to restore the early Christian community, the colony of heaven in all of its aspects, including the material. An examination of the economic views of Menno Simons and Peter Rideman [Hutterite leader] shows that both of these leaders believed and taught that: (1) Materialism is unchristian. (2) Material goods, neither good nor bad in themselves, are to be used by Christian stewards as a means of doing good, to the glory of God. (3) Christians should trust in God who supplies the necessities of life. (4) The unfortunate state of the world is largely due to an unchristian attitude toward material possessions. (5) Extremes of luxury, riches, and the concentration of wealth on the one hand, and poverty on the other, are both wrong, among other reasons because they break the Christian fellowship. (6) True Christian fellowship involves something approaching economic equality, since Christian brotherhood has a material as well as a spiritual basis. (7) This requires an intimate Christian community life in which mutual aid and generous sharing and co-operation in economic matters are freely practiced."

For the Hutterian Brethren this meant the actual "community of goods," but Menno Simons did not accept this extreme viewpoint. Except for this point, there was little difference among the Anabaptists in their economic views. George Blaurock, when questioned regarding his idea of "community of all things," explained that by this he did not mean group ownership of property. What he did mean was that "He who is a good Christian, should share what he has, else he is none."

This was the traditional attitude of Anabaptists everywhere toward worldly goods. In some instances the baptismal vow itself included a pledge of willingness to give up earthly possessions for the sake of the brotherhood if need required it.

A Time for Charity

By J. MARK STAUFFER

Today is the day to live; we cannot change yesterday and we have no promise of tomorrow. We have had no choice as to when we were born or in what generation we should live. We have only today—to live it as Christ would if He were still incarnated in human flesh.

To follow His blessed pattern of life we have the aid of God's Word and the Holy Spirit. In Christ we stand amply prepared to live the full, abundant life; He has shown us by precept and example how the sons of God can live in a world of hate and strife.

In Christ's day, there was all manner of controversy, division, and violence. There was constant tension between the Roman soldiers and the Jews; the Jews and the Samaritans were separated by traditional barriers; and the Jews themselves were split up into different intolerant camps of religious thought. Against a background texture of struggle and hate, Jesus the blessed Son of God painted a lovely picture of divine love in practice. His thoughts, words, and actions were motivated by a gentle, understanding, redemptive kindness of the sort the world shall never forget.

You and I who bear His sacred name are called to follow in His steps. Our world is badly torn by the hate that exists between the communists and the democratic nations, the hate involving racial considerations, the intolerance between religious denominations, political parties, and between capital and labor. Added to this yet, is the personal ill will that exists between unregenerated men and women.

Now, as never before, is a time for charity—now is the time for God's true children to demonstrate Christian love to their friends and enemies alike; now, I declare, is a time for charity to triumph in our own personal lives until we literally love our unsaved neighbors into the kingdom of God.

EDITORIAL

(Continued from page 371)

ship will prevail and the advancement of God's kingdom will predominate. Planned giving will be a part of the family program. And spending will be done in the light of Christian concern and need.

Here are listed only a few of the most apparent differences between a Christian and a non-Christian home. You finish the list. How is your home different? How should it be different?—D.

Building Homes for Skopje

By Curt Regehr, as told to Esther Groves

On July 26, 1963, an earthquake shook Skopje, Yugoslavia, at 5:17 in the morning, stopping the large clock on the city's railroad station.

Although the sun had risen an hour before and had been shining brightly, for two hours after the earthquake there was total darkness as dust rose from falling bricks and collapsing buildings.

Those dark hours were a nightmare of destruction, of sounds from the injured, and of the crying of people groping here and there. A hundred tourists were killed in one hotel; 80 persons perished in a convalescent home; 30 lost their lives when an entire housing quarter collapsed, sandwiching tenants between floors.

A total of nearly 3,000 persons, it is now estimated, were either killed outright or fatally injured. Because hospitals were also wrecked or put out of commission, the injured were taken to hospitals out of town. Of Skopje's 220,000 residents, 170,000 were made homeless.

Help Comes Quickly

The Yugoslav government, relief agencies, United Nations, Red Cross, churches abroad, and private firms responded at once. When Church World Service asked the Mennonite Central Committee to supply three volunteers to help build new homes, MCC called on Mennonite Disaster Service. MDS sent Curt Regehr from Inman, Kans., Chester Steffy, Leola, Pa., and John Smucker, Unionville, Ont.

They spent October and November in Skopje, located in Yugoslavia's Republic of Macedonia. Three Brethren volunteers joined them and working with a Belgrade construction crew built 125 homes for families then living in tents or pieced-together shacks.

Some problems arose. When the prefabricated housing materials arrived from Austria, Yugoslav workers hastily unloaded them. The result was a jumble of panels, pipes, and lumber that had to be sorted out like pieces in a puzzle before one knew what went where.

Communication Breaks Down

The Belgrade construction crew had previously built bridges and dikes, and was not familiar with house construction. Thus two houses were nearly ready for plastering before Regehr learned that plumbing and electrical wiring were not yet installed.

With the help of interpreters (Church World Service provided an English-speaking interpreter, and a Yugoslav worker shared with Regehr a knowledge of German), Regehr explained the correct sequence—a sequence all the more vital here as the prefab houses had a specified place for every piece.

The houses were each 28' x 28' with a living room, kitchen, two bedrooms, and a small bath. Families would have first chance to live in the housing development. Meanwhile other building projects were also under way throughout the city, though there were still around 35,000 persons without homes at the end of November, Regehr stated.

Living standards and ways of working are a little different in Yugoslavia, the Americans discovered. Carpenters working on the house brought with them only a bucksaw, a hatchet which also served as a hammer, and a measuring stick. Concrete was mixed by hand, then carried in a box by two to the site of the foundation or floor that was being poured.

The Americans and the Belgrade crew shared a barracks together. They frequently had a breakfast of bread, a dinner of meat and potatoes, and perhaps stew for supper. Out-of-season foods such as fruit and vegetables were not available, nor were there desserts.

Find Fellowship

Most Yugoslavs are of the Greek Orthodox faith. Regehr and his fellow Protestants discovered a Methodist church with walls fallen out on two sides. The congregation of about 100 members was no longer meeting, as the building was judged unsafe.

However, the pastor and the American

volunteers agreed to meet there for Sunday morning services, and attendance increased every Sunday as the former worshippers apprehensively returned.

But not everyone was there. The congregation was widely scattered since the earthquake, and it was still not known where everyone was and if the missing were all alive.

Americans and Yugoslavs joined together in singing familiar hymns, though they sang in two different tongues. Sermons preached in the Macedonian dialect were translated into English or into German, then English, for the benefit of the Americans.

Community Grateful

When the Belgrade newspaper learned that six Americans were giving volunteer labor to help rebuild Skopje, the paper ran an article on the men and described them as really typical Americans—not like tourists and visiting celebrities—who had come to serve to show their brotherly concern for people in need.

Citizens of the city were impressed by the fact that these men had left earning opportunities, a higher standard of living, and their families to serve in Skopje because of their Christian beliefs.

When the Americans left after two months' work, 100 of the projected 125 houses were completed, and the Belgrade crew now had the experience necessary to complete the rest. The city planned a farewell banquet for the volunteers. The mayor of Skopje, the vice-president of Macedonia, the president of the Red Cross in Skopje, and officers of the Belgrade construction firm honored the men at a two-pig barbecue.

The volunteers received gifts of oxen and hand-carved wood, heard speeches of good will and gratitude, said good-by to fellow workers who wept at parting, and left Yugoslavia knowing that they had been permitted to take part in a rewarding, memorable experience. "We had learned," says Curt Regehr, "to love each other."



Everyone says "Bless you" nowadays to sneezes. Politicians like to sling it around with their handshakes. This is not a disgrace; it is a disaster, for the word "blessed" is an Atlas that holds a universe of meaning. Martin Buber translates the introductory sentence to the Psalms in words that bring back its glory: "O happiness! . . . O the happiness of the man. . . . How happy this man is!" We say "What luck!" to a blessing and often look for thrills illegitimately. We look at happiness a little guiltily and call it "a windfall." The psalmist, looking up, has learned—and is ready to teach us—how to say "Blessed."

David A. Redding in *Psalms of David*, Fleming H. Revell Co.



Mennonite Board of Missions and Charities Annual Meeting

La Junta, Colorado, June 18-21

Public Sessions: Otero Junior College Auditorium

THEME: "Stewards of the Gospel"



John and Ruth Mosemann



Roy Kreider



S. Jay Hostetler



Naswood Burbank



Robert Witmer



Paul
Gingrich

Thursday, June 18

7:30 p.m. A Steward of the Gospel S. J. Hostetler, Ghana
Stewards of the Gospel

John H. Mosemann, Goshen, Ind.

Friday, June 19

1:30 p.m. Addresses by Mrs. John Beachy, Bihar, India
Mrs. J. D. Graber, Elkhart, Ind.

7:30 p.m. A Steward of the Gospel Lawrence Brunk, Argentina
Stewards for Reconciliation Roy Kreider, Israel

Saturday, June 20

9:30 a.m. WMSA Around the World

Dorothy McCammon presiding

Closing Devotions Mrs. Lee Kanagy, Japan
1:30 p.m. A Steward of the Gospel John Grasse, Nigeria
The Call to Africa Paul Gingrich, Ethiopia

7:30 p.m. Voluntary Service-1944-64 Ray Horst, Elkhart, Ind.
Team Ministry-A Key to Renewal in Evangelism

Youth Testimonies
Jesus the Renewer Eugene Herr, Scottsdale, Pa.
Commissioning Service for Life Team III
c/o Eugene Herr

Sunday, June 21

9:30 a.m. Symposium: The Life I Owe
Winston Weaver, Harrisonburg, Va.

Janet Taylor, St. Louis, Mo.
Naswood Burbank, Black Mountain, Ariz.
Marian Hostetler, Algeria

10:30 a.m. Lift Up Your Eyes Ernest E. Miller, India
2:00 p.m. A Steward of the Gospel Robert Witmer, France

Stewardship of Our Resources
Daniel Kauffman, Scottsdale, Pa.
Stewardship of Our Heritage

Paul Mininger, Goshen, Ind.
6:00 p.m. A Steward of the Gospel Elmer Miller, Argentina
Faithful Stewards
Charge to Missionaries and Congregation
Prayer of Consecration J. D. Graber, Elkhart, Ind.

Devotional Leaders

Eugene Blosser, Lee and Adella Kanagy, and Robert Lee, Japan; Carson Moyer, Ghana; Mrs. John Mosemann, Goshen, Ind.; Kenneth Seitz, Sr., Mexico; John Beachy, India.

Special Music

Provided by area church groups

High Lights

- Fellowship of Pastors with Urban-Racial Concerns
- Missionary Education Workshop
- Overseas Missionary Fellowship
- Spanish Workers' Meeting
- Evening Prayer Sessions
- Business Meetings
- WMSA Business Meeting
- Tours of local interest sites

Local Planning Committee

Paul H. Martin, general chairman; Paul W. Martin, building and grounds; Menno M. Troyer, hospitality services; Magner Hjelmstad, food services; Mrs. Irene Cook, WMSA services; Luke Birky, public relations; and Paul L. Yoder, music services.



J. D. and Minnie Graber



Elmer Miller



John Grasse



Paul Mininger



Lawrence Brunk



Winston
Weaver

Don't Send Us Back

By J. PAUL SAUDER

Not too long ago I visited and preached at a small "outpost" congregation. The visit was incidental to a continuing assignment to visit certain areas in seven of the eleven states where the Eastern Board constituency serves.

My visits were fraternal and not official since I had no administrative responsibility.

At this "outpost" I found a young couple giving service as a part of the group of migrated church families. They were attempting, through limited colonization, to build a church in this community where Mennonites were new.

The husband told me, "My wife and I were both reared in well-rooted Mennonite communities. The Lord used two years of I-W service to lead us one step away from the home community. Then came another step, a venture of faith, moving miles away to live, work, and witness among God's sheep in this locality."

After living and serving here for five years, this group of families had won one person to Christ for each family who had migrated. When I asked them how they felt about their venture, the husband told me, "We are grateful for God-fearing parents and friends who have prayerfully helped and encouraged us to build a church in this area."

"True, the church membership is small, but the average attendance last year was about double the membership. And souls have been won. What a joy this is, and to know that our labor is not in vain in the Lord!"

When I asked whether they would not like to be taken back to their own home community, the wife answered very emphatically, "No, we don't want to be taken back! Here we must have definite convictions about what we believe."

"When we are questioned about our faith and practices, it is not good enough to say, 'Our church teaches this.' Rather, being here has made us dig deeper into the Word of God and has made us re-evaluate our beliefs. This is challenging. We need it; we are richer for it; and we have a deeper appreciation for the Mennonite Church because of it."

The husband responded similarly: "Don't take us back. These souls who have responded to God's grace need to be fed. They need Christian fellowship. Our neighbors need to know about the Gospel. They need to see God's love manifested in our daily lives."

They also have had difficulties. "At times we were and are discouraged, disappointed, and exhausted," the husband said. "Although the rolling hills are beautiful, the land is stony and hilly so that farming

is much more difficult here than on the fertile farms at home."

The wife observed, in response to a question about visitors: "Visitors are plentiful, which has advantages and disadvantages. We appreciate the folks' interest in us and prayers for us and for our church."

"We also have more ministers and church leaders visiting in our homes than we would have if we lived in a Mennonite community. Because of their visits, we are kept informed and feel closer to the heart of the Mennonite Church."

"But there are disadvantages. When visitors come so thick and fast that we become fatigued and rather irritable, who feels the effects? The family. When visitors are so frequent, the neighbors pity us."

"Many times we are entertaining friends and relatives when we should be entertaining folks from the community or visiting them. Sometimes when we are tired and visitors ask, 'Don't you have more community folks coming to your church?' we wonder how many folks of non-Mennonite background they have coming to their churches. Perhaps the hardest thing is to have folks seem to expect a higher state of perfection and higher standards of us who are at the outposts than they have at the home churches."

What about more people moving into the community to help the church? "For best results in church building, there shouldn't be too many," the wife said. "More people can be reached with the Gospel if more outpost churches are started in different communities. Why do older folks say, 'We're too old to go? We younger folks need the help of older, more mature.'"

I remembered the thinking of others involved elsewhere in this kind of outreach. They think that 12 families are too many when the aim is evangelism—not mere colonization.

This sister went on to say, "Here Mennonites seem to have a reputation for colonizing and extreme separation from 'the world.' Some things need to be demonstrated to them rather than said. There seem to be enough of us living in this particular area."

No, these young folks wouldn't want to go back to their home community. They said so, emphatically, and at greater length than here recorded. The husband observed that they would be discouraged by the small midweek prayer meeting attendance back home, the unused talent, and Sundays going by without attendance at worship services.

The wife too said, "No, don't take us back! Lay a good foundation at home. Teach us; train us. Send us out and pray us through!"

And that looks to me like good advice. It is certainly obedient to Christ's command to "Go ye into all the world . . . make disciples . . . teach. . . ."

Missions Today

Integration and Mission

By J. D. GRABER

"We set the light in the window, and then we lock the door." This is the title of an article in the Canadian Mennonite of Jan. 28, 1964. The descriptive title would have us believe that there is a paradox in our attempts at evangelism; a built-in quirk that negates our effort at gathering the lost.

We can still speak of Mennonite names. In one branch it is the Yoders, Hostetters, Millers, and Brennemens. In other groups it is the Friesens, Wienses, Epps, Neufeldts, Goertzens, and Brauns. This fact reflects our strength as well as our failure. The Mennonite Church has been a family affair. We have developed over the four centuries a strong, integrated brotherhood. We are a family and this is good.

But where are the Maranuchis, the O' Brians, and the Bradfords? We recognize these at once as "outsiders." And here is where the locked door has come in. We have not been able, even during our past fifty years of missionary endeavor, to absorb enough people of non-Mennonite background to break up our family of Mennonite names. We have wanted them to join us as we are joined to Christ, but somehow we have not been able to make them feel at home or at ease among us. Saying, "You are welcome," has not been enough.

"The Mennonite tendency toward an exclusive, withdrawn, ghetto-like existence"—this is the reason for our failure to be successful in evangelistic endeavor, says Mr. Estep in his book, *The Anabaptist Story*. Is this true? Have we confused separation and isolationism? Separation is a central New Testament doctrine firmly held by Anabaptists and Mennonites after them. But this does not mean that we are to live in a ghetto.

How can we have all our doors open outward and still maintain our separation? There are groups in our larger Mennonite family that still oppose missions because it endangers our separation. Integrating converts of diverse customs, cultures, and backgrounds is bound to disturb and challenge severely our long-established patterns and perhaps rip open the comfortable cocoon we have woven about ourselves during the centuries.

"Now what will you do?" wailed the opponents of mission when a group of active young people led some Italians and Negroes to Christ. This was to them the crowning proof that evangelism and missions were bad. God forgive us for our exclusiveness (Continued on page 385)

Students Study Race in Chicago

"Now that we have observed the needs of Chicago's marginal peoples firsthand, we see more clearly our responsibility to them as Christians," says James Baer, one of the seven Peace Society members from Goshen College who spent seven days of his Easter vacation studying the race situation in downtown Chicago.

Purpose of the project was to furnish a context for serious discussion and study on race in the north by sharing personally in the life, environment, and problems of people living in Chicago.

To feel the pulse of the city, the students consulted with the editor of *Ebony*, an editor of the *Chicago Daily Defender*, and with John Hall of the Chicago Housing Authority; visited the University of Islam on the south side, Chicago Teacher's College, Wilson Junior College, and the Faragut High School; observed an urban renewal project and the city-sponsored Old Town Boys Club; and took in a democratic political rally where Negro candidates were running for the city's recent primaries.

They talked informally with Frank Ardito, city youth welfare commissioner; Julius Belser, pastor of the Westside Christian Parish; John Lehman and Ed Reddick, both social workers; and Scott Reed, who on his own initiative started an elementary school for Negro children and hopes to train them for national and international leadership.

On Sunday, April 5, the group paired off to visit Chicagoland churches. Other churches visited were the Beacon House, a Presbyterian community welfare outreach, and the First Church of Deliverance, a large Negro congregation with an average attendance of 1,500.

"We really didn't realize the proportion of the problems involved in these poverty-stricken areas," said Darrel Diener, leader of the group.



Goshen College Peace Society members share impressions of their Easter vacation race study. Seated (l. to r.): are John Klassen, Janice Aeschliman and Darrel Diener. Standing (l. to r.): James Baer and Cara Lou Schrock. Missing from picture are Alice Umble and Carl Ramer.

"It was a learning experience to contrast the different approaches these church and welfare groups are taking in meeting the needs," said Cara Lou Schrock. "And regardless of who is doing it," Alice Umble added, "one gets the feeling that these people are dedicated to their task."

Janice Aeschliman commented that it became clear to her that one effective way of meeting the vast need is for students "to enter the city's social professions."

Most of the group felt that Mennonite churches were contributing significantly to these peoples through such things as the 30-child nursery that Joseph Holloway, pastor of the Bethel Church, has established, and the weekly youth clubs that Sadie Oswald, of the Mennonite Community Chapel, conducts. The need is so great, however, and church resources so limited that it is possible to give up and do nothing.

The project was headed by Darrel Diener, vice-president of the Peace Society; Kenneth Seitz, director of short-term VS for the General Mission Board; and Laurence Horst, pastor of Evanston Mennonite Church, representing the Chicago Mennonite churches.

Richards Contact 300 Students

Wesley and Sue Richard, volunteer workers in Japan, contact more than 300 Japanese students through their teaching assignments.

They teach at five different places in Obihiro—a high school, bank, two universities, and the local church. Sue teaches 13 class periods beginning in April and Wesley teaches nearly 24.

Several high-school students and at least one university student have been attending church and are interested in Christianity. Says Wesley, "Nearly any time or at any place we may be called on to discuss some aspect of Christianity with someone. Students occasionally drop in to our home for this. Living the Christian life as English teachers provides us with contacts we would not have in other capacities."

Chicago Church Relocates

On Sunday afternoon, April 26, the last service was held at the Second Mennonite Church, 1014 Blue Island, Chicago.

Located in the middle of an urban renewal project, the church building is scheduled to be razed in early June. The Sunday afternoon service was a home-coming service entitled "Farewell to Blue Island Avenue."

Nelson E. Kauffman, secretary of Home Missions for the General Board, was special speaker. Pastor Don Brenneman served as moderator.

The congregation will hold services in the Lawndale Baptist Church, four miles southwest of the present location. They hope to purchase a church building in this area of approximately 2,500 Latin Americans. These Spanish people have no one ministering to them in their own language.

Second Mennonite had its beginning during the Depression days when various Mennonite churches in Iowa, Illinois, and Indi-

ana sent contributions of food, clothing, and shoes in truckloads to what was then the Mennonite Home Mission at 1907 South Union Avenue.

As a result, contacts were made with many Spanish-speaking people in that area. Through the vision of Nelson Litwiler and J. W. Shank, services were begun at the mission for the Spanish. Two years later a congregation of 20 was organized under the leadership of David Castillo. Since that time brethren Lester T. Hershey, Orley Swartzentruber, Frank Ventura, D. Parke Lantz, Elvin V. Snyder, J. W. Shank, John Litwiler, and Mario Snyder have served as pastors there. The first voluntary service unit under the General Mission Board assisted there in 1944. Five years later the congregation added two lots to the south. Present membership numbers 60.

Trainee Group Arriving

The fifteenth trainee group to America, numbering more than 40 young men and women, is arriving July 28.

Thirty-nine are from Europe: Germany (14), the Netherlands (12), Switzerland (8), France (3), Austria (1), and Greece (1). Two are from the Middle East: Jordan (1) and Algeria (1). There likely will be additional trainees from India, Africa, and South America.

Among the group are students of law and theology, pharmaceutical and chemical analysts, a social worker, a registered nurse, a stone cutter, and a home economist. Average age of the group members is 22.

Over the past 14 years American families have been providing work, room, and board for trainees. Families, church groups, or other organizations who wish to sponsor a trainee should contact Emma Schlaching, Mennonite Central Committee, Akron, Pa.

Medical Workers Urgently Needed

Lebanon Community Hospital, Lebanon, Ore., has urgent need for registered nurses now and through the summer.

Also needed are a pharmacist to open a new pharmacy and a female X-ray technician. Interested persons should write to either Gene Kanagy, Administrator, Lebanon Community Hospital, Lebanon, Ore., or Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

Rebuild Houses in Alaska

Mennonite Disaster Service is recruiting ten skilled construction workers for Afognak Island, Alaska. They will relocate and rebuild 23 houses that collapsed when the ground on which they were situated dropped eight feet during the Good Friday earthquake and subsequent tremors.

Ivan Martin and John Garman, chairman of MDS international and Canada, respectively, have investigated the areas destroyed by the quake and are recommending that MDS furnish six carpenters, two plumbers, two electricians, and possibly

one nurse. The men must be able to read blueprints and follow construction codes. Construction will be carried on in three phases of six weeks each. Ten skilled persons will be recruited for each phase.

The Lions Club will supply all the required building materials, a tent and shelter for the volunteers, substantial food, insurance, and round trip transportation costs to the project area from points not farther away than Seattle.

The Bureau of Indian Affairs will supervise and co-ordinate the project and give medical care where needed. The Indians living on Afognak Island will assist the MDS men by providing general construction labor.

Afognak Island is located about 200 miles south of Anchorage and lies just above Kodiak Island.

MDS men will be oriented in Seattle, Wash., prior to starting work on the island.

Mission Changes in Mexico

Volunteers and mission personnel working in Mexico under the Franconia and General Mission Boards have made changes which involve relocation of personnel, according to missionary Esther Dettweiler.

Volunteers Carlos Lugo and family and Ruby Lind have moved into the "Mennonite Embassy," an apartment which is considered the headquarters for the mission work in the city. Paul and Cathy Godshall moved from their fourth-floor apartment to a house in the San Juan area.

Mission workers are also seeking more Mexican national leadership for participation in church work. Pray that the Lord will guide in each change.

The owner of the church property in San Juan refuses to sign for its release. Pray that the Lord will make possible the clearance of the deed in order to terminate the transaction in a Christian way.

New Psychiatric Hospital

Kern View Hospital, to be located at Bakersfield, Calif., is scheduled for construction next summer.

The hospital is to be an inpatient, 25-bed facility serving as the psychiatric ward of the Greater Bakersfield Memorial Hospital. The board of directors of Mennonite Central Committee-sponsored Kings View Hospital at nearby Reedley is responsible for the development of Kern View and will hold title to the new building.

Architectural plans have had preliminary approval from the state health department and U.S. Public Health Service. The board at Kings View is recruiting an administrator for the new hospital who will be responsible for its development during construction and for its administration upon completion.

A Hill-Burton grant covering part of the costs was allocated in October, 1963. Remaining costs will be covered by financing and fund raising.

Japan Church Sets Budget

Japan missionary Ralph Buckwalter, re-

sponsible for three area churches, reported recently on budget and outreach.

Says Bro. Buckwalter, "The three congregations in this area are small. Rikubetsu has five members. Hombetsu has eight and Ashoro 12. But our united concern is for church growth and we believe that in the next few years there will be significant growth in maturity, in numbers, and effective outreach.

"Ashoro (suffering fire disaster in February) has set a budget of \$500 for this year. This includes partial support for the pastor, rent and utilities, special meetings, literature, support of the conference budget for evangelism and literature, and other items. Hombetsu has adopted a budget of \$300. Special offerings above this will go into the church building fund.

"Encouraging in the Hombetsu picture is the fact that there are three Christian women and a Christian couple who have moved into the community from other church groups. They are participating in the church and we are confident that some of them will want to bring their membership into the local group."

Race Conference in Ohio

A regional meeting on race and cultural relations was held at the Berean Mennonite Church, Youngstown, Ohio, on Saturday, April 25.

Speaking in the morning session on "What Is Our Problem?" were Vern Miller, Warner Jackson, Hugh Frost, Victor Stoltzfus, and Richard Hostetler. A group discussion followed.

"Why Is It a Problem?" was discussed by Curtis Burrell in the afternoon session, and a panel entitled "What Shall We Do About Our Problem?" was chaired by C. Norman Kraus.

On the planning committee were: Guy F. Hersberger, Fred Augsburg, Victor Stoltzfus, and Mahoning and Columbiana pastors.

Bibles for Greece

At a recent schoolhouse meeting at Garefi, Greece, 170 Bibles were distributed by Mennonite Central Committee worker John Wieler and a village priest from Aridea.



Greek priest Alexander Mavridis hands out Bibles to his people. John Wieler watches nearby.

At a previous meeting of the elders and an MCC worker of this poor mountain village, it was pointed out that no one had Bible in Garefi. During the winter, money was collected, mostly donations of personal gifts, and Bibles were purchased.

As people gathered at the schoolhouse steps, the priest told them that MCC had come to help, and explained that "this Book is to help you. . . . Don't put it on a shelf, read it; read it at least twice a week with the entire family, and don't use the leaves for cigarette paper."

This was language they understood. A representative of each family came up the long flight of stairs and, as the priest handed him the Bible, kissed his hand.

First Graduation at Johar

The first eighth-grade class graduated from the school at Johar, Somali republic, where Eastern Mission Board has personnel, on April 10. Six young men made up the class.

Educational Director Carl Wesselhoeft, in his opening remarks, recalled his first English classes at Mahaddei under a thorn tree with the blackboard hanging in the bushes. One of the six graduates had been in that group.

The ministry of education put its stamp and signature on all report cards, assuring the graduates acceptance in government schools.

Two top students were recommended for admission into the Sheikh Secondary School in the northern part of the country. One of these students is a Christian. Pray for him in this environment that is hostile to Christianity.

Team to Central America

Lancaster Mennonite Youth Fellowship and Eastern Board Voluntary Service are sponsoring a six-week overseas voluntary service team to Honduras and British Honduras from June to mid-July.

The team of five young men will visit VS units and mission projects in both countries, participate in work projects with local youth, and present inspirational programs. They will become involved in some of the physical and spiritual problems of Central America, and thus be able to interpret Honduran church, mission, and voluntary service to youth of Lancaster Conference.

Twenty-two young men applied to participate on the team, out of which four were chosen. They are: Ernest Hess, Willow Street, Pa., student at Eastern Mennonite College; James Clymer, Jr., Goodville, Pa., an office clerk with training as an electronics technician; Larry Neff, New Holland, Pa., student at Eastern Mennonite College with previous construction experience; and Donald Kraybill, Elversom, Pa., student at Millersville State College and assistant hall manager at Lancaster Mennonite School.

Elam Stauffer, Eastern Mennonite College, who served for two years in overseas voluntary service in Honduras, is leader of the team.

John W. Eby, director of voluntary serv-

ice, said, "Those of us who had the privilege of evaluating the 22 personnel forms and references again felt a surge of optimism as we saw the dedication of these youth, their commitment to the Gospel and to the work of the church."

Relief Sale Nets \$9,600

Receipts from the sixth annual Inter-Mennonite Relief Sale held March 14, at Congerville, Ill., totaled \$8,000. On the same day a branch sale at Arthur, Ill., netted \$1,600.

A larger crowd attended the sale, and two auction rings operated simultaneously inside and outside the sale barn. The total includes proceeds of two lunch stands, as well as the sale of donated items ranging from farm equipment and livestock to baked goods and handmade items. The quilt bringing the highest return sold for over \$300.

A dozen auctioneers as well as other persons donated their services to the sale. Contact men had been appointed in 34 churches to help promote the event.

All proceeds were sent to the Mennonite Central Committee to purchase surplus food for overseas relief.

Spanish Court Says Protestants May Open Church

For the first time in Spanish legal history the supreme court of Spain has ruled against the government and authorized the establishment of a Protestant church in Valencia, according to a recent Ecumenical Press release.

The release further states that in the landmark decision the court held that the government had erred when, in 1961, it rejected an application made on behalf of about 50 Protestants to open a church in that city.

In the hearing before the supreme court, attorneys for the government argued that the permission had been denied because there was no need to open a Protestant church in Valencia, and that if such a church were established, it would serve as a center for public proselytizing, which is prohibited by the Spanish constitution.

Further, the government held that granting permission to open a new church falls within its discretionary competence and that it is under no legal obligation to agree to such requests.

In specific answer to these points the supreme court, ruling in favor of the Protestant applicants, stated that the existence of 50 Protestants in Valencia was sufficient proof that the church was needed.

Further, it said, there was no proof that they had or would ever practice public proselytism.

The General Mission Board has had interest in Spain ever since its relief committee carried on relief work there in the mid-1930's. *Luz y Verdad*, the Board's Spanish broadcast, has been heard in Spain for many years.

Currently more than 1,000 copies of *El Discipulo Cristiano*, Mennonite magazine

in Spanish, are mailed into Spain each month. Periodic visits have been made by Levi Hartzler, Lester Hershey, John H. Yoder, and others through the years. Peter Dyck, Mennonite Central Committee director for Europe, recommends that MCC look for suitable service opportunities in Spain also.

National Library Week in Puerto Rico

National Library Week was celebrated in a few Puerto Rico churches aside from exhibits of books placed in store windows by the public schools, according to missionary Elvin Snyder.

Your Overseas Missionaries of the Week

Harold and Sandra Shantz



Harold and Sandra Shantz, overseas voluntary service workers with the General Mission Board, spent three years in India. They arrive in Montreal, Quebec, on May 5, 1964.

Harold was an accountant-bookkeeper at the Landour Community Hospital and Sandra had a similar position at the Woodstock School.

The Board recently received from the superintendent of the Landour Hospital a letter commending Harold for his services. The letter reads: "The executive committee of the Board of Managers of the Landour Community Hospital wishes to express our great gratitude for the excellent contribution made by Mr. Harold Shantz of your mission to the business department of our hospital. Mr. Shantz served most capably in the post of treasurer of the hospital for the past three years."

"He brought the department up to a high level of efficiency after initially rescuing it from the throes of embezzlement. It is with great pleasure that we extend this official tribute to him and our appreciation to your Board for sending him to us."

Harold, son of Mr. and Mrs. Jesse Shantz, Waterloo, Ont., was an assistant accountant at the Waterloo, Galt, and Paris, Ont., branches of the Bank of Montreal before going to India. He graduated from Rockway Mennonite School in 1957.

Mr. and Mrs. James Smith, Owen Sound, Ont., are the parents of Sandra. Before going to India she also was employed by the Bank of Montreal. She worked in London, Waterloo, and Brantford, Ont., branches. She graduated in 1956 from the Wingham District High School.

Bro. Snyder used the carport of his house as a convenient exhibit for the hundreds of school children and factory workers that pass by. Utilizing the English posters from National Library offices and self-made Spanish ones, he set up a different exhibit daily throughout the week.

On Tuesday he displayed books for children; Wednesday, vocational books for youth; Thursday, religious and secular magazines; Friday, books on theology and church history; Saturday, a sample of communist magazines brought from Cuba; and Sunday, a variety of versions and languages of the Bible and New Testament.

Prisoner Grateful

Wilbur Hostetler, director of Home Bible Studies for the General Mission Board, received this testimony from a Californian prisoner:

"Thank you for enrolling me in another of your wonderful study groups. They are more of a blessing to me than you can ever realize. I look forward, too, to the lessons each time."

"It is seldom that I am not shown some new thing in the paper, and in the nice tracts you send with the lessons. It gives me great pleasure to read God's Word and to study, that I may know more of Him and His grace."

With People in Service

J. D. and Minnie Graber, on an administrative visit to Japan mission posts, are scheduled to arrive in New York City on May 14. Bro. Graber serves as overseas and general secretary of the General Mission Board.

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Ivan Leaman, Eastern Board missionary doctor on furlough from Somalia, arrived in the States with his family on April 13. Their address is Ronks #1, Pa. Before their departure on March 10, two dinners were given in their honor at a local restaurant in Jamama: one by the mayor, and the other by Jamama Hospital employees and a hospital friend.

Dorcas Stoltzfus transferred from Shirati Hospital in Tanganyika to replace Bro. Leaman. She was able to work with him several weeks to become acquainted with the staff and hospital routine.

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Glen Yoder, executive director and social worker at Kansas City Children's Home, becomes administrator of Sunshine Children's Home, Maumee, Ohio, on July 15, 1964. Bro. Yoder also serves as pastor of the Argentine congregation in Kansas City.

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Correction on Marvin and Mary Alene Miller's Japan address. It is: 15-28 Wakakusa-cho, Kushiro, Hokkaido, Japan.

MISSIONS TODAY

(Continued from page 382)

and lack of Christian love. If Christ has accepted them, we must accept them too.

It may disturb greatly the status quo and may make a lot of trouble for us. But we have no choice. In Christ they have become our brothers—members of our family.

Jesus loves them. He died for them. Lord, give us a double portion of your Spirit.

Elkhart, Ind.



Nurture Lookout

Camp Counselors Are the Key

Veteran church camp promoter, A. J. Metzler, sees great days ahead for the various forms of camping. He says, "It is time for camping to get out from under the table and take its place alongside of other nurture efforts." He feels that what happens to individuals, to groups, or to families during a camping experience is so much more meaningful and powerful than a comparable time spent at almost anything else that creative planning for camp experiences deserves undivided attention.

A. J. Metzler stresses the importance of top quality counselors. Actually, counselors are the key. Whether it is a camping experience at one of our eighteen Mennonite church camps, a caravan type camping experience, or any of several other kinds of camping, it is the counselor who can break it or make it a uniquely Christian experience. Camping must be much more than just a slightly glorified vacation. Top caliber, well-trained, deeply spiritual counselors are unquestionably a must.

Metzler underscores the tremendous importance to the camper of having a qualified counselor when he says, "If they've missed it on their counselor, they've missed it for the whole week." Since this is true, the church must do its best to provide counselor training opportunities. The Mennonite Camping Association and the Mennonite Commission for Christian Education Secretary of Church Camping are aware of this need and are working at the problem.

However, among the parents who send their children, in the congregation which sends a youth group, and everywhere from among potential camp comers there must be a felt need and a vocalized desire for the very best of Christian counselors. The disciples had Jesus for their camping experiences. The cry should be for counselors as nearly like Jesus as humanly possible.

In addition to the spiritual qualities looked for in a counselor, there are several

others which must not be forgotten. He should be old enough. There is no more reason to believe that appointment to the position of counselor will automatically make a child mature than to appoint him Sunday-school superintendent.

The counselor should have a deep interest in the particular group he is to counsel. A committed couple sponsoring a youth group or a devoted Sunday-school teacher may be ideal counselors. For a senior camping group someone must be found who is interested in seniors. Parents should not be overlooked. Let them schedule their vacation to allow for a week or two of counseling.

Probably the pastor has not yet fully seen the potential of a week away camping with a group from his own congregation. And more than likely most of the rest of us have not yet seen clearly enough the unparalleled value of this for the congregation that we have even thought of suggesting that he be released to do it. But let us begin to see it.

—Arnold W. Cressman.

Mennonite Aid Meeting



A. J. Metzler, Scottsdale, Pa., executive secretary of Mennonite General Conference, addressed the AMAS tenth annual meeting.

One of the most significant, and yet maybe least known, of the multitude of Mennonite meetings met on March 5, 6, 1964, at the College Mennonite Church, on the Goshen College campus. This conference was of great significance for two reasons. First, it was the gathering together of Christian laymen (and a few ministers) from a wide variety of Mennonite constituencies. Secondly, these 124 mutual aid associations from 16 states and 5 Canadian provinces met to discuss one of the basic Christian dimensions (and yet sadly neglected in our increasingly affluent society) of human relationships, namely, how to help the person in need without depreciating his self-respect and without contributing to one's own feelings of superiority.

The first session was the annual report of Mennonite Indemnity to its 16 mutual aid association stockholders. This organization is a six-year-old "child" of AMAS designed to give participating societies a

stronger financial base upon which to offer their services.

By each society sharing its risks through Mennonite Indemnity, they are not only pulled together in fellowship, but are enabled to render better service to their constituents. This reporting was chaired by O. O. Miller and reports were given by Wayne Martin, treasurer, and Edgar Stoesz, secretary. The organization reported a gain of \$49,325.23 for 1963 with \$220,615.26 in assets. A unanimous ballot elected Harry M. Hostettler, Wayne W. Martin, and Harold J. Schmidt to the Board of Directors.

Special addresses were given to the AMAS Conference by A. J. Metzler, Scottsdale, Pa., and J. Lawrence Burkholder, Harvard Divinity School. A. J. Metzler spoke on the question, "Is Mutual Aid an Imperative Today?" Mutual aid organizations are but instruments by which the church can translate its theology into flesh and blood.

J. Lawrence Burkholder raised some penetrating questions involving our motivations and the limitations of mutual aid organizations. He emphasized the need to minister to the needs of the total human being, which needs go far beyond one's physical concerns. He said the real test is in the local congregation where men and women come face to face with each other. The function of mutual aid as an organization is to help the local fellowship do its task.

A series of four devotions were presented by O'Ray Graber, Buhler, Kans. These devotions served well to remind us of the spiritual depth of mutual aid and that it should be an act of proof of our Christian faith.

Another important feature was a panel discussing, "A Review and Forecast of the Past and Future Work of MMA Organizations." Panel members were Luke Birky, La Junta, Colo.; Ernest E. Clemens, Lansdale, Pa.; Justus Driver, Waynesboro, Va.; and Paul Hummel, Berlin, Ohio. The panel presented the following thoughtful questions: What is the feasibility of establishing local control groups with the central office serving as reinsurer? How and to what extent can mutual aid organizations provide coverages competitive with commercial companies? How can we work together more (and become bigger) and still maintain local identity? How can we assist in the burdens of those outside of our immediate fellowships?

The last major part of the program was three workshops. The first dealt with new developments in package policies. The point at issue here is, "How to cope with a growing variety of risks in an increasingly complex society." More and more commercial companies are providing one policy with one premium to cover the family car, the house, illness, death, and liability against a wide variety of eventualities.

The second workshop dealt with the role

of mutual aid in the total program of the church. This role was felt to be fourfold: (1) To provide a method for equitable sharing of our resources. (2) To provide leadership and motivation in the total mutual aid program. (3) To provide opportunities for applying Christian principles in "Insurance." (4) To make surplus funds available for investment in evangelism, education, and church extension.

The third workshop concerned a review of accounting and office procedures. From this came the suggestion that we explore the possibility of "mutual aiding" the use of office equipment.

The final piece of business was the election of officers. Ernest Bachman, Newton, Kans., and Ralph Hernley, Scottsdale, Pa., were elected as new members of the executive committee. Other members are A. A. Schroeter, Reedley, Calif.; Harry Wenger, Kalona, Iowa; J. Winfield Fretz, Waterloo, Ont.; William Snyder, Akron, Pa.; and Richard Yordy, Arthur, Ill. This committee then chose Richard Yordy, chairman, A. A. Schroeter, vice-chairman, and Ralph Hernley, secretary-treasurer, as the new officers of the Association of Mennonite Aid Societies.

—D. Lowell Nissley.

arrangements is setting up guided tours to points of interest for Convention guests. Some may wish to go early and take short side trips.

6. The MYF Cabinet may give some guidance for program in the buses en route to and from the Convention. A brochure, or small packets of information, may be prepared for youth groups to give the bus drivers, also instructions on how to befriend the drivers and include them in the friendly atmosphere of the group.

7. Registration of the approximate number of people planning to go should be sent to headquarters in Scottsdale in sufficient time to enable Convention officials to make adequate plans for the entertainment of so large a group.

What Will Be Accomplished?

1. It can be a most blessed and profitable vacation. Vacations do not need to be time of dissipation and flitting with the world. This vacation can be a glorious and satisfying experience in every way.

2. It can increase the sense of belonging and participation by all Mennonite youth. From the time they begin to plan to attend until they return home in August the teamwork involved in the project will be an enriching experience, especially the recommended Bible study.

3. It can build up denominational consciousness and church loyalty. Young people will learn to know other Mennonite young people and also parts of the church which many of them have never seen. New friendships, maybe even romances, will certainly develop. The big Convention atmosphere will create more alert, more literate, and more loyal youth.

4. It can definitely create within the congregations a new awareness of the importance and potential of our youth in the church. The planning required for the trip, the enthusiasm of young people in thousands of our homes, the absence of youth from the home church on "Convention Sunday," and the reports of blessings received upon their return should warm the hearts of the most pessimistic young people-are-going-to-the-dogs theorists.

5. It can inculcate a dynamic sense of missions and evangelism in our youth groups. The effort to find and befriend unsaved youth and persuade them to go along to the Convention will increase the vision of your young people, train them in genuine Christian concern, and burden them with prayer for their salvation. The inclusion of the unsaved in the trip will sharpen the focus of the whole project upon the primary mission of the church. Though Mennonite Youth Convention is not meant to be a big tent revival, it can, however, create renewal which can sweep across the length and breadth of our church.

6. It can publicize the Mennonite Church

A Big General Conference for Youth

By Roy S. Koch

Aug. 19-22, 1964, will see thousands of MYF-ers at the Church-wide Mennonite Youth Convention in Kitchener, Ont. That will be Mennonite General Conference on the youth level. The Mennonite Youth Convention has brought untold blessing to the young people themselves and a new stimulus into the life and service of the church in the last two decades.

This article is to give my moral support to the 1964 Convention. It is not just a pep talk to get a lot of our young people to attend the Convention; it is a beyond-the-call-of-duty article. All of our young people should consider attending. I propose that this year the MYF-ers go all out for the biggest attendance ever at the Mennonite Youth Convention. The World Conference of Mennonites in 1962 saw the greatest accumulation of Mennonites in Kitchener in the history of our denomination. Let's do it again this year on the youth level. This August can prove a climax of blessing and witness and testimony for literally thousands of young people.

Here Are Some Suggestions

1. Every MYF or youth group in our local congregations needs to begin planning now to go in a group to Kitchener. More about planning later.

2. Some representative of the MYF should secure charter rates from bus companies. Plan to go by bus. It is safer, cheaper, easier to control the group, and the fellowship en route to and from the Convention contributes to the total spiritual impact. For young people from great distances the train may provide the answer.

3. Endeavor to use the Convention as a tool for evangelism. Try to make at least 10 per cent of your delegation young people who need the Lord. Make them your honored guests; pay their transportation costs. Then work and pray that they may be saved.

4. Raise money for the project. It will

cost some money, of course, but so does everything else that is worth while. The ingenuity of our MYF-ers will discover many ways to raise the money. Interested adults in the church without MYF-ers of their own may want to underwrite the cost of sending an unsaved youth. You can ascertain the cost of the bus charter and add 10 per cent of the cost per passenger to cover the cost of your guests' transportation. Your church stewardship committee may want to make an appropriation out of the budget for this cause. Would not all the costs be more than worth while if some young people would find the Lord?

Let's Promote Convention

1. There should be good organization from the Mennonite Youth Convention headquarters. The Cabinet and the Secretary of Youth Work have much of the promotion already in process.

2. There should be good organization on the local level. Every pastor, president of the MYF, and MYF council should pick it up right away. Look at the plan; appoint committees as necessary; work and pray. Talk it up; build enthusiasm; get the young people to reserve this block of time when they secure their summer employment. Ask God to direct and bless this effort. Spirituality and dependence on the Holy Spirit do not preclude consecrated planning.

3. Secure and appoint good chaperones for the trip. Sponsors and advisers are the likely choices to accompany the young people. If they cannot go, qualified substitutes must be secured; this is important.

4. The Canadian-United States border is one of the easiest to cross, but it is wise to have at least a birth certificate in your possession. Customs officials at border crossing points will be notified of the Convention beforehand. They will prove very congenial and helpful.

5. The Ontario committee in charge of

in a most favorable way. Large Conventions of Christian youth make news. The promotion committee can help in the proper interpretation of the event by offering advance releases to newspapers, radio reporters, and television stations. A news release service should be part of the preparations for the Convention. When a light shines, set it on a candlestick. Even our Lord forbids putting a light under a bushel.

Let's not dismiss this article as unfounded enthusiasm. May it rather stimulate our vision. Let us join to encourage all our youth to appropriate the blessings and inspiration they may receive from the 1964 Mennonite Youth Convention.

Water from Many Wells

By NORA OSWALD

Death, to a sufferer, is release from pain, fear, weariness, hallucinations, worry, imprisonment, and torture.

Death, to an accident victim, is switching of the light, a blanket of snow, a sharp sickle cutting a plant, a siren, a lid plunked down.

Death is a cessation of all that pertains to life. Respiration, digestion, mental faculties, and heartbeats cease to function.

Death is an interruption of plans, of dreams, of family procedures, demanding new adjustments for those who remain.

Death is a locked door and there is no key to open it.

Death is leaving this world for a new home.

Death is a telephone whose communication lines are severed, no tools to mend them.

Death is what is left after the frost has dealt its fatal blow.

Death is impartial; it comes to everyone. Goshen, Ind.

In Such an Hour as Ye Think Not

By MOSES SLABAUGH

Divine revelation tells us Jesus will come back to earth again. His own words are, "I will come again." He did not say when He would return, only that it would be at a time when He is not expected. His coming is a divine secret of God the Father.

Our tense international problem keeps most people absorbed, and little is said about the return of Christ. World leaders do not take His coming into consideration, but plan for world peace by preparing for war. There are also scoffers who ridicule the idea that a great supernatural event will someday take place. Their stock argu-

ment is, "All things continue as they were." In other words, it didn't happen for so long; therefore it will never happen. "But the day of the Lord will come as a thief in the night," warned Peter.

Be assured that God has not forsaken His world nor His children in it. Neither has He canceled the return of Jesus Christ to earth. God does not alter His plans, nor abandon His program. Though nations engage in a war of nerves, God does not have the "willies," nor is He alarmed. He knows the end from the beginning, and He knows when His Son will return. Paul assured Timothy that Christ will appear. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15). Time does not change God's holy promises.

The coming of Christ should urge us to preparation. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). It is time now to make our calling and election sure.

This event brings anticipation. The coming of the Lord is not a dreaded experience for the saints. It will be a day of terror for the wicked, but the saints have longed for this event. Paul describes it as "that blessed

hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The return of Christ should also lead us into edification and exhortation. Paul, after describing the return of Christ, ends with, "Wherefore comfort one another with these words" (I Thess. 4:18). We are very tight-lipped about this coming event. As a church we have lost our prophetic voice. One has to question whether the "blessed hope" is genuine with us since we say so little about it. Paul instructs his readers: "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

The return of Christ is an incentive to holy living. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). Christ wants to present His church as a spotless bride.

Of all coming events or world crises, the return of Jesus Christ is the greatest of them all. "Even so, come, Lord Jesus!"—*Pastoral Letter.*

Our Mennonite Churches: Blooming Glen



The Blooming Glen Mennonite Church, Blooming Glen, Pa., is affiliated with the Franconia Conference. The first meetinghouse was built in 1833 on land originally secured from William Penn. As the congregation grew, larger buildings were built in 1825, 1882, an addition in 1925, and a new church in 1938. The seating capacity of the present structure is 1,000.

Ministers serving in the congregation and their ordination dates follow: Jacob Meyer (1758), Samuel Meyer (1769), Isaac Oberholtzer (1847), Henry Rosenberger (1885), who was also ordained as bishop in 1895, Henry Anglemeyer (1900), Wilson R. Moyer (1921), Melvin Bishop (1930), and David F. Derstine, Jr. (1951). Recent bishops serving the congregation include Paul M. Lederach (1951-55), Joseph Gross and Richard Detweiler serving at present conjointly. Norman Moyer was ordained as deacon in 1921, and retired recently after serving the church for more than 40 years. Franklin Alderfer, ordained deacon in 1938, still serves the congregation in that capacity.

It is of interest to note that under the leadership of Henry Rosenberger (1885-1921) the following significant changes came: Sunday school (1887), evangelistic meetings by John S. Coffman (1896), support of foreign missions in India (1899), English preaching (1900), Sunday evening services (1911), sewing circle (1918), and the support of a foreign missionary (1918).

The congregation presently has a membership of 505, and a Sunday-school enrollment of 630.

Field Notes ————— CONTINUED

New members: 19 by baptism and one by confession at College Mennonite, Goshen, Ind.; two by baptism at Beretolets, Fredrick, Pa.; one by baptism at South Christian Street, Lancaster, Pa.; one by confession at Yellow Creek, Goshen, Ind.

Maple Grove Church chorus, Atglen, Pa., at Bethany, East Earl, Pa., May 24 a.m.

C. F. Derstine, Kitchener, Ont., at Canan Station, Altoona, Pa., May 10-17.

John Drescher, Scottsdale, Pa., at East Zorra, Tavistock, Ont., May 15-17.

Paul M. Miller, Goshen, Ind., at Columbus, Ohio, May 24.

Eugene Blosser, Hokkaido, Japan, and Glenn Musselman, Sao Paulo, Brazil, at West Union, Parnell, Iowa, June 14.

"The Church-Culture Crisis" is the theme for the annual Mennonite Graduate Fellowship meeting for 1964. The selected site for this meeting is the Earlham College campus at Richmond, Ind. Included in the program will be discussions of the Mennonite graduate's particular problems in relation to graduate school society, an analysis of the graduate student's self-image, and the artist as critic of and witness to his society. These topics will be expanded further to a discussion of Mennonites as a whole, in cross-cultural conflict, with the problems of urbanization, the inner city, and the inadequacy of the institutional church in the face of these challenges. The specific dates for the meeting are Wednesday, Dec. 30, 1964, through Friday, Jan. 1, 1965.

The Baptists of the Soviet Union have accepted an invitation from the Mennonite Central Committee to send a delegation of four church leaders to visit Mennonite communities in the United States and Canada for three weeks in May and June. Arrangements for the visit were made in co-operation with the Baptist World Alliance, Washington, D.C.

The men who will represent the All Union Council of Evangelical Christian Baptists are Ilia Ivanov, treasurer of the Union, Moscow; Ivan Motorin, financial secretary of the Union, Moscow; Anatolij Kirichatsev, pastor of the Baptist church in Leningrad; and Michael Zhidkov, junior minister in the Baptist church in Moscow.

Only Ivanov and Zhidkov have visited the United States previously. Ivanov and Motorin are both in their sixties; the other two are in their thirties. The younger men have received theological training in British seminaries.

Their U.S. itinerary includes visits to Goshen-Elkhart, Ind.; Bluffton, Ohio; Chicago, Ill.; Kansas; Kalona, Iowa; and Scottsdale, Lancaster County, and Franconia, Pa. Arrangements for a visit to Ontario are also being worked out.

The purpose of their coming is to give the Mennonites an opportunity to fellowship with Christians from the Soviet Union and to discuss with them the subject of Biblical discipleship and peace.

Calendar

Franconia Conference semiannual meetings, Franconia, Pa., May 7 and Oct. 1.
Ontario Conference, Bethel, Elora, Ont., June 3, 4.
Pacific Coast Conference, Oregon (place undecided), June 3-6.

North Central Mennonite Conference, Fairview, Minn., N. Dec., June 9-12.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.
Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.

Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.

Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.

Allegheny Conference, Blough Church, Hollisport, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-8, 1964.

Ohio Christian Workers' Conference at Elda Mennonite Christian Day School, Elda, Ohio, Aug. 9-11.

Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.

Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Nebr., East Fairview Church, sponsor, Aug. 18-21.

Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.

Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.

Stephens Institute, Los Angeles, Calif., June 29 to July 2.

South Coast, place undecided, Oct. 1-3.
South Central, Harper, Kans., Oct. 7-9.

Church Camps

Summer Schedule

Laureville Mennonite Church Center
Junior I (9-11) June 27-July 4
Junior II (12-13) July 4-11
Junior Hi (14-15) July 11-18
Youth Camp (16 up) July 25-Aug. 1
Family Week Aug. 1-8
Music Week Aug. 8-15
Businessmen's Family Week Aug. 15-19
Missionary Bible Conference Aug. 22-29
Senior Citizens' Retreat Aug. 29-Sept. 5
Labor Day Bible Conference Sept. 5-7

For information and reservations, write Laureville Mennonite Church Center, Route 2, Mt. Pleasant, Pa., 15666. Phone: 412 423-9056.

Rocky Mountain Mennonite Camp

Music Week—August 1-8
Music Week for families is again being planned for Rocky Mountain Mennonite Camp this summer.

This is planned with family camping in mind. Music program is planned for all ages. Children's groups, orchestra, choir group, chorister training, special papers, worship, and plenty of time for family relaxation in the great outdoors.

This week has attracted people from many states and is growing in popularity for family camping.

A staff of well-qualified people will again be directors of the program.

Plan your vacation to include Music Week at Rocky Mountain Camp, Aug. 1-8. Send your reservations in early: Rocky Mountain Mennonite Camp, Divide, Colo.

Camp Luz Schedule

Bible Memory Camp June 8-13
Director, Harvey Birkey

Boys' Camp June 27-July 4
Director, David Esleman; Pastor, Wilmer J. Hartman

Girls' Camp July 4-11
Director, Virginia Horst

Pastor, Joe Kauffman
Junior High Camp I July 11-18
Director, Rich Hosteler

Pastor, Herman Myers
Instructor, Lester Graybill

Junior High Camp II July 18-25
Director, Eldon King

Pastor, Nelson Kanagy
Instructors, John King and Russell Glazier

Camps Sponsored by Ohio Mission Board
Boys' Camp July 25-Aug. 1
Director, Warner Jackson; Pastor, Charles Kalous

Girls' Camp Aug. 1-8
Director, Chauncey Grieser; Pastor, Paul Stoltzfus

Mission Workers' Retreat Aug. 10-15
Personnel for all Camps

Head Cook Esther Lehman
Lifeguard Wade Mullett

Nature Virginia Horst
Crafts Kathryn Landes

Camp Nurse Virginia Yoder, L.P.N.
Camp folders with additional information and reservation blanks are ready and have been sent to the churches in the Camp Luz area. Other persons interested in receiving additional information may write to Jack Miller, 529 Stibbs St., Wooster, Ohio.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Spender from the Sea, by W. Philip Keller. Moody Press; 1963; 238 pp.; \$3.95.

This is an account of the Shanty Man's Mission—a very exciting missionary story, full of adventure and miracles. Philip Keller's telling almost makes you taste the salt spray and hear the calls of sea gulls overhead. You become acquainted with light-house keepers, loggers, trappers, fishermen, and Indians, all served by those aboard the mission boats, Messenger III and the Jonathan.

Above all, you see how God miraculously provided funds, clothing, shelter, boat engines, and postage in a manner reminiscent of the apostolic days.

Beautiful photographs, excellent line drawings. This is a book worth having.

—Jan Gleytzen.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birky, Ezra and Marjorie (Lais), Kalispell, Mont., fifth child, third son, Philip David, born Feb. 16, 1960; received for adoption Feb. 16, 1964.

Burkhart, Wilmer and Anna (Snader), Denver, Pa., fifth child, third daughter, Kathy Jo, April 6, 1964.

Coblentz, Monroe D. and Katie Sarah (Zook), Sarasota, Fla., fourth son, Randall Scott, March 29, 1964.

Gerber, James L. and Carol (Handrich), Mio, Mich., first child, Douglas James, March 29, 1964.

Gingerich, Phil and Diane (Owen), Denver, Colo., first child, a daughter, Whitney Rae, April 7, 1964.

Hallenman, Gerald H. and Margaret (Strite), Hagerstown, Md., fourth daughter, Geraldine Fay, March 17, 1964.

Heatwole, Myron and Edith (Schaum), North Lawrence, Ohio, third child, second daughter, Suetta Mae, April 5, 1964.

Heatwole, Paul and Lovina (Schrock), Dalton, Ohio, second daughter, Gina Sue, Feb. 1, 1964.

Heebner, Albert and Kathryn (Steinly), Danville, Pa., sixth child, third son, Daniel Wayne, Feb. 19, 1964.

Herr, David and Orpha (Bauman), Andover, N.Y., fifth child, third son, March 16, 1964.

Hertzler, James and Mildred (Martin), Atglen, Pa., third child, first daughter, Valerie Joy, April 7, 1964.

Hess, Elvin, Jr., and Velma (Landis), Strasburg, Pa., sixth child, fourth son, Jeffrey Dale, April 12, 1964.

Himes, Ray and Edith (Kurtz), St. Petersburg, Fla., fifth child, fourth son, Byron Scott, Feb. 25, 1964.

Jantzi, Bill Dean and Judy Dianne (Yoder), Shedd, Oreg., first child, Mike Dean, March 25, 1964.

Kauffman, Dr. Clifford and Arlene (Litwiler), Alibonito, P.R., second daughter, Cheryl René, April 5, 1964.

Kochler, Paul and Mary (Pomeranz), Holland, Ohio, second child, first daughter, Mary Beth, April 2, 1964.

Kornhaus, Eldon and Wava (Gable), Orville, Ohio, fourth child, third daughter, Shari Lynn, April 2, 1964.

Kuhns, James and Mary Lois (Detweiler), Evanston, Ill., first child, Bradley James, April 6, 1964.

Leatherman, David C. and Julia (Stether), Goshen, Ind., fourth child, third son, Lee Arden, April 3, 1964.

Lind, Norman and Phyllis (Swartz), Salem, Oreg., second son, Timothy Randall, Feb. 4, 1964.

Miller, David and Clara (Raber), Apple Creek, Ohio, second child, first son, David Bryan, Feb. 25, 1964.

Miller, James A. and Helen (Stob), Goshen, Ind., third child, second son, Philip James, April 7, 1964.

Nisley, Clarence and Ann (Kreider), Martinsburg, W. Va., second daughter, Bonita Kay, Noll, Gerald and Miriam (Warfel), Lancaster, Pa., first child, Jay Richard, born Feb. 12, 1964; received for adoption March 13, 1964.

Rhodes, James and Lois (Landwater), Middlebury, Ind., second child, first daughter, Rhonda Sue, April 12, 1964.

Ropp, William and Darlene (Gunden), Elkhart, Ind., third child, first daughter, Gayle Ann, April 5, 1964.

Roth, Vernon and Viola (Good), Ryley, Alta., third child, first daughter, Dalene Marie, April 9, 1964.

Schrock, Dale and Gloria (Oswald), Hartstown, Pa., second daughter, Lisa Kay, April 4, 1964.

Schrock, Edward and Velma (Gingerich), Clarksville, Mich., fifth child, third son, Ladean Fay, Jan. 20, 1964.

Shantz, Sam and Gladys (Shoemaker), Hanover, Ont., first child, Elverne Ray, born March 14, 1964; received for adoption April 2, 1964.

Shenk, Harold A. and Mary Grace (Brubaker), Atlanta, Ga., second child, first son, Harold Keith, March 23, 1964.

Slabaugh, Daniel and Ethel (Lehman), Whitmore Lake, Mich., fourth child, second daughter, Mary Ethel, April 2, 1964.

Steffen, Mahlon and Jean (Gerber), Apple Creek, Ohio, first child, Sandra Renee, March 15, 1964.

White, Harold L. and Betty L. (Selzer), Forgan, Okla., second child, first son, Sidney Lewayne, April 7, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiler-Redcay.—Christ R. Beiler, Gordonville, Pa., Hershey cong., and Elsie Redcay, Denver (Pa.) cong., by Isaac K. Sengenist at Denver, April 4, 1964.

Brubaker-Burkholder.—Paul S. Brubaker, Stevens, Pa., and Ida W. Burkholder, Ephrata, Pa., both of the Martindale cong., by J. Paul Graybill at the church, April 4, 1964.

Burkholder-Groff.—Richard S. Burkholder, Myerstown (Pa.) cong., and Martha Jane Groff, Stevens, Pa., Martindale cong., by J. Paul Graybill at his home, April 11, 1964.

Gingerich-Stalter.—Gilbert Gingerich, Parnell (Iowa) cong., and Sandra Stalter, Wadsworth, Ohio, Bethel cong., by Aden J. Yoder at Bethel, Feb. 1, 1964.

Kremer-Strutzman.—Lionie Kremer, Milford (Neb.) cong., and Vicki Stutzman, Lincoln, Neb., First Mennonite cong., by Cloy Troyer at First Mennonite, Dec. 6, 1963.

Lapp-Snader.—John Lapp, Newport News, Va., Oak Grove cong., West Liberty, Ohio, and Rhoda L. Snader, Newport News, Blainsport (Pa.) cong., by Isaac K. Sengenist at Blainsport, March 28, 1964.

Long-Yoder.—Weldon N. Long, Science Ridge cong., Sterling, Ill., and Sharon Lois Yoder, Denver (Colo.) cong., by A. C. Good at Eighth Street Church, Goshen, Ind., April 4, 1964.

Shettler-Weaver.—John Shettler, Orville, Ohio, and Alice Weaver, Apple Creek, Ohio, both of the Salem cong., by Aden J. Yoder at the church, March 28, 1964.

Swigart-Sauder.—Roy Swigart, Fredericksburg, Pa., Meckville cong., and Edith Sauder, Lititz, Pa., Hammer Creek cong., by Isaac K. Sengenist at Hammer Creek, Feb. 1, 1964.

Yeackley-Reil.—Gary Yeackley, Milford, Neb., East Falmouth cong., and Carol Reil, Crete, Neb., Milford cong., by Milton Troyer at the Milford Church, March 20, 1964.

Yoder-King.—N. Wayne Yoder, Medway, Ohio, Huber cong., and Donna Mae King, Tuttle Avenue cong., Sarasota, Fla., by Paul F. Yoder, father of the groom, at Tuttle Avenue, March 28, 1964.

Yoder-Tice.—Kermit L. Yoder, Accident,

Md., and Elaine M. Tice, Grantsville, Md., both of the Casselman Valley C.M. cong., by Ivan J. Miller at the Maple Glen meeting house, March 13, 1964.

Anniversaries

Jacob C. Clemens, born in Franconia Twp., Montgomery Co., Pa., on April 2, 1874, observed the 90th anniversary of his birth on Thursday, April 2, 1964, at his home near Lansdale, Pa., where he has resided since 1911. On Saturday evening, April 4, approximately 380 members of the Plains Mennonite Church, Lansdale, as well as relatives, friends, and associates in business and community life, gathered at the Christopher Dock School for a fellowship meal and a program in honor of his birthday.



J. C. Clemens and his wife Hanna

On May 27, 1899, Bro. Clemens was married to Hanna Rittenhouse of Lansdale. They are looking forward with much anticipation to the sixty-fifth anniversary of that event. They are the parents of four sons and two daughters: Ernest, Paul, Jacob, and Betty—Mrs. J. David Nyce, all of Lansdale; Ruth—Mrs. Abram Landis, Harleyville, Pa., and James, Goshen, Ind. They have 24 grandchildren and 19 great-grandchildren. God has been good to the couple in that none of their offspring have passed away in the past sixty-five years.

Bro. Clemens was ordained to the ministry in the Plains Church on Nov. 14, 1906, and has served his congregation faithfully through the years. He also served as the secretary of the Franconia Mennonite Conference for a period of 42 years (until 1949). During his ministry he was used widely in evangelistic work in Eastern United States and in Ontario.

Bro. and Sister Clemens continue in general good health although he suffers from poor hearing and must use a hearing aid. His memory is still good and he can organize sermons; during the past year he preached as many as six sermons to his home congregation and served at nearby churches.

At the program following the fellowship meal members of the congregation heard, as it were, a panoramic account of the life of J. C. Clemens as told by his associates in the ministry, in business dealings, by his fellow pastors of the Plains Church, and by his own children. At the close of the program he was presented with a scrapbook of congratulatory messages and with an illuminated manuscript from the Plains Church members in which they expressed their appreciation for his many years of unselfish service to the congregation and the cause of Christ.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Driver, Joseph Casper, son of Daniel F. and Sarah (Branner) Driver, was born in Henry Co., Ill. Feb. 15, 1867; died at his home in La Junta, Colo., April 8, 1964; aged 97 y. 1 m. 26 d. On Sept. 17, 1896, he was married to Anna Kauffman, who survives. Also surviving are 4 children (Daniel D., Esther—Mrs. Harley Evers, Jacob B., and Lydia—Mrs. Harry Detwiler), 14 grandchildren, 22 great-grandchildren and one brother (D. Arthur). One son and one daughter preceded him in death. He was ordained to the ministry on Sept. 29, 1896, in Morgan Co., Mo., and to the office of bishop on Oct. 14, 1912. He served the church in Morgan Co., Mo.; La Junta, Colo.; Larned, Kans., and Cass Co., Mo. He was a member of the East Holbrook Church, Cheraw, Colo., where funeral services were held April 12, in charge of Harry Diener, Allen Erb, and Lee Miller; interment in East Holbrook Cemetery.

Frey, Alvin L., son of Levi and Barbara Frey, was born in Holmes Co., Ohio, April 18, 1876; died at the Lagrange County (Ind.) Hospital, April 6, 1964; aged 87 y. 11 m. 19 d. On July 27, 1899, he was married to Fannie Miller, who died in 1952. Surviving are 8 children (Alta—Mrs. Harold Whitehead, Floyd, Mary—Mrs. Elvon Kauffman, Harry, Fern—Mrs. William Miller, Rollin, Mabel—Mrs. Perry Bontrager, and Phyllis), 19 grandchildren, and 23 great-grandchildren. One daughter and one son preceded him in death. He was a member of the Forks Church, Middlebury, Ind., where funeral services were held April 8, in charge

of Donald E. Yoder and Malvin Miller; interment in Shore Cemetery.

Godshall, Howard C., Sr., was born in Franconia Twp., Pa., Nov. 27, 1887; died of a cerebral hemorrhage at the Grand View Hospital, Sellersville, Pa., March 28, 1964; aged 76 y. 4 m. 1 d. His wife preceded him in death Jan. 4, 1954. Surviving are 4 children (Katie, Ida—Mrs. Wilmer A. Moyer, Howard, and Russel). He was a member of the Towamencin congregation, where funeral services were held April 1, in charge of Paul Ruth, Ellis Mack, and Harold Fly.

Martin, Esther M., daughter of Daniel B. and Fannie (Hershey) Weaver, was born in Lancaster Co., Pa., Sept. 26, 1899; died after a short illness at her home at Crestview, Fla., Jan. 18, 1964; aged 64 y. 3 m. 23 d. She was married to Benjamin F. Martin. By Mission Board request in the summer of 1952 she and her husband moved from Lancaster County to Crestview to establish a Christian witness. In addition to her husband she is survived by one stepson (Benjamin F., Jr.), 5 grandchildren, and 9 brothers and sisters (Hershey H., Enos B., Clarence D., Daniel B., Lydia—Mrs. Israel D. Rohrer, Elmer P., Mary—Mrs. Paul E. Gehman, Lester T., and Anna—Mrs. B. Landis Huber). Funeral services were held at the Crestview Funeral Home, Jan. 19, in charge of Edgar S. Denlinger and Mahlon Glick, followed by services at the Mellinger Church, Jan. 22, in charge of Paul Dagen and H. Raymond Charles; interment in Habecker Cemetery.

Mast, Amos K., son of Isaac and Elizabeth (Kauffman) Mast, was born at Morgantown, Pa., July 14, 1881; died unexpectedly at his home, Parkesburg, Pa., April 10, 1964; aged 82 y. 8 m. 27 d. On Feb. 20, 1908, he was married to Fannie Kennel, who died Dec. 6, 1922. To this union were born Alvin I., Elizabeth—

Mrs. Elam B. Beiler, Anna Mary—Mrs. J. Melvin Mast, and Elmer O. On Feb. 2, 1927, he was married to Lena Stoltzfus, who died Feb. 26, 1960. Earl E. and D. Leon were born to this union. Surviving are the 6 children, 30 grandchildren, 6 great-grandchildren, 2 brothers (David C. and Isaac C.), and one sister (Mrs. Annie Kennel). Bro. Mast's interests centered around the mission program of the church. For 12 years he served on the Eastern Mennonite Board of Missions and Charities and then as chairman of the local Maple Grove and then as chairman of the local Maple Grove and then as chairman of the local Maple Grove Missions Committee. He was a member of the Wesley Mennonite Chapel, Newark, Del., one of the nine churches he was instrumental in establishing. Funeral services were held at the Maple Grove Church, Atglen, Pa., April 13, in charge of Herman N. Glick, Aaron F. Stoltzfus, and Abner Stoltzfus.

Roth, Joe C., son of Joseph W. and Anna (Schlegel) Roth, was born near Milford, Neb., Oct. 2, 1886; died at Seward Memorial Hospital, March 19, 1964; aged 77 y. 5 m. 17 d. On Feb. 15, 1906, he was married to Rose Zimmerman, who preceded him in death March 22, 1922. One son died in infancy. Surviving are 2 children (Anna—Mrs. Elmer Schweitzer and Roy), 11 grandchildren, 7 great-grandchildren, and one brother (Ed). One sister (Della—Mrs. John Stutzman) preceded him in death. He was a member of the Milford Mennonite Church, where funeral services were held March 22, in charge of Milton Tryper, assisted by Ivan Lind and John D. Springer.

Schantz, Margaret, daughter of Mr. and Mrs. Arthur M. Zehr, was born at Manson, Iowa, June 7, 1923; died after a lingering illness at the Memorial Hospital, West Point, Neb., April 1, 1964; aged 40 y. 9 m. 25 d. On Sept. 27, 1942, she was married to Dallas Schantz, who survives. Also surviving are one daughter

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(Gloria), her mother (Mrs. Eva Zehr), one brother (Don), and 2 sisters (Illa—Mrs. Leroy Gingerich and Virgie—Mrs. Wilford Erb). Two sisters and her father preceded her in death. She was a member of the Beemer Menonite Church, where funeral services were held April 4, in charge of Sam Oswald and Earnest Kauffman.

ITEMS AND COMMENTS

BY THE EDITOR

Nearly 50,000 Negroes and whites, a crowd described as the largest integrated audience ever assembled in Alabama, sat shoulder to shoulder in Legion Field, Birmingham, Ala., and heard Evangelist Billy Graham urge new effort by all men to end prejudice in America.

"What a moment and what an hour for Birmingham!" the evangelist exclaimed. "It is good to stand together for Christ."

Many agreed that Mr. Graham's Easter service was an event of high significance for the Southern city, where segregation has marked both religious and secular gatherings and where bombings and other acts of violence have heightened racial tension.

One Negro clergyman, J. L. Ware, who delivered the benediction, commented afterward that the service may have signaled the beginning of a new era of racial amity in the city.

Mr. Graham told the crowd that "the most burning question of our times is the problem of man" and said "we are now beginning to realize that something is desperately wrong with human nature."

He asked: "What causes hate, prejudice, lust, immorality, greed, deceit, fraud, and war that we read and hear about each day? What causes school children to attack schoolteachers in New York schools? What causes a man like Eichmann to order the death of millions?"

"What causes communist terrorists to kill innocent people in scores of countries? What causes bombs to be thrown in the South against innocent people? What causes men to sell dope to high-school students and peddle their pornographic literature for men to feed their lust?"

"What diabolical force twisted the mind of Lee Oswald that caused him to shoot our president in cold blood? What causes such intense hate and bitterness that have divided the people on Cyprus into armed camps?"

"The Bible tells us, but we don't listen."

The National Association of Evangelicals adopted a resolution, at its annual session in Chicago, calling for strong civil rights legislation and for the desegregation of all its member churches.

Although the pending civil rights bill in Congress was not mentioned in the resolution, it urged "evangelicals everywhere . . . to support on all levels of government such ordinances and legislation as will assure

all of our people those freedoms guaranteed in our Constitution."

St. Louis University, a Jesuit institution, will launch its third joint venture with the Peace Corps on July 30 when it begins the on-campus training of 40 volunteers for a nursing and social service project in Honduras.

The trainees will come to the university after a three-week physical conditioning program in Puerto Rico. They will study at the university for eleven weeks before reporting in Honduras next October.

Included in the group will be five graduate social workers, ten social work aides, and 21 nurses.

The 40 volunteers will replace 28 other Peace Corps personnel whom the Catholic university trained in 1962 for Honduras. The increase in the number going to that Latin-American nation was made at request of the Honduras government.

Last year, St. Louis University trained 29 corps volunteers for a rural community development project in Panama.

Selection of Dr. Arthur M. Climenhaga as the new executive director for National Association of Evangelicals completes realignment of the association leadership. He is a former missionary to Africa now serving as president of Messiah College, Grantham, Pa. His role as administrative leader will be based in Wheaton, Ill., where N.A.E. has its headquarters.

He will share responsibilities of the general director, Dr. Clyde W. Taylor, who has charge of the N.A.E. public affairs office in Washington and also heads the missions service arm of the association, the Evangelical Foreign Missions Association.

A challenge for Methodists to "forget tinkering with machinery" of organization and "launch a great evangelistic and spiritual campaign" was issued by the president of the General Board of Evangelism of the Methodist Church.

Bishop W. Angie Smith of the Oklahoma-New Mexico Conference told the 46-member board in his last presidential address: "We can spend so much time trying to keep the institution in good shape we have not time for the real power to make its proper impact on life."

"We have a tremendous program and an abundance of machinery," the bishop said. "In fact, we are so completely organized, we get caught up in the wheels and I fear at times are ground into ineability by them."

"I fully appreciate the need for organization and systems, but they should be kept at a minimum. I am fearful even the Holy

Spirit has great difficulty in breaking through some of the red tape with which we are so completely wrapped."

A poll of 100,000 high-school students by Purdue University revealed that 93,913 of them thought their parents were not strict enough. It was found that young people need, and many of them expect, the moral direction and spiritual guidance which every parent owes his child.

Christian doctrine does not require the belief that war is inevitable, according to a statement submitted to the 5,000 congregations of the American Lutheran Church (ALC) for study and debate.

Although it stops short of advocating pacifism, the statement urges the church to avoid giving religious or theological justification for any war. It suggests that the idea of a "just war" can too easily become a slogan—"an easy cover for naked power struggles among the nations."

The statement, "The Issues of War and Peace," was approved by the ALC's Commission on Research and Social Action and will be considered by the ALC at its biennial convention Oct. 20-27 in Columbus, Ohio.

It expresses regret "that the churches so long have been silent on issues of war and peace" and urges church members to be vocal in helping to clarify and shape public policy in this area.

"History records that many a dispute between nations has been settled peaceably, with freedom, justice, and equity," the statement declares.

"Given sufficient good will, mutual trust, calm reason, and devotion to humanity, nations could resolve their differences in peace, honor, and equity."

Professor Karl Barth, who is a member of the Reformed Church which practices infant baptism, said to a group of 80 youth pastors from the Rhineland district of Germany who went to Basel to visit him. "I take my stand with those who hold that the church should return to the practice of adult baptism." Continuing, Dr. Barth said, "Actually, I do not like the term 'adult baptism.' The essential point is the question of responsibility, for the church which baptizes as well as for the candidate. Baptism must be a responsible act. In the New Testament it is quite clear that both the baptizer and the baptized knew what they did. It should always be so. The main question is not whether the candidate is grown up, or ten to eleven years of age. The main thing is that he actually wants to be baptized."

GOSPEL HERALD

Tuesday, May 12, 1964
Volume LVII, Number 18

Don't Get Married

By William D. Livingstone

Marriage is one of the most serious and significant and potentially wonderful events in a person's life, and we all grant that the home is a basic institution of human society. And yet we are not giving enough attention to the matter.

Now, first, let it be clear that I am speaking about Christian marriage. I am not talking about marriage simply as a legal contract, and, mind you, there is a vast difference. I, for one, am increasingly troubled by the suspicion that some people who come to this church with marriage in mind come just to get married, and not with a genuine concern for a Christian marriage. Actually, these people should go to a justice of the peace.

But what can we do about it? To refuse to marry a couple where there is no impediment may so offend them that they will be alienated forever from the Christian faith.

On the other hand, to accept all comers as we tend to do is to engage in a meaningless act at best, and at worst participate in sin.


Again, it should be clear to whom I am writing. I am addressing myself to you who are Christians, whether or not you are a candidate for marriage. If you are single and thinking in terms of marriage, this, of course, applies to you.

If you are not thinking about marriage, you still should understand the Christian doctrine regarding it in order that you may help others if the occasion arises. And if you are already married, this may serve as a means of measuring the quality of your own home life.

On the other hand, what is said will not apply to you if you are not yet a Christian, for you have a prior decision which is all-important in your life, namely, your relationship to Jesus Christ. Until you confess Jesus Christ as your Saviour and your Lord and commit your life into His hands, Christian standards do not apply to you, although you may find them of interest in a theoretical way. In saying this, I do not mean to imply that non-Christian marriages are never successful. Obviously this is not true. They often are successful. But their success is in achieving their particular purpose, which is quite different from a Christian purpose in marriage.

Now, although my topic is worded negatively, actually our Christian doctrine about marriage

(Continued on page 396)



*God gives to youth
Views from high places
And far places
To free the imagination—
Vitality unsatisfied
And deep desires
Deaden by self
Or realized in God.*

—D.



FIELD NOTES

Robert Keener, Lancaster, Pa., in a missionary program at Paradise, Pa., May 31.

Home-coming service at Paradise Mennonite Church, Paradise, Pa., June 14.

Lancaster Mennonite Hospitals, Inc., annual meeting at Philhaven Hospital Chapel, Lebanon, Pa., May 14. Speaker is S. Philip Laucks, clinical director of the Harrisburg, Pa., State Hospital.

Joseph Holloway, Chicago, at Community Mennonite, South Bend, Ind., May 24.

John Rudy, Biglerville, Pa., at the Sunday-school conference at Manson, Iowa, June 28.

Robert Hartzler, Wayland, Iowa, at Wilcox Springs, Tiskilwa, Ill., May 17.

Missionary and Inspirational Song meeting, Columbia, Pa., May 17. Instructors: Norman Hockman, Honduras, and Ivan B. Leaman, Somalia.

A family and home conference at Olive, Jamestown, Ind., May 13, 14, 15, 17, with a different speaker each evening.

Paul Erb, Scottdale, Pa., at Groveland, Pipersville, Pa., May 17, a.m.

Roy Kreider, Elkhart, Ind., at Forks, Middlebury, Ind., May 17, a.m.

Carson Moyer, Waterloo, Ont., at Wanner, Hespeler, Ont., May 17, a.m.; at Cressman, Breslau, Ont., May 24, p.m.; at Markstay, Ont., May 30, p.m.; May 31, a.m.; and at Monetville, Ont., May 31, p.m.

Lawrence Brunk, Argentina, at Springdale, Waynesboro, Va., May 17; Charlottesville, Va., May 18, p.m.; Ebenezer, South Boston, Va., May 19, p.m.; Mennonite Gospel Mission, Knoxville, Tenn., May 20, p.m.; Hickory, N.C., May 21, p.m.; Chesapeake, Va., May 23, p.m.; Warwick River, Denbigh, Va., May 24, a.m., and Huntington Ave., Newport News, Va., May 24, p.m.

B. Charles Hostetter, Harrisonburg, Va., at Mt. Vernon, Grottoes, Va., May 22-24.

Kenneth Seitz, Jr., Elkhart, Ind., at Forks, Middlebury, Ind., May 27, p.m.

David Augsburg and quartet, Harrisonburg, Va., at Mt. Carmel Baptist, Luray, Va., May 30, p.m.

Paul Gingrich, Lancaster, Pa., in revival meetings at East Petersburg, Pa., May 10-17.

Reuben Hofstetter, Kidron, Ohio, was called to serve as bishop of the Orrville, Ohio, congregation.

Sixty-five books from Ford Berg's library have been given to the Neffsville Mennonite Church, Neffsville, Pa., and will be called the Ford Berg Memorial Library. Bro. Berg was manager of the Lancaster Book Store previous to his death.

John H. Kraybill, Bronx, N.Y., in a revival series at Berea, Atlanta, Ga., May 3-10.

Construction of a seminary chapel on the Mennonite Biblical Seminary campus, Elkhart, Ind., will begin in June. Plans for the chapel were included in the original campus layout, but construction was postponed for financial reasons when the present buildings were erected in 1958.

Harold L. Mast will be installed as pastor of the Howard-Miami congregation, Amboy, Ind., May 24. J. C. Wenger, Goshen, Ind., will preach the sermon. Anson G. Horner, Kokomo, Ind., will be in charge of the installation ceremony.

Change of address: Elam Stauffer from Tanganyika to 1916 Lincoln Highway East, Lancaster, Pa., effective from June 15.

New members: one by baptism at Salem, Oregon; seven by baptism at Rockhill, Telford, Pa.; one by baptism and one by confession at Community Mennonite, South Bend, Ind.

Approximately 300 women attended the Allegheny Conference WMSA district meeting at Scottdale, Pa., May 2. Helen Alderfer, Scottdale, spoke on "Women's Purpose in Life." Following this talk the women divided into 25 groups, going into different homes for discussion of the topic. Betty Livengood, Pinto, Md., spoke on "Who Will Be My Witnesses?"

Paul Gingrich, Lancaster, Pa., at Hammer Creek, Litzitz, Pa., May 24, p.m., and at Millersville, Pa., May 31, a.m.

Robert G. Keener, Lancaster, Pa., at Fox Street, New York City, May 16, 17; Meltingers, Lancaster, Pa., May 24, a.m.; Gingrich's, Annville, Pa., May 24, p.m.; and New Providence, Pa., May 31, a.m.

Ivan B. Leaman, Somalia, at Ephrata, Pa., May 10, a.m.; Portland, Me., May 22-26; Welsh Mountain, New Holland, Pa., May 31, a.m.; and at Stumptown, Bird in Hand, Pa., May 31, p.m.

Welcome to La Junta, Colo., June 15-21, 1964. The lodging committee has information ready for you. There are motels, hotel rooms, and trailer parking areas available. Due to the tourist season, to be sure of rooms, reservation must be made very soon. We have listings giving names and prices for you. We can make your reservation or you can make your own.

There are a limited number of rooms for guests in private homes. Please help us make your reservation by the middle of May for either kind of accommodation.

Write to Menno M. Troyer, chairman of lodging committee, Mennonite Hospital, La Junta, Colo., 81050.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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BOYD NELSON, Missions Editor
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Youth and the Church

The church must accept the challenge to provide a vital ministry to youth. If by 1966 over half the population will be young people under 25 years of age, we must awake to the fact that we have a large job on our hands. Today there are more children under ten years of age than the entire population a century ago.

Youth form a large segment of society and of the church. We talk glibly about the importance of young people. We notice the large number attending our services. We know we should not refer to them as the future church. They are also the church of today.

Yet how many activities of the local church are geared to young people? There are many more than several decades ago, certainly, but try to count how many services are planned specifically with young people in mind. How many Sunday morning sermons are geared to the vital, pressing, present problems, questions, and aspirations of youth? Even youth meetings are often not centered on youth problems or youth participation. Are we really trying to answer the questions youth are raising and concerned about, or are we evading the issues or discussing in generalities? Perhaps no group in the church is seeking answers so sincerely today as our youth.

What are we doing? We are doing many things which I believe are becoming more and more effective. Menonite Youth Fellowship, life teams, church camps, youth conventions, and conferences are instruments of good. Our nurture and home interests committees are conscientious and working hard in providing guidance and help. Our church colleges and schools are making studies of the potential and need of young people. Curriculum and church papers are seeking to speak to youth.

What else can be done? One more and basic area is mentioned. We must speak more to the particular needs of

youth in the local congregation. To do this we must know their needs and problems.

For instance, in studies it is found that approximately 60 per cent of teenagers have made no vocational choices. They seek guidance here. Eighty-six per cent of teen-agers are dating. Al-

most 100 per cent of young people in a survey indicated their need and desire for more information and help in determining right and wrong issues.

Do we speak to these and other basic issues on Sunday morning in a specific way? Parents and pastors are in a position to give spiritual guidance. Parents first, because not only is the primary responsibility here, but also in surveys it is found that youth look to their parents most for such guidance. The church too must plan its program, keeping in mind the need and contribution of youth.—D.

Chain Letter Campaign

The chain letter campaign, which endeavors to set up a trust fund for Mrs. Medgar Evers, has become worldwide. Mrs. Evers, widow of slain Negro leader Medgar Evers, has not been contacted and knows no more about it than what she has read in the papers.

The money, all in one-dollar checks or bills, amounts, at present, to more than \$8,000. The checks are written to "Ross Barnett, trustee of memorial fund of the family of Medgar Evers." They are addressed to "Governor Ross Barnett, State Capitol, Jackson, Miss."

Although Barnett's term as governor expired in January and he is now practicing law in Jackson, the letters keep coming addressed to him as governor. According to a report in the April 20 issue of *The Elkhart Truth*, Elkhart, Ind.: "When they first started arriving last December at the Capitol, Barnett's staff told him nothing about them, and started refusing them from the post office.

"But when Barnett moved back into his law firm in downtown Jackson, his secretary checked with him and he agreed to let the piles of letters come into his office.

"By late February 5,000 letters had been stacked up in Barnett's office and he decided to go into the court to get them off his hands."

The court assigned the trust to Guardian Trust Company, a Jackson trust firm. The checks are microfilmed, but no money will be distributed until the court gives direction. It will likely

be put into the hands of the judge after it appears that the money stops coming in.

Although there is a legal difficulty due to the fact that there is no trust fund for the Medgar Evers family with Ross Barnett as trustee under Mississippi law, a way will likely be found in time to administer it. Mailing contributions in this way does not automatically make Barnett trustee of the money delivered to the Evers family.

One might question why the money was not sent directly to Mrs. Evers who could use it and why the designation is one dollar. One wonders what the motive of this method is in the collecting of money for Mrs. Evers.

There are likely those who received letters concerning the trust fund and have not contributed because of uncertainty of one kind or another. Such might be interested in giving some extra portion to the Mission Board for the work the church is doing among Negroes. The Mission Board, in Home Missions, with the Committee on Economic and Social Relations, is sponsoring regional meetings, endeavoring to develop better understanding between races. Our Mission Boards have invested travel, time, and money in this. Those who desire to help the cause of integration and better racial understanding can very easily do so through our own church channels.

Others are in need and the church is expressing itself in race relations through missions and relief.—D.

*Are we giving enough attention
to the qualifications for marriage?*

Don't Get Married

(Continued from first page)

is very positive. We believe that marriage is divinely ordained. In the beginning God said, "It is not good that the man should be alone; I will make him a helper fit for him." And the Genesis account closes by saying, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."

Someone has noted that aloneness is the first thing that God declared to be "not good" in His universe. And so God created man and woman that they should be one. Each has that physical, psychological, and spiritual uniqueness that complements the other, and that needs the other. And this is so true that we may say that marriage is the natural and normal state for adult beings. Both the Bible and nature teach us this.

This is not to say, however, that every person should get married, or that any person should get married any old time he pleases. I believe that for some people God has other plans.

Marriage should be the natural desire of every person, but this does not mean that single people are second-class citizens, or I hope not!

Or that they should spend their lives bemoaning their lot. There is, after all, something more important in this world than marriage, namely, the will of God. And the contributions of some single people who have dedicated their lives to social service or education or the church are too great to ignore.

Nevertheless, in Protestantism, in contrast to Roman Catholicism, we believe that marriage for most people is not only natural but it is the higher way of fulfilling the will of God. Not celibacy, but marriage is the higher way to fulfill the will of God. But, fully acknowledging the truth of what we have said, I am convinced that we need to use a lot more caution than many Christians do in this matter of marriage.

For one thing, don't get married if you are not ready.

Someone has well said, "Remember, marriage is for adults, not for children!" And adulthood is not necessarily determined by chronological age.

Now, to be sure, no one of us ever grows up completely in this life. Our ever-present sinful nature prevents this. There will al-

ways be remnants of childishness and willfulness in our make-up. We cannot wait on perfection, or no one would marry. Still, there is a point in the growing process of those who are to marry when they are right in taking the step. And one of the most important things you can ever do is to seek God's guidance in determining this.

How will you know when you are ready? Well, don't get married if you are still concerned primarily with having your own way. Selfishness, as we all know, is the source of most of the misery in this life, and unfortunately marriage is for some people only another way of expressing it. As long as a person's basic attitude is, "This is what I want. This is what I must have," he is not ready. As long as his primary feeling is summed up by the words, "I want to be happy," he is not ready.

But when you find someone whose happiness is more important than your own, then you have surmounted one of the greatest obstacles. And when you are more concerned that this be God's will than your own, then you have taken a great step in the right direction.

Again, don't get married just as a way out of your problems.

Now, this should be obvious, but many people are thus tempted. But if you succumb to this temptation, you will be jumping from the frying pan into the fire. The very fact that a person is thus tempted is proof of his immaturity, of his unpreparedness for marriage. Now I suppose that there are very few perfectly adjusted people in the world, except for you and me! But surely, the person who contemplates marriage should have demonstrated to himself that he can meet the problems of life with a reasonable degree of ability, that he is not constantly surrounded by frustration, and that he is thus prepared to assume the greater responsibilities that are to be found in marriage.

Further, don't get married if you think that the physical or sexual relationship is all-important on the one hand, or unimportant on the other. Either attitude indicates immaturity, and either will lead to serious trouble.

We may as well face it that this physical and psychological impulse is one of the most powerful drives in human make-up. It was implanted by God and is so holy, but it is also true that it is often used by Satan, and it can be hellish. Now the fact of it must not be prudishly avoided on the

one hand, nor must it become the master of one's life on the other.

Dwight Small has written, "Sex can be a sacrament on a sacrilege right within the marriage relation. It can be a hallowed thing or a hollow thing, a blessing or a burden. It is either a physical act from which there emerges a deep sense of mutuality and oneness in love and trust, or it stands alone as a symbol of the ease with which two persons can exploit a pleasurable experience for purely selfish ends. It exalts and dignifies human personality, or it degrades the sacred worth of personality. It is a fine line that separates between the sexual expression of love and the sexual expression of contempt."

In the light of this, surely one of the most important lessons in the human relationship of marriage is the difference between love and lust: love which basically cares for another, and lust which basically cares for oneself.

I believe that Dwight Small's book entitled *Design for Christian Marriage* is one of the finest that has ever been written, and I would like to see it required reading for every young person of senior-high age, and indeed for every adult. Perhaps one of the best solutions for those of us of the ministry in dealing with people who desire to be married is simply to put this book into their hands and to tell them to read it and then to come back and talk to us about marriage.

Again, don't get married if you think that you are going to "live happily ever after."

This unrealistic notion has been fostered by Hollywood on the screen, but proved a failure by much of the same Hollywood in their real lives.

Now, marriage can result in much happiness and joy, but only as it is lifted above the level of mutual selfishness, and only as you dedicate yourself patiently and persistently to making it so. As in all of life from the Christian viewpoint, happiness is a by-product of doing the will of God. And it's true in marriage.

Again, don't get married with the idea that you'll give it a whirl and see how it goes.

For with that attitude it is not apt to go very well at all. Christian marriage is intended to be a permanent relationship. Someone quaintly expressed it in this way: "After the marriage ceremony, at the first breakfast by themselves, the bride and groom ought to begin to plan their Golden Wedding."

Until you find the person with whom you are willing to live and share the joys and sorrows of life for fifty years, you had better wait. Fifty years is a long time with the wrong person, but a short one with the right one.

(Continued on page 411)

William D. Livingstone is pastor of the First Presbyterian Church, San Diego, Calif.

Christian Stewardship

By Milo Kauffman

What Christian Stewardship Means

Christian stewardship means promoting the purposes of God in the world. It means the use of time, abilities, and possessions—all the gifts with which the Creator has endowed us and all the means He has entrusted to us—for His glory and for the furtherance of His program on this earth. Seeking first the kingdom of God is good stewardship, for in doing this we do use rightly all that God has entrusted to us. Doing God's will is always best. Going against His will is always to our hurt. Going against God's will is the opposite of good stewardship.

The Stewardship of Adam

God created man to be His steward. To Adam He said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion." God placed man in the garden to dress and to keep it. He was to keep himself from the forbidden fruit. This was a part of his stewardship. When he disobeyed God, he failed as a good steward. He did not do God's will. He did not use wisely the freedom of will with which he was endowed. He was not a good steward of the trees put in his trust. He coveted the forbidden fruit and acted selfishly. When we use God's gifts for selfish ends, we are not good stewards. Disobedience brought trouble, suffering, death.

Israel's Stewardship

Later God chose the seed of Abraham to be His people. He redeemed them with a mighty hand from the bondage of Egypt and led them into the Promised Land. They were to be His stewards and to promote His name and His work among the nations. Their stewardship included loving God and keeping His commandments, loving their fellow men, and caring for the poor. They were to keep one day out of seven holy to Him. They were to attend the religious festivals each year, and set aside the tithes of their income for the Levites and the service of the Lord.

The stewardship of Israel also included forbidden fruit—they were to keep themselves from strange gods and from the daughters of the land. Being good stewards carried the promise of great blessing

while unfaithfulness meant a curse. Israel also took of the forbidden fruit: they worshipped strange gods and took to themselves heathen wives. They acted selfishly and held back the tithes. They did not do God's will. The penalty was severe—famine, poverty, oppression, captivity, rejection. Had they been good stewards in doing God's will, they would have enjoyed peace, prosperity, and fellowship with God.

The Stewardship of the Christian

After the rejection of Israel, God still wanted a people who would be His stewards, and who would promote His work in the world. In the fullness of time He provided a Redeemer according to His eternal purpose and decree. Christ came to build His church. He loved the church and gave Himself for it. He chose the Twelve and trained them to carry on His work. All who believed in Jesus and received Him became the children of God. They were to be His witnesses and to carry on the work which He had begun.

Paul tells us that God was in Christ reconciling the world to Himself. But now He has committed to us this ministry of reconciliation. We are Christ's ambassadors. In Christ's stead we are to reconcile men to God. The primary purpose of God in the world today is the redemption of fallen man. To this end He sent His only-begotten Son. To this end Christ suffered, died, and rose from the dead. For this purpose Christ called His followers and commissioned them. And for this purpose the Holy Spirit was sent into the world.

Thus, the primary stewardship of the Christian is the stewardship of the Gospel. We are stewards of the manifold grace of God. Paul said, "A dispensation [stewardship] of the gospel is committed unto me." A keen sense of this stewardship made him declare, "Woe is unto me, if I preach not the gospel!"

Paul knew that sinful man could become righteous through faith, and that he was commissioned by God to lead men to that faith. He used all his resources to promote God's redeeming work in the world. He was ready to spend and be spent. He was willing to be accused for the salvation of his people. This expresses the ultimate in Christian stewardship.

Why Stewardship of Money?

If what I have said thus far is true, why then the emphasis today on the stewardship of money? We cannot be good stewards of the

Gospel and disregard the stewardship of money. It is an essential part to the promotion of the Gospel. It is vital to the spiritual welfare of the steward. Without it there can be no true discipleship. Both Christ and Paul had much to say about money and man's attitude toward material things.

Today there is much wealth in the hands of Christians, yet thousands of people are starving. More than half the world is unevangelized. Our mission boards lack the funds so necessary to promote evangelism. Christian colleges are unable to erect new buildings so essential in the training of increasing numbers of young people. In spite of this our people are giving only about a half of the tithe of their income, and many are spending large amounts upon themselves unnecessarily.

That part of the tithe which the Menonite Church failed to pay last year could have sent out and supported more than 1,000 new missionaries. The true steward of the Gospel will be concerned in getting the resources of the church contributing to the extension of the kingdom. He will be interested, not only in witnessing with his lips, but also in finding and training other witnesses, and in giving generously to meet the expenses of evangelism.

If lack of funds is a bottleneck in promoting the work of Christ, and the resources are in the hands of fellow Christians, a good steward will promote giving as did the Apostle Paul. As he does this, he is promoting the Gospel and helping others to fellowship in the Gospel.

One pastor by preaching stewardship and by adopting a systematic plan of giving helped to triple the giving in his church to missions in three years. Their gifts to missions jumped from \$7,000 annually to \$30,000. This also increased interest and support of the local church. It improved the spiritual life of the members. This pastor was a steward of the Gospel worthy of the name. What it would do for stewardship of the Gospel if all pastors could do this!

Christian Stewardship Today

Good stewardship today means being loyal members of the church, and supporting the work of the church. The Lord adds to the church those that are being saved. The church is the hands of Christ ministering to the needy of the world. The church is the lips of Jesus preaching the Gospel of the kingdom. The church is the heart of Jesus loving men and having compassion upon the sinful, the depressed, and the destitute.

Through the church Christ calls workers. Through the church the Gospel is preached. The church is the body of Christ at work in the world. The members of the church

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Milo Kauffman, Heston, Kans., for many years president of Heston College, is a well-known church leader and author of the book, *The Challenge of Christian Stewardship*.



Nurture Lookout

Is the Church Taking Too Much Time?

Maybe this question should be raised on the "For Discussion" page of the GOSPEL HERALD. Certainly there are pros and cons to it. If someone cares to react on either side of the question, responses are surely welcome anyway. Let's take the "pro" argument first.

"The church is taking too much time for its program," said someone during the discussion that followed the presentation of the Youth Nurture Study Committee's report to General Council. He added, "The home is being robbed of family togetherness." There was considerable support to this point of view. These people feel that since the Bible gives the home the basic responsibility to "teach them diligently" when you sit down, rise up, and walk by the way, the home should not be allowed to abdicate from such responsibility. Nor should the home be deprived of the privilege of having time for togetherness so that children can be trained up "in the way . . . [they] should go."

"The church," say they, "is now so overly organized with activities that we seldom see an evening when all of us can be home together." It is stated also that the constant breaking up of the congregation into various age groups is not in the best interest either of the church or of the home.

The separation of youth and adult, parents and children, in fact, the overdepartmentalization all the way across the congregation stifles conversation between the age levels. It widens rather than narrows the intergenerational gap.

Some of this departmentalization could be tolerated if the home would be given opportunity for togetherness. But it is being squeezed out. The church, whether it is small or large, feels the urgency of adopting every nurture program promoted by our church-wide agencies.

The result is that all evenings of nearly every week are scheduled full of committee work, public meetings, or activities. If the young people have a free night, Dad is sure to be out on the constitution revision committee, or Mom at evening sewing circle.

Let's have a once-a-week at-home night blocked out in the congregation's regular schedule. No meeting, no committee, nothing would be allowed to interfere. The Mennonite Commission for Christian Education should promote such scheduling. This is on the side of the pros.

The cons counter on the question, Is the church taking too much of your time with something like this? It is not church; it is community activity. Junior is playing basketball up town oftener than he is at MYF. Mother is at PTA more than at sewing circle. Dad is not at a church stewardship committee meeting; he is with the farm forum.

The church should not curtail activities simply because the home has no time for togetherness. This would only open the way for the community to get an additional night with members of the family. If anything, the church should step up its program to at least give individuals a fair choice between a church activity which will make some spiritual contribution and a community activity which will not.

So here are two sides to a question. They have this in common. They recognize that as it now stands, there is very little time for family togetherness. How would you deal with the problem?

—Arnold W. Cressman.

Christ cast a mantle of charity over the faults of his erring disciples, showing us how to treat erring brethren.—Moses G. Gehman.

A Prayer FOR THIS WEEK

Dear Father,

We thank you that you are our All-sufficient One, for the peace and joy imparted to us by Thy Spirit, because of the new life through Jesus Christ.

We acknowledge our need: give us grace for every difficult task, for reproaches that will come to us, for trials that will test our faith.

May we follow in the way you had planned for us this day. May we never cease to be moved by the existing need around us. May we not let any opportunity slip by that will enlarge Thy kingdom and honor Thy name.

In the name of Thy Son, Jesus Christ. Amen.

—Emma Hershey.

Prayer Requests

(Requests for this column must be signed)

Praise God for the dedication of H. Eugene Herr. Praise Him for the vision and confidence that Gene has in youth. Ask God to give him continued Spirit-guided direction as he plans for Mennonite youth conventions and MYF activities.

Our Mennonite Churches: Biehn



The Biehn Mennonite Church, New Hamburg, Ont., first met in a schoolhouse in 1865. In 1870 a church was built on land donated by John Biehn. In 1904 the meetinghouse was rebuilt and a basement added. A half acre of land for a cemetery was purchased from Isaac Bean in 1908. The building was repaired in 1930. This building has now been torn down.

The first minister, Menno Cressman, was ordained in 1870. He was followed by Osiah Cressman in 1903, Curtis Cressman in 1916, and Irvin Cressman, the present pastor, in 1957. Abner Cressman now serves as deacon. Amos Cressman served as bishop for many years. The German language was used until about the turn of the century when preaching services in English were held once every four weeks in the evening. Sunday school was begun in 1871. The last service in this church took place on December 15, 1963, with Curtis Cressman, former pastor, as guest speaker.

A strip of land, just east of the old church site, was donated by Zenas Cressman for a new building, and ground-breaking services were held on June 2, 1963. The first meeting was held in the new sanctuary on Dec. 22, 1963. Dedication services were held on Jan. 12, 1964, with Abner Cressman as chairman; Irvin W. Cressman led in the act of dedication; J. B. Martin preached the sermon. Mrs. Lester Koch, historian, gave a short résumé of the congregation's 93-year history. The present membership is 98.



FOR DISCUSSION

Take a Stand for Decency

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The president of the 15,000-member Screen Actors Guild, Dana Andrews, stated in a newspaper report that an aroused public can do much to counteract the increasing pressure on movie actresses to pose in the nude.

Although the industry's voluntary production code bars this practice, Mr. Andrews declared that the eventual decision must be made by the public.

Then he added: "If the American public puts up with it, if society tolerates nudity, then the situation will get worse and worse."

This is but one instance among thousands of the relentless, widespread assault being made on fundamental decency in public and private life.

There is urgent need for the public to act quickly and intelligently. Who is "the public"? YOU are the public as much as anyone, and you can help reverse these dangerous trends if you:

Show righteous indignation against literature and entertainment that violate good taste and decency.

Help re-establish a healthy, respectful attitude toward the human body, sex, and marriage based on the unchanging laws of God.

The situation, bad as it is, can be changed for the better if enough people like you "light a candle instead of cursing the darkness." . . . Sooner or later God's law prevails. Those who think they break it find inevitably it is themselves who are broken in body, mind, or soul.

A statement by the *New York Academy of Medicine* (August, 1963) voices concern about the appalling impact on the young of salacious books, magazines, photographs, and records sold in shops and circulated through the mail.

What You Can Do Right Now

1. *Restore to modern thinking a reverence for the human body.*—Because you are created in God's image and your body is "God's temple," it is good in every way. . . . Help others, especially the young, dispel confusion and self-deception by reminding them: that the body is a sacred trust for which each person is accountable

to God; that every bodily power has its own noble purpose; that human beings must keep their impulses in constant check through self-discipline; that the joys of the marriage union are restricted to those who assume the responsibilities of matrimony, but forbidden as sinful to all others; that man actually worships God through the proper use of his body. "Do you not know that . . . you are not your own? For you have been bought at a great price. Glorify God and bear Him in your body" (1 Cor. 6:19).

2. *Start with yourself.*—No matter how far-reaching the moral breakdown may become, take hope in the fact that you yourself can maintain high standards and have a beneficial effect on others through your thoughts, words, and actions. The manner in which you dress, the way you talk, the things you look at, and your general behavior indicate whether you are for decency or against it. "Anyone who looks at a woman with a lustful intention has already committed adultery with her in his heart" (Matt. 5:28). "Let there not so much be mention among you of fornication or any kind of impurity or lustful desires. Let there be no shameful conduct, or senseless talk or suggestive jesting" (Eph. 5:3, 4).

3. *Expect difficulties.*—Taking a courageous position in these matters may cause you to be misunderstood, or even ridiculed. But anyone who wishes to play an apostolic role in this vital field must be ready to pay the price of an apostle. . . . Recall that John the Baptist was beheaded because he had the courage to tell Herod: "It is not lawful for you to have your brother's wife" (Mark 6:18).

4. *Support what is good.*—Remind others that selecting only the best in literature and entertainment is a highly effective way to keep raising the standards in these great fields that shape the outlook of millions.

5. *Keep in mind this reassuring fact.*—One beauty expert commented: "There is no cream or powder . . . that can duplicate the kind of contented color and light that shines in a woman who knows she belongs to one man and that that man belongs to her." . . . Your reverence for the sacramental mystery of marriage will grow the more you comprehend that husband and wife "belong" to each other because their giving of themselves, one to the other, is total and irrevocable. "The wife has no right over her own body; that right belongs to her husband. So the husband has

no right over his own body; that right belongs to his wife" (1 Cor. 7:4).

6. *Point out that each person can strengthen or weaken public morality.*—A college senior gave this reason for purchasing a sordid book: "I just bought it because someone told me it was pornographic." . . . This young man did more than buy a salacious publication. He and thousands like him are making depravity a lucrative business, whether they intend it or not. Remind others that every dollar spent on literature and entertainment is a vote for or against decency and true artistic achievement.

7. *Stick to truths that do not change.*—A national magazine summed up the attitude of many in an article describing the decline of public and private morality: "We are groping, painfully and often blindly, for new standards that will enable us to live morally and decently. . . . We must find a new moral code that will fit the needs of the society we live in." . . . You can help someone who is "groping for new standards" by suggesting that he take a second look (or even a first one) at the never-changing moral code implanted in his very nature by the Creator, enunciated in the Ten Commandments, and given fuller meaning in the new law of Christ. . . . The Apostle Paul warned: "Therefore God has given them up, in the lustful desires of their heart, to uncleanness, so that they dishonor their own bodies—they who exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator . . ." (Rom. 1:24, 25).

8. *Focus attention on what one person can do.*—A teenage boy's letter to a Kansas newspaper requesting that it "clean up the immoral movie ads" brought this reply from the advertising manager: "We are sure you will be pleased to know that we are in agreement with your recent criticism of movie advertisements." He explained that his department had instructions from the publisher not to accept such advertising, but admitted: "We obviously have become lax in our enforcement of these instructions." The final paragraph read: "While this represents no change in policy, your letter has served to focus our attention on the matter and we want to assure you that immediate steps will be taken to correct the situation that badly needs correcting."

9. *Provide for the future as well as the present.*—Actively support publishers, directors, editors, and writers who conscientiously try to provide the public with sound and wholesome fare. . . . Encourage at least one young person to take up a career in the creative end of literature or entertainment. The "seed planting" you do may guarantee a better informed public opinion and a healthier moral climate.—*Christopher News Notes.*



A Student Testimony

Dear Church Family,

This letter grows out of our concern for the youth of our church who are choosing to extend their education through a college experience. We are writing now because we realize that many of our MYF-ers are choosing colleges other than our own church colleges and they have done so for various reasons:

1. They have received scholarships, or they find secular institutions somewhat cheaper.

2. They have sought the specialization of a university program in academic and extracurricular areas.

3. They have been encouraged—by members of our church family whose opinion was valued as influential (this we experienced ourselves)—to go anywhere but Heston, E.M.C., or Goshen. This is the argument we heard: "There is a greater mission opportunity on a secular campus to develop the ability to speak of your faith, to stand up for what you believe. On a church campus you will only further extend your isolation from the world. On a non-Christian campus you are faced with an opposite extreme of what you have always believed. You have been told what is wrong and you will not question it because it is very obvious to you that it is wrong. On the other hand, on a Christian campus students may influence you to do the non-Christian because you will assume everyone and everything done by everyone is Christian. In this way you will be led astray in a very subtle way."

These reasons and arguments we have heard but we dare not agree! Admittedly each of these reasons and arguments may be valid ones if we assume that upon graduation from high school at 17 or 18 our young people have the type of mature faith needed in the university pressure situation. We testify that when we graduated from high school, we did not.

1. Though scholarships and cheaper tuition (board and room are more expensive at a university) are appealing, you get what you pay for.

2. Academic specialization hardly ever begins until the junior year and often not un-

til postgraduate work. Sports, drama clubs, airplane instruction, musical organizations are extras as the term "extracurricular" implies. Besides, these extras do exist at our church colleges in a degree which is minus of extremes.

3. We have found ample opportunity to witness on this church campus. Each of us feels his spiritual life has grown and has been strengthened here beyond what we imagined possible in so few years. The atmosphere here encourages personal explanations and commitments at every turn.

In addition, we would like to list some facets of our college experience which have given us an education-plus:

We have met at college people who will be our closest friends. These friends are the type of people who will enrich our lives in all areas.

We have met faculty thoroughly competent in their various disciplines and capable of dealing with the basic theories and findings of their subjects in terms of theological doctrine. And these faculty are our friends. They have shared their spiritual pilgrimages with us and have shown us the way to dedicated service.

We have heard and seen the vision of the Mennonite Church. This has occurred through our daily chapel experiences in which the leaders of the Mennonite Church have shared their concerns with us. We now are proud of our Mennonite Church and realize the problems which the Anabaptist vision presents. But we are learning to meet and solve these problems.

We have been influenced to become committed to a meaningful interpretation of human existence. We have understood more clearly our doctrinal system upon which we are now building an ordered and stable life, while the usual college or university is characterized by lack of steadiness of personal, social, and religious values.

We have been encouraged to pursue truth through a critical presentation of conflicting philosophies. Through this we have examined our faith and found it more ample than we thought. We have had formal instruction in religion which not only expounds Christian doctrine and reviews the development of the church in western society, but also involves comparative analysis of other faiths. And we have been encouraged to voluntarily accept our beliefs in the critical light of relevant knowledge and informed opinion. This we have done, and we have chosen the Mennonite Church, . . . now, not because it is what has been shown us, but because of what we have found. We have made our faith firsthand instead of secondhand.

All this has happened and in a particular period in our life when we needed these things to happen. Without this experience at a church college, we believe we would not have received the stimulus which produced the growth of these, our deepest commitments.

Here may we thank our parents and concerned church friends who had the foresight and the confidence that our church-college experience would give us this education-plus—the plus we might have missed. We only wish the same growth of commitment for all the youth of our church.

Federal Aid for Mennonite Schools

Should Mennonite schools accept available government aid?

For many years schools conducted by our mission boards in various foreign countries have used government financing. In the United States our schools have accepted tax exemption and gifts from both individuals and corporations which were motivated at least in part by tax exemptions. Our colleges have processed government loans for students and government grants for faculty study. Government loans for income-producing buildings such as dormitories have been available, but so far have not been used by our colleges.

Now recent federal legislation makes it possible for church colleges to apply for grants, not loans, toward the erection of such academic facilities as libraries or science buildings. The Mennonite Board of Education met at Chicago on Feb. 27 to decide as a matter of policy whether the colleges under the Board should have the privilege of applying for federal aid.

The Board discussed the question at length, with strong convictions being expressed both for and against. The policy statement adopted almost unanimously follows:

1. A clear understanding and formulation of standards and objectives must be an underlying consideration in every church-related educational program, so as to avoid a possible acceptance of any aid that limits or restricts this objective, and also so that aid can be accepted where our objectives are enhanced. It will continue to be the major responsibility of the Mennonite Board of Education to formulate objectives, and to be vigilant in evaluating the performance reports from the operating boards.
2. In the judgment of this Board, there is nothing wrong in the use of federal grants and loans under the provision of the Higher Education Facilities Act of 1963, nor in our colleges accepting assistance from other nonchurch sources, so long as there are common objectives between the colleges and these "outside" sources, and provided that such funds remain supplemental and do not remove the responsibility of the church for

(Continued on page 409)

(This letter was written by eight students who attended one of our church colleges. The letter was completely spontaneous and was written because they felt some of their fellow members who were in the process of choosing a college should know about the plus values which they discovered in a church college.)—Zion (Hubbard, Ore.) Church News.

Kitchener and Kerygma

By MYRON S. AUGSBURGER

Above everything else, I expect the proclamation of the Gospel, the *Kerygma*, at Kitchener this summer. What our Mennonite youth need for the twentieth century is a more clear understanding of the Gospel of Christ. The theme of Mennonite Youth Convention for 1964 is the very heart of the *Kerygma*, and might be personalized by asking, "Who is Jesus Christ to you?"

The one answer to our current problems, the one norm for ethical behavior, the one concrete and universal expression of God, and the one medium of reconciliation is Christ. Ours is the challenge of understanding how this singular answer is not simple (in the sense of being naive) but profound in depth and relevance.

Among a number of things which I cover for our Mennonite youth there are several which merit primary attention.

1. Each of our youth needs a firsthand relation with Jesus Christ, not simply as an ideal to copy but by participation with Him as Lord of their lives. We who know this joyous relation can recommend it as the basis for "wholeness" of life.

2. Each of us further needs a deeper awareness of the implications and power of transforming grace. Forgiving grace is wonderful, but Paul writes, "sin shall not have dominion over you: for ye are not under the law, but under grace." Grace enables one to live the high ethical standard which the law could only point to. Ours is to be a discipleship in grace, not into grace.

3. Each of us needs to discover more fully what it means to be personally involved with the Holy Spirit. Our very bodies become the temple of the Spirit when we commit to Christ's lordship; our very behavior is to become the testimony of saintliness as we experience the Spirit's fullness. He waits for us to acknowledge Him, to appropriate His fullness, and to give daily acceptance to His presence.

4. Each of us needs a new sense of purpose for our times, of what it means to be a Christian, and of what it means to be a Christian Mennonite. Our heritage must be reinterpreted until it becomes relevant to a new age, not reacted against and relegated to the past. To share with the Spirit in creating a disciplined church, in conforming our lives to "the image of his Son,"

and in being witness of our Lord must change the trends of carnality seen in selfishness, worldliness, and identification with sub-Christian levels of thought.

The Bible says, "Faith cometh by hearing, and hearing by the word of God." As we meet in Kitchener to study the Gospel of John, an unrivaled presentation of *Kerygma* from a disciple who knew Him so well, we expect to get a new vision of Christ and achieve a new vision of His will. The Word of God is the only power that can make saints out of sinners, that can produce faith where we naturally face our doubts, and which can bring new life into our emptiness.

This Convention, by the prayers of the church and the pre-eminence of the Spirit of Christ, should spark a revival among our youth across the land that can enrich our home congregations as we seek His will together. But this will not happen simply by having a convention: this can only happen if we believe and behave the *Kerygma*.

CHRISTIAN STEWARDSHIP

(Continued from page 397)

are the stewards of God. Our attitude toward the Lord is reflected by our attitude toward the church.

When Saul was persecuting and making havoc of the church, the Lord spoke to him

and said, "Saul, why are you persecuting me?" Christ cannot be separated from His body, the church. As the work of the church is hindered or promoted, Christ's work is hindered or promoted. A good steward of God promotes the work of the church. He endeavors to add others to the body of Christ. He will support the cause with his time, abilities, and possessions. This is what Christian stewardship means today.

Hesston, Kans.



The Better Way

By B. WRIGHT

Paul said it well and forcefully in his first letter to the Corinthians (chap. 14) that if the body of believers is to be edified in a public service, the speech must be intelligible. This is not a treatise on tongues, however. Just a plain, simple plea that the speaker make sure he can be understood. Despite much attention nowadays to amplifying facilities, there are still those whose message is lost because of failure to enunciate clearly, or to stay within range of the microphone. I am still wondering ruefully what was said by certain speakers whose coming I had eagerly anticipated, and whose speech hardly got past their own faces.

MY ANCHOR HOLDS

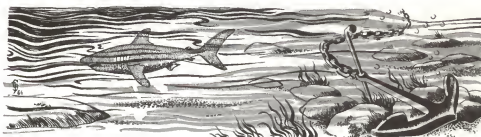


By Lonie C. Gooding

*My faith, it is a doubtful thing,
So frail, so weak, so wavering,
To every storm a prey.
So very fragile and so small,
My faith, I know that I should fall
If this were all my stay.*

Killbuck, Ohio.

*But, oh, through every stormy blast
My strong Deliverer holds me fast
In every tempest's gale;
Because, though wavering and dim,
My faith is anchored all in Him,
My anchor cannot fail.*



Myron S. Augsburger, president-elect of Eastern Mennonite College, and a world-wide evangelist, will deliver the keynote messages each evening, Aug. 19-22, 1964, at Mennonite Youth Convention, Kitchener, Ont.

The Church Community and Covetousness

By Norman Derstine

Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." This warning cannot be taken lightly, for as Robert South says, "Covetousness is the first vice in corrupt nature which moves and the last which dies." And many of us have only a partial view of what covetousness really is. Edward Kauffman in an article on "Principles of Acquiring Wealth" gives us a fourfold definition of this problem:

- (1) Unlawfully desiring that which belongs to another.
- (2) Desiring more than one can use.
- (3) Considering material things as an end in themselves.
- (4) Placing more emphasis upon material values than upon spiritual values.

Most people think only of the first point as being involved in covetousness. Concerning the second one, desiring more than one can use, Gandhi said: "A thing not originally stolen would have to be classified as stolen property if one continues to possess it without needing it." While we may question what Gandhi said, we can't help feeling that the average person has a very inadequate view of the definition and inroads of covetousness. What are leaders in our church today saying about this problem?

In the early part of this century John Horsch wrote: "It may be observed that as concerning material possessions and stewardship there is an obvious discrepancy between the teaching of Jesus and the teaching and practice of the Christian Church. Christian theology has failed to recognize the fact that in the acquisition of wealth there is a point beyond which the Christian cannot consistently go. . . . It is generally agreed that the accumulation of great wealth in the hands of comparatively few is from various viewpoints fruitful of evil."

"Yet the church has no clear testimony against hoarding. She is engaged in a wordy war for peace but fails to lay hands on the principal cause of war—greed. Regarding the accumulation of wealth there is scarcely a difference between the church and the respectable world. By ignoring Jesus' pertinent teaching, the church has a sharp weapon of attack in the hand of her antagonists, who refuse to accept the view that she is in this regard following the footsteps of Him whose kingdom is not of this world."

Guy Hershberger shares this analysis and prediction: "Mennonites are a nonresistant people, and they are right in their belief

that war is wrong. But they should remember that materialism (surrender to the evils of the present culture) is one of the chief causes of war. It may be that some Mennonites who would be greatly horrified by the thought of going to war are actually possessed by the spirit of materialism that causes war. If, in the years ahead, the American Mennonites should lose their nonresistance, future historians would likely find that materialism was a major cause for the loss."

Writing on "Respectable Worldliness" John Howard Yoder points out the fact that "Christ's strongest teaching on worldliness is the passage in the Sermon on the Mount which begins, 'Do not lay up for yourselves treasures on the earth.' That this is a matter of worldliness is made clear by the words, 'no man can serve two masters' . . . and by the conclusion, 'the pagans seek all these things but you should seek first the kingdom of God.' A study of Mennonite history makes it clear that spiritual life has suffered, more from this sort of worldliness uncovered here than from any other one cause. . . ."

"Already in the seventeenth century, a Dutch Mennonite minister recounted the fable of the demons' council where after persecution, violence, carnality, and revelry had failed to entice the Anabaptists from the firmness of their devotion, it was decided to conquer them through wealth, the subtlest worldliness."

Is Brotherhood Practical Today?

As a partial answer to this question, let's take a look at so-called Christian America. Guy Hershberger says: "Today most Americans, regardless of their occupational classification, have possessions and power and prestige in sufficient abundance to devalue their Christianity to the point where the way of the cross becomes exceedingly difficult."

"There may be a closer approach to economic equality than was formerly the case; but instead of making for brotherhood it may mean that we are simply developing a society bent on enjoying its economy of abundance while manifesting no more brotherhood within that society nor any more love for the less favored people of the world than the rich man had toward Lazarus, or that the folks who slept on ivory beds in the day of Amos had toward the peasants whom they crushed under their heels."

Now—we are faced with the most difficult part of all! How is this made practical

in the local congregation—in my life? Maybe we can see ourselves and our need if we look at a glaring situation in the Christian Church where *brotherhood*, as we have come to understand it, was *not functioning*. Let's illustrate it with the Billy Sol Estes case. Maybe we can see our dilemma as we look at this incident.

Paul Erb, in his penetrating editorial, "An Economic Conscience," raises some searching questions: "The church in Pecos Valley in Texas shared in the disgrace of this financial wizard! Did no one tell that twelve-year-old boy who was ambitious to be a millionaire that 'they that will be rich fall into temptation and a snare'? Did he never hear from some prophet of the Lord that the covetous err from the faith and pierce 'themselves through with many sorrows'? Where was the Sunday-school teacher who should have taught him that a 'man's life consisteth not in the abundance of the things which he possesseth'? And we might ask, Are our congregations hearing about this? Who are teaching our youth? When was the last time you preached on these temptations everyone faces?"

Bro. Erb continues, "Where was the kindly Christian brother who could discern what was happening to this likable young man and who should have helped him to relate the teaching of the Bible to his business? Is Estes the only church member of this type, or is he an illustration of a tragic blindness in the churches of our day?"

And I ask, When was the last time you in the spirit of deep concern went to admonish a brother about his Christian life? his economic or business life? Or am I afraid to turn the searchlight of the Word of God on myself? Bro. Erb concludes by saying, "What a travesty of the religion of the Ten Commandments, of Isaiah and Amos, of the Golden Rule, of the self-crucifying discipleship which Jesus taught! . . . What an indictment of the church, that it had neither the disposition nor the competency to prevent this tragedy in the life of a leading member!"

Gaining Lost Ground!

What about the Mennonite Church? Our temptations to accumulate material possessions for selfish ends are ever before us. We are in a tension with the world and its philosophy of life. I will mention five things that can help us recapture the true nature of the church and its full expression in the life of stewardship in the individual life of believers and in the brotherhood.

1. We must have a renewed emphasis—a more vigorous approach to discipleship. We are truly to be the "Company of the Committed." To follow Christ means enlistment with Christ, our Commander in chief. Too many among us have fallen snare to "cheap grace." It is "costly grace."

In the words of Dietrich Bonhoeffer, "Cheap grace is grace without discipleship, grace without the cross. . . . Costly grace is the treasure hidden in the field, for the sake of which a man will gladly go and sell all that he has. . . . Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life."

2. We need a "break-through" of spiritual encounter in the "cell group" experience on the congregational level. We need this to recover spiritual depth and reality in the Christian faith. We need to counterbalance the tendency for superficial Christian experience that avoids involvement in the deep Calvary road fellowship of believers. This seems to be the most fruitful way to recover the brotherhood concept in a technological age when "community" among us is shattered by sociological changes.

There are evidences of this kind of renewal taking place now. In this kind of experience the problems of "cross-bearing" are freely shared as we seek answers from the brotherhood to following Christ in every vocation. This will help to quicken our conscience and commitment in the way of discipleship in every area of life—including the economic. May we allow the "wind of the Spirit" to blow over us and lead us to a sharing fellowship that touches the deep springs of divine resources and renewal.

3. We must see anew our responsibility to evangelize through personal witness and through the mission outreach of the church in our local and church-wide boards. This is not an optional part of our Christian commitment. Every worship service must focus sometime and somewhere on our calling to extend the kingdom.

I would suggest that each morning service have a five-minute "Moments in Mission" before lifting the offering. Here we tell what God is doing through dedicated lives at home and abroad. In this way we call upon our members each week to dedicate their lives, including their financial resources.

This "Moments in Mission" helps to pour content in our offertory prayer. Our gifts are channeled through the church budget, supporting the will of God for our congregational and denominational life in the brotherhood, and efforts must be made to wipe out "illiteracy in missions" through a better readership of our literature.

4. Every effort must be put forth to teach stewardship on all levels in the teaching program and enlist every member in a personal commitment. Time, talents, and resources must be harnessed for the unfinished task. Our belief in the nature of the church means among other things that the giving of our money must be raised

from the low concept of "fund-raising appeals" to the joyful dedication of our tithes and offerings and all that we have.

Everyone must be enlisted to give proportionately and sacrificially to the program of the church, especially those whom God has entrusted with special resources. We must also seek out ways to develop more economic equality in the brotherhood by seeking a standard of living that reflects our Christian commitment and our common faith in Christ and His church.

5. Our belief in the nature of the church means that we must find increasing ways to speak to and help solve current issues of our times. Civil rights, growing secularism, "pockets of poverty," victims of disaster are only a few illustrations. But unless we deepen our concept and commitment to

stewardship through a clearer understanding of the nature of the church, we will not be able to help the less fortunate nor extend our witness.

Our goal should be to establish in every believer the stewardship philosophy of the New Testament; the commitment exemplified by our Anabaptist forefathers, resulting in the practical dedication of a life of stewardship as found in the missionary David Livingstone when he said: "I will place no value on anything that I have or possess, except in relation to the kingdom of Christ. If anything I have will advance that kingdom, it shall be given or kept, as by giving or keeping it, I shall best promote the glory of Him to whom I owe all my hopes for time and eternity."

Eureka, Ill.

First in a series of three articles on the Baptists of the Soviet Union. This series hopes to introduce the Baptists to the Christians of North America so that the forthcoming visit of the four Baptist leaders to the U.S. and Canada will be more meaningful.

The Baptists in Soviet Union Minister to over Three Million

There are more Baptists in the Soviet Union today than in all the other European countries combined. Only the United States has a larger Baptist body.

The All Union Council of Evangelical Christian Baptists in Russia has 5,400 registered congregations and a total membership of 540,000. Together with nonmembers, the Baptists have a following of over three million.

Baptist churches are under the supervision of the Council of Religious Cults, the official Soviet agency which deals with the affairs of nonorthodox religions. A congregation must meet two conditions to qualify for registration with this government department. First, it must have at least 20 members, and second, it must have a pastor. Groups may apply for a meeting-house only after they have met these requirements.

There are many Baptist groups that do not qualify for registration. These usually gather for services in the homes of members. Because these groups function independently of a centralized authority, nobody really knows how many such small fellowships there are in the country.

The Baptist churches see their function as saving souls and preparing them for the hereafter. They are not allowed to carry on any activities outside their own buildings, for such activity might attract public attention. The Russian law has provided that churches should have no organizations for

women, children, or youth, no meetings for study or teaching, and no social events or other such gatherings. Any teaching about Christianity has to be on an informal basis and at no regular time.

Harold S. Bender and D. B. Wiens, following their visit to the Soviet Union in 1956, observed: "We were much impressed by the evident spirituality of the Baptist churches in Russia and their growth. The sermons we heard (about 10 of them) were Biblical, evangelical, and sound. . . . The people were devout. Crowded churches were the rule at all services, weekdays and Sundays. Middle-aged and older women predominated, but men and young people were well in evidence. There seemed to be a deep interest . . . nothing merely routine or superficial. Well-trained choirs sang. . . . High standards of holy living are maintained."

One Mennonite minister in 1960, when asked by a delegation of North American Mennonite visitors about the sermon content of preaching in the Baptist and Mennonite meetings, pointed out that in practically all messages there was an emphasis on the imminent return of Christ. "We live in the last days," he said.

Maurice Hindus, an American journalist, in his book, *House Without a Roof*, also noted the strong emphasis on the hereafter, but he said there was also an absence of "hell-fire" preaching. "Their emphasis," he

(Continued on page 412)

A survey of inter-Mennonite relief and service outreach shows that we are

Our Brother's Keeper

"The Indians living near the Mennonite colonies in the Paraguayan Chaco are settlement-capable," anthropologist Jacob A. Loewen told the Mennonite Central Committee annual meeting in Chicago recently.

Bro. Loewen returned in December from a six-month study in the Chaco sponsored by the Indian Settlement Board and MCC. He said the biggest reason for the Indian's settlement capability lies within the Indians themselves. If they are asked who they want most to be, deep down in their hearts, they reply: "I want to become a person." They are experiencing a desire for equality similar to that of other people in emerging countries.

The same meeting heard Peter J. Dyck, director of the MCC's Europe-North Africa program, report on the growing co-operation with European Mennonites. He cited the example of Diakonik Werk der Mennoniten (DWM), a new organization which is carrying on relief and service projects.

Loewen's Report

Bro. Loewen said that his major criticisms of the Indian settlement program were:

1. Indians are being prevented from settling because of the slowness of the settlement effort. Six hundred families were ready to settle, but only 100 can be helped during the coming year.
2. The Indian woman has been overlooked in the settlement program, although Indian society is matrilineal. Settlement leaders have worked consistently with men because they did not recognize woman's important role in Indian life. Mennonites are also accustomed to thinking of men as the head of the household.
3. Each colony has tried to carry on its own settlement work, rather than doing it together. A settlement administrator acceptable to all three colonies will help to solve this problem.

In response to the question, "What are the tension spots?" the anthropologist replied:

1. Bypassing Indian women.
2. Undermining Indian leadership. Indians have not had sufficient say in decisions concerning their future. They are

looked upon more as wards than as persons with potential for self-development.

3. Indians suspect that Mennonites have harnessed their "soul power" and may not be willing to relinquish it when they should launch out on their own.

Bro. Loewen felt that the settlement in villages was good. Indians do not want to farm communally, nor do they want to live on scattered farms.

One big need, he said, was explanation for the Indians why the colonists do things in certain ways: Why they plant and plow when they do and the way they do, etc.

In summarizing the work among the Indians, Bro. Loewen emphasized that, "For all the dangers, the Chaco mission work is on a solid basis, one of the best programs in Latin America." When he was asked what Jesus meant to the Indian Christians, he replied that there is a real difference between the Christians and the non-Christians. One of the biggest pressures in the colonies for consistent Christian living is being exerted by Indian churches.

Canadian MCC

During the past year the Canadian Mennonites have moved to integrate their existing relief, service, and peace agencies into one organization. Canadian delegates to the meeting indicated that they plan to complete the change-over from the present arrangement to Mennonite Central Committee (Canada) by Nov. 30, 1964.

The report emphasized that they wish to continue close relationship with the Mennonite Central Committee through which they want to do all overseas relief work.

J. M. Klassen, former director of relief and service in Korea and later assistant director of the MCC overseas program, has been appointed as executive secretary of MCC (Canada).

Executive Committee Election

David P. Neufeld, chairman of MCC (Canada) and executive secretary of the Conference of Mennonites in Canada, was elected to the executive committee to replace J. J. Thiessen, who reached his seventieth birthday in 1963. Members of

the executive committee who were re-elected are: C. N. Hostetter, Jr., chairman; Robert S. Kreider, vice-chairman; William T. Snyder, executive secretary; Atlee Beechey, assistant secretary; H. Ernest Bennett, and Waldo Hiebert.

J. J. Thiessen, who served on the executive committee more than ten years, and C. A. DeFehr, Mennonite Brethren representative from Canada, received special votes of appreciation for their contributions. Thiessen will continue to serve on the central committee as a representative of the Canadian Mennonite Relief and Immigration Council. John Wiebe, Vineland, Ont., has been named by the Mennonite Brethren Conference to succeed Bro. DeFehr.

Actions

The committee voted to invite a delegation of Russian Baptist leaders to North America during 1964. Details of the visit will be announced as they become available.

A budget of \$1,299,243 was approved for the five administrative departments and headquarters site development. This is an increase of 3 per cent over 1963.

Progress reports were presented on two meetings slated for 1964: (1) the Council of Mission Board Secretaries and MCC consultation on missions, relief, and service relationships overseas to be held May 7 and 8; and (2) the all-Mennonite conference on Christian mutual aid, June 4-6.

Overseas Relief and Service

Greece. Workers in Greece will continue gradually to turn responsibility over to local people. Moving out of an area requires skill and understanding as projects transfer to local leadership.

Algeria. Important decisions concerning work in Algeria must be made in 1964 because of the termination of the Christian Committee for Service in Algeria (CCSA) planned for June, 1965. MCC will work closely with the Mennonite Board of Missions and Charities (Elkhart) in exploring possibilities for a more permanent witness through farm and school at Henchir Troughani and material aid distribution at Orleansville. Algeria will receive large amounts of relief food, clothing, and bedding. It will also represent a significant experiment in missions-relief co-ordination and co-operation.

Jordan. Clothing and food distributions will be further reduced in 1964, hopefully, in co-operation with Protestant and Catholic agencies serving Arab refugees in similar ways. The emphasis will be on distribution to people in greatest need, rather than broader distribution to refugees as a category of persons.

India. In India the work will keep close relationship with MCC of India. The emphasis will be on partnership and on mutual staffing and financing.

Paraguay. The Indian settlement program will be the major effort in Paraguay in 1964, seeking to incorporate Jacob A. Loewen's findings in settlement work, the primary responsibility of the Indian settlement board. A Pax team will work with South American volunteers in community development among the Indians.

Bolivia. More Pax men will go to Bolivia to work in Methodist community development among Indians and in construction of an evangelical radio station.

Brazil. Pax men from North American and a Brazilian Mennonite team will go to North Brazil for a settlement project near Imperatriz. A leadership couple needs to be recruited for this project early in 1964 to begin language study.

The Teachers Abroad Program in Africa hopes to place at least 30 more teachers in Kenya, Tanganyika, Northern Rhodesia, Nyasaland, Congo, and Nigeria during the coming months.

At Home

Inner City. Teaching in the inner city is slated to begin in Cleveland this summer. Volunteers will teach in public schools and seek to give testimony to their Christian convictions, especially about racial equality.

Appalachia. To help in the serious situation in Appalachia, a medical unit is to be established in one of ten former United Mine Worker hospitals. Later, assistance will be expanded to other types of services.

Mental Health Services. Emphasis is shifting from inpatient "bed" care to diversified services such as outpatient and day hospital care, satellite clinics, and consultation services to hospitals, schools, and law enforcement and probation officers. Mennonite Mental Health Services will continue to study its role during the coming year. A study committee was expected to report to an MMHS meeting in March on ways for MMHS to serve the church and the hospitals effectively.

Race Relations. The Peace Section will look for a white person to serve with Vincent Harding in the South. A conference of Mennonite churches in the South was held in February to discuss problems and opportunities related to the racial crisis.

Mennonite Church Support

Mennonite Church support for Mennonite Central Committee comes primarily through the Salunga, Conservative, and Elkhart mission boards and Canadian Inter-Mennonite relief and service organizations. Relief and service offerings in these churches provide the cash for this support which totaled an estimated \$340,000 during 1963. Mennonite church members working in MCC service from these groups numbered 218, according to the report given to the committee.

—MCC News Service.



This family escaped the slaughter in Rwanda. They walked over 100 miles to Usumbura, traveling at night, hiding in the bush by day. This shows them as they arrived at the Wingerts' house. They were given something to eat first and then fitted up with clothing.

An African tribal dispute leads to

Project Handicap

A program of material aid and specialized projects for the handicapped is being conducted in the Africa republic of Rwanda and the kingdom of Burundi.

It is sponsored by the Mennonite Central Committee in co-operation with Church World Service and the World Relief Commission.

The three agencies, in response to an appeal for help from the Protestant Alliance of Burundi and Rwanda, agreed to establish a single line of relief instead of three repetitive lines.

Here is what caused the crisis situation:

Independent since July 1, 1960, the republic of Rwanda and the kingdom of Burundi had been harassed by communal rivalries and tribal warfare. Thousands of the aristocratic Watutsi tribe had been forced to flee over the Rwanda borders into other African countries less hostile to their presence.

By the end of 1962, shortly after the Buhutu tribe scored a class revolution, 21,000 Watutsi tribesmen scurried to the neighbor kingdom, Burundi. In early 1964, following the eruption of new violence, another 7,000 Watutsi fled there.

It was this influx of refugees that severely

ly taxed the simple Burundi economy, which consists of the annual sale of a few thousand tons of coffee and cotton.

As a result of the appeal MCC sent veteran MCC workers Norman and Eunice Wingert to assist. They arrived in Burundi's capital on July 18, 1962.

The material aid program consists mainly of aid to refugees, support of 24 Protestant missions, and assistance to government ministries.

By the end of March, 1964, the program had helped distribute more than a million pounds of food, clothing, drugs, and surplus foods.

Three fourths of this amount was U.S. government commodities. The other quarter was donated goods—beans from CROP, vitamins and medicines from WRC and CWS, meat and bundles of clothing for leprosy patients from MCC, and clothing, bedding, and blankets from all three agencies.

The specialized project was implemented in Bujumbura, Burundi.

It consists of self-help sewing and handicraft classes for a large number of handicapped people as well as beginning and intensive sewing classes among women of

What Is Our Mission?

By J. D. GRABER



Most of these handicapped people had been making their way by begging. Indeed, the city has drawn a sigh of relief, now that many of them are in the sewing school and away from the streets. They have a brighter look since they have a job, clean clothing, and good food.

the neighborhood, including young widows, unmarried girls, and wives of government officials.

The classes for the handicapped are called "Project Handicap." Directors of it are Mrs. Wingert and Mrs. Nsabinana, widow of the late president of Fonds, Mwami Mwanbutu IV.

Twenty-five persons have been selected for the trial project, a six-month course. The students are taught hand sewing, machine sewing, and knitting. At noon they eat a hot lunch and get materials for making the clothing. With help from the U.S., seven sewing machines were purchased.

It is hoped that a co-operative shop can be established for sale of their products. It is also hoped that this will help the unfortunate people gain a feeling of self-respect and at least some degree of financial independence.

Three Pax men aid in the Burundi project. They are Gilbert Unger, Abe Penner, and Lavon Welty. The first two are general maintenance men at the Nyankanda Leprosarium while Welty assists Director Wingert.

How long the material aid and special projects programs will be able to remain in Burundi is uncertain. But both programs are slated to continue so long as circumstances permit.

Most missionaries concur that mission work in Burundi is getting more difficult and complex. The shortage of seasoned personnel, appeal of new ideas, the freedom spirit, nationalism, and the brisk winds of change have outdated traditional patterns of mission work. However, opportunities are many.

A news item from the Ecumenical Press

Service states: "A recent survey of the medical situation in Burundi has disclosed that there are only twelve doctors serving the whole country, with a population of two and a half million. This . . . includes . . . Protestant missionary doctors, . . . Roman Catholic, and government doctors. The need for further reinforcements is urgent. . . . Because of the shortage of nurses, it is feared that some hospitals may have to be closed. . . . Teachers are so urgently needed that the Mission's council (Anglican) is taking the unprecedented step of calling for short-term volunteers."

—MCC News Service.



A refugee boy living in Austria visited a nearby village with his father. Stopping to stare at a house under construction, he asked wonderingly, "Daddy, what kind of people can live in houses?"

This puzzled youngster was one of the 15 million human beings who, at the beginning of World Refugee Year, clung to the fringes of existence in such "homes" as converted wooden barracks, tar paper shacks, and shelters of mud-brick and grass.



My friend, the late Dr. W. E. Sangster of London, whose untimely death was such a loss to the church, once made a trip around the world. When he returned he reported that he had seen no Atheists' Home for Orphans and no Agnostics' Hospital for the Poor. But everywhere he found the Christian church at work caring for the needy and feeding the hungry.

Gerald Kennedy in *He Speaks from the Cross*, Fleming H. Revell Co.

The mission is Christ's. This is the key idea. God is always there first. How appropriate are the very opening words of the Bible: "In the beginning God." This is the ruling and integrating motif of all Scripture. It is not what man has done that holds the center of attention; it is always what God has done and what He still and always does. The Bible is not man's search for God but God's search for man.

The message is Christ's forgiveness. The moment He died on Calvary the veil of the temple was rent from the top to the bottom, opening forever man's free access to the mercy seat. After all of man's needs have been met—physical, social, intellectual, emotional—he still needs to experience Christ's forgiveness, for sin is the universal human problem. All of man's other needs are relative in terms of this primary need. And all of man's needs are interrelated. We cannot say that we will meet some of his needs and ignore others. But if finally our Christian witness does not lead a man into the joy of conscious forgiveness, we are representing a partial Gospel.

The time is now. Evangelism has to be done over in every generation. "God has no grandchildren," said a recent writer. "Mankind is always just one generation away from the eclipse of the Christian faith." Our fathers did their task, effectively or ineffectively, in their generation. Our children will carry the torch in theirs. This is our generation, our responsibility, our time.

What are the issues of our day? Are the glaring needs of our day, to which the Gospel must speak, not the following?

1. **Racial injustice:** Can our witness be clear if we ignore this question, or much worse, if we seek to justify prejudice by so-called Biblical exegesis?
2. **Hunger:** Draw a line around the earth at the 30th parallel, except that it must swing north along the Chinese border. The standard of living north of that line is approximately sixteen times higher than that south of the line. Soon, we are told, the ratio will be 17-1. If a man "seeth his brother have need," and does nothing about it, "how dwelleth the love of God in him?"
3. **Population explosion:** This has been referred to as "the most alarming phenomenon of our age." What is the Christian answer? What, if anything, can Christians do about it? Certainly

(Continued on page 411)

20 Years of Voluntary Service

Meeting on the Hesston College campus, April 14-17, were nearly 50 voluntary service unit leaders and administrators.

The conference marked the twentieth anniversary of voluntary service under the General Mission Board. In his opening address, VS Director John Lehman traced the growth of the program from the first four volunteers at Chicago, Ill., in 1944 to the approximate 220 current volunteers serving at 40 locations in the U.S., Canada, Mexico, and Puerto Rico, and in overseas countries, such as France, India, Japan, and Nigeria.



Clayton Beyer (extreme right) discusses emotional needs of volunteers with Gordon and Laura Schrag, host and hostess at the VS center in Elkhart, and LeRoy Chupp, unit leader at Portland, Ore.

Others serving during the four-day conference were: Clayton Beyer, instructor in Bible at Hesston, speaking on leading group Bible study; Orval Shoemaker, student counselor at Hesston, discussing emotional needs of volunteers; Jacob Loewen, professor of linguistics and anthropology at Tabor College, on "Identifying with and Meeting the Needs of Minority Groups"; and Albert Meyer, dean of Bethel College, on "The Role of the Christian Leader."

Voluntary service administrators from the General Mission Board also gave some



Unit leader Ron Nyce, (l.) Claremont, N.H., shares ideas with VS Director John Lehman (r.).



Don McCammon (extreme right), associate director for VS, gives some pointers to unit leaders (l. to r.) LeRoy Chupp, Portland, Ore., Kenneth and Audrey Zehr, Glenwood Springs, Colo., and Wayne Lambright, Puerto Rico.

pointers. Ray Horst, speaking on VS objectives, illustrated how units relate to the local Mennonite church. John Lehman interpreted policies, and Don McCammon and Kenneth Seitz spoke on reporting and club work.

Life Team II members shared their experiences of ministering to Mennonite youth.

The conference brought together VS personnel from Portland, Ore.; Calling Lake, Alta.; Claremont, N.H.; Puerto Rico, and Mexico City. This is the fourth year Hesston College has served as host for the annual unit leaders' conference.

Abandoned Babies Get New Home

"The new wing of the Seoul, Korea, Children's Hospital has finally been completed," says Esther Thiessen, a Mennonite Central Committee relief worker nurse, "and the Abandoned Babies' Home has been moved into this wing. They are presently taking care of 320 babies.

"An average of ten babies come in daily from the police stations and lost children's centers. Some days over 20 infants and toddlers are brought in. Many of them are only two or three days old and still have their cords on. Others are ill, malnourished, physically handicapped, or mentally retarded. About 35 per cent of the children in the two to four age bracket look well taken care of and have quite nice clothing. In such cases it is hard to fathom the reasons parents had for abandoning the children. The children are too young to know the names and addresses of their people, making it impossible to locate the parents. It is a sad situation.

"We started a postgraduate course for the registered nurses in our hospital from April to July. One third of the time is devoted to lectures and the rest to practice. The group is composed of ten students, who have come from the hospitals in South Korea."

House Purchased for New VS Outreach

Serving as the base of operations for a new voluntary service outreach in the Uni-

Your Treasurer Reports

Reports are now being prepared for the annual meeting of the Mennonite Board of Missions and Charities.

Usually this column brings to your attention financial needs and information, but some of the current reports being brought together now focus on the primary importance of people being stewards of the Gospel.

Over 1,100 persons directly relate to the General Board program as workers. Others serve as directors or trustees. Many are involved in voluntary capacities relating to mission efforts.

National church leaders are a part of the unrecorded number of important members in the overseas program. Many others have shared in prayer support and in the giving of resources.

We are grateful for this multitude of witnesses who are making possible the outreach of the church. As the annual meeting reviews plans for the future, we ask your prayer support that new and significant doors will be opened for more persons to serve His kingdom.

—H. Ernest Bennett.

versity-Euclid area of Cleveland, Ohio, is the residence located at 1872 East 97th Street.

The three-story frame rooming house will provide housing for volunteers and facilities for an anticipated club program. Volunteers will relate to local social service agencies and assist families in this "ghetto" area through club programs and educational projects.

Volunteers will also work closely with the young emerging Mennonite church there. Personnel needed for the project are a unit leader couple, two nurses' aides, and two orderlies to work in the local 500-bed Mt. Sinai Hospital.

It is hoped the outreach can be established officially by May 15, 1964.

Saigon Mission Outreach

A new Sunday morning worship service has been inaugurated at the mission center in Saigon with Eastern Board missionary Everett Metzler in charge. A need was felt for a more formal period of worship and praise conducted primarily for Christians.

Christian students representing nine different high schools presented an Easter program to a large group of non-Christian fellow students. These Christian youth hold weekly Bible meetings off campus during the noon hour and share with non-Christian friends their faith in Christ. James and Arlene Stauffer enjoyed singing and speaking to four of these small groups during March.

The second term of English classes at the mission center has closed, with the next

term beginning in June. The four Bible classes portrayed the Bible stories they had learned, using flannelgraph, song, and a skit, to a large audience at a special Friday night program.

One of the prayer concerns of the missionaries is the young men of draft age who may be called into the army in light of current political tensions.

Listener Survey

In February, the Mennonite Hour conducted a listener survey on the broadcast and through the Informer mailing list. The Informer asked how the Mennonite Hour helped them.

Of those responding, almost one per cent said that the broadcast was the means of their "conversion." Seven per cent indicated that the broadcast was a means of their "recommitment." Ninety-two per cent said the broadcast was a means of "Christian nurture." A total of 4,960 replied to this section of the Informer survey.

Another section of the survey asked how often the readers listen to the broadcast. Seventy-three per cent said that they listen regularly; 11 per cent said they listen one or two times a month; and 16 per cent occasionally.

The stations rating highest were (1) WDAC-FM, Lancaster, Pa.; (2) WRVA, Richmond, Va.; (3) WLAN, Lancaster, Pa.; (4) CFAM, Altona, Man., Can.; (5) WBVO-FM, Boyertown, Pa.; (6) WNAR, Norristown, Pa.; (7) CHML, Hamilton, Ont., Can.; (8) WCMR, Elkhart, Ind.; (9) WWSO, Somerset, Pa.; (10) WRL, Peoria, Ill.; (11) WHVR, Hanover, Pa.; (12) WWSO, Wooster, Ohio; (13) CHAB, Moose Jaw, Sask., Can.; (14) KJRG, Newton, Kans.; (15) KWMT, Fort Dodge, Iowa; (16) KGNO, Dodge City, Kans.; (17) WMBI-FM, Chicago, Ill.; (18) WHLO, Akron, Ohio; (19) WWSA, Harrisonburg, Va.; (20) WWNV, Watertown, N.Y.

Pennsylvania VS Unit Expands

Due to expansion of Pathway School, Narberth, Pa., volunteers are now needed at two locations.

Earlier plans for the expansion called for six cottages to be constructed at Jeffersonville, Pa., but due to technical difficulties, these will now be limited to two. Two volunteer couples and two single workers are needed to staff the new cottages and care for the aphasic children housed there. Construction of the cottages is scheduled for October, 1964.

A unit of four—a couple and two single workers—will remain at Narberth to care for dormitory children suffering from brain damage.

The administrative staff at Pathway would like volunteers to enter their assignments by June, 1964, at which time a special six weeks' course in understanding and care of aphasic and brain-damaged children will be given. The training is in charge of Dr. Rappaport, psychologist and director at Pathway.

Regarding the services of the school, Elwood Parry, administrator of the school,

says, "Brain-injured children frequently have difficulty learning in regular schools because the injury has interfered with normal growth processes such as motor coordination, perception, and concept formation."

"Pathway is pioneering in the total rehabilitation of such children, and is returning them to regular schools equipped to continue their education normally. The special training takes two to three years."

"To help care for children from several states now on Pathway's waiting list, more volunteers are needed. A summer program, out-of-doors, has been scheduled for about 30 such children in June and July. It would be an excellent opportunity for volunteers to work with the youngsters and understand their problems."

Persons interested in the above projects should write to the Personnel Office, Men-

Your Overseas Missionaries of the Week

Edwin and Irene Weaver



Edwin and Irene Weaver serve as missionaries in Nigeria with the Mennonite Board of Missions and Charities, Elkhart, Ind. They are scheduled to return for a nine-month furlough on May 26.

The Weavers have served overseas since 1935. Serving in India until 1956, they then pioneered in Nigeria in 1959. As chairman of the field committee, Edwin has been influential in establishing churches and training nationals for leadership.

He serves as principal and Bible teacher of the recently established United Churches Bible College. He also teaches Bible classes for pastors, evangelists, and elders in the village churches. Irene teaches "The Christian Home" course at the college.

Originally from Hesston, Kans., Edwin graduated from Hesston Academy in 1926. In 1930, he received his B.A. degree from Goshen College and his S.T.B. degree from New York Biblical Seminary in 1941. He has taken additional studies at Princeton (N.J.) Theological Seminary.

As daughter of former India missionaries Lydia and the late M. C. Lehman, Irene graduated from Goshen College in 1932. She has taken graduate work at New York Biblical Seminary.

The Weavers have three children—Carolyn (Mrs. Victor) Eash, Rocky Ford, Colo., Elizabeth Marie (Mrs. Ray) Sharma, Rocky Ford, Colo., and Jerold, Goshen, Ind.

nonite Board of Missions and Charities, Elkhart, Ind., 46515.

Central America Deputation

At a special business session on March 31, the Eastern Mennonite Board of Missions approved a deputation visit to British Honduras and Honduras for May 15 to June 6, 1964.

The deputation consists of Board Secretary Paul N. Kraybill, Treasurer Ira J. Buckwalter, and Paul G. Landis, who represents Lancaster Conference voluntary service and foreign missions council interests.

Canadians Needed for Service

Since Canadians are the only North Americans gaining ready visa access to India and Pakistan, the Mennonite Central Committee personnel office needs Canadian volunteers to take up assignments in these two countries.

Needed are a Pax man builder in West Pakistan and one relief assistant, with experience in poultry farming, for Calcutta, India.

Volunteers are also needed for assignments in Agape Verlag, Switzerland, and in Leopoldville, Congo, where a printing press operator is needed for LECO, the publishing, printing, and bookselling arm of the Congo Protestant churches.

Interested persons should write to the Personnel Office, Mennonite Central Committee, Akron, Pa.

Pennsylvania Relief Sale

Approximately 20,000 persons attended the eighth annual Tri-County Relief Sale and Auction conducted at the Ralph Hertzler farm near Morgantown, Pa., on April 11.

The record-breaking attendance was matched by a new record in receipts, which went over the \$18,000 mark. All receipts from this inter-Mennonite sale go for overseas relief work through the Mennonite Central Committee.

Persons attending the sale came from New York, New Jersey, Delaware, Maryland, and Ohio, in addition to Pennsylvania. Eight volunteer auctioneers conducted the auction with from three to four working at one time.

Among the items sold were 140 quilts, rugs, and other handmade items.

New Spanish Ministry

Margarito and Mary Bustos, Rock Island, Ill., recently began a new outreach among the Latin Americans of the Quint-Cities.

Quint-Cities refers to a cluster of cities located on the Iowa-Illinois border along the Mississippi River. In Iowa are cities Davenport and Bettendorf and in Illinois are Rock Island, Moline, and East Moline. The outreach goes as far as Silvis, Ill., and Muscatine, Iowa, where migrants reside during the summer months.

The newly purchased church building was dedicated on Sunday, May 3. Located at Sixth and Grand in Davenport, the first



Margarito and Mary Bustos begin a new Spanish ministry in the Quint-Cities.

meeting was held in it on Easter Sunday, On March 22, two adults were baptized and communion service was in charge of Don Brenneman, pastor of Second Mennonite Church in Chicago.

The congregation currently has six charter members with an approximate attendance of 50. As part of the witness there, the Luz y Verdad Spanish broadcast is heard every Sunday morning at 7:30 over KSTT in Davenport.

With People in Service

Jehoash Harishchandra, headmaster and manager of Garjan Memorial School, India, has been admitted to the Graduate School in the Department of Education of Ohio State University where he will study school administration.

Elmer Miller, Argentine missionary on furlough studying at Kennedy School of Missions, Hartford, Conn., has won an assistantship at the University of Pittsburgh. The Millers will be going to Pittsburgh in September, 1964.

Mrs. Mabel Hostetter is the new director of patient services at the Mennonite Home for the Aged, Rittman, Ohio. A member of the Oak Grove Mennonite Church, Smithville, Ohio, she has been active in WMSA work for many years.

Ann Detweiler, Iowa City, Iowa, began serving as secretary in the overseas office of the General Mission Board, Elkhart, Ind., on April 30. She is a member of the First Mennonite Church in Iowa City.

If the sins you renounced still beckon to you, O ye redeemed of the Lord, you cannot return to them without by-passing the cross.—E. B. Longenecker.

OUR SCHOOLS (Continued from page 400)

major support in the total program of the colleges, and provided that the use of such funds remains optional.

3. All funds, for operation or capital expansion, that will tend to enlarge the Board institutions to such an extent that withdrawal of such aid would threaten the ability of the church to continue them or to control them as church-related institutions, shall be considered unacceptable.
4. If the use of any specific federal funds, or funds from other nonchurch sources, meets the above considerations, they need not be excluded from the financial planning of the Boards of Overseers. The various government and nonchurch loan, aid, and grant programs have varying purposes and must be considered on an individual basis as to meeting these tests, and as to feasibility.
5. On all applications for use of government funds the church-related status of the institution shall be clearly shown.
6. Government or other nonchurch aid that causes the institution to become community-oriented rather than church-related shall be considered unacceptable. This is not to be confused with the desirable objective of a church-related institution serving a community.

It should be noted that Boards of Overseers of the colleges are free by this action to use or not to use federal funds which may be available. The intention is clear that our schools shall continue to be chiefly dependent on funds contributed by the church, both for construction and for operations. Church relation and control dare never be endangered by dependence on public money.

Paul Erb, President
Mennonite Board of Education.

Hesston College

"College is not merely a preparation for life; it is living," said Y President Denton Wyse. He was speaking of the many opportunities for witnessing open to students. One phase of the Christian witness carried out by the YPCA is the Gospel Team.

The spring Gospel Team was composed of Louann Birkey, Ludlow, Ill.; Mervin Roth, Wayland, Iowa; Dennis Leinbach, Goshen, Ind.; Douglas Hostetter, chairman, Harrisonburg, Va.; Loren Reusser, faculty sponsor. They visited churches in western Kansas, Nebraska, and New Mexico. Their theme was "The Twentieth Century Christ."

As these students reflect on this experience in retrospect, they respond in various ways. The prayer meetings preceding the trip, and during the tour, served to unite the team and enriched the lives of team members. Seeing God work in and through the lives of individuals was a reality. The group experienced some of the problems of "close living" as eight people traveled together in one station wagon until they were joined by the ninth person, God. From this time on life was easier and happier, reported one traveler.

It was a growing experience. "Eight lives

working together as a unit for one purpose. That purpose was sharing Christ as He lives in each life, sharing what He means to us."

Team members found that their lives were enriched through discussion with each other and learning from the new friends they met. They found that they could bring home to the campus this enriched relationship with Jesus Christ.

An outstanding experience for the team was worshiping and witnessing in the La Jara, Colo., community where Lutherans, Methodists, Baptists, Presbyterians, and Mennonites worship together in a Presbyterian Church. In this strongly Catholic community, the only church was a "melting pot" of denominations. As the team gave this program, they sensed that this congregation shares a common denominator with the Mennonites. That common denominator is Jesus Christ. Their fears vanished as they realized that Christ is relevant to lives of people today wherever people sincerely call upon His name.

The Student Council officers elected by the student body for the 1964-65 school year are: president, Dennis Leinbach, Goshen, Ind.; vice-president, Galen Yoder, Burrton, Kans.; secretary-treasurer, Emma Kauffman, Leonard, Mo. In addition to the officers, the Student Council is composed of representatives chosen by the freshmen and sophomores. Sponsors are Myrtle Hamilton and Eugene Miller.

This year's Student Council has been very active in promoting projects and making recommendations for student welfare. Their program was not disrupted by the change in leadership at the beginning of the second semester. President Roy Yoder, Bally, Pa., became a part-time student at that time; so Nyle Kauffman, Iowa City, Iowa, moved into his position.

Some of the recommendations made to the administration were adopted; others were not. An example of an accepted recommendation was that classes be dismissed the morning of President Kennedy's funeral. A recommendation to students was that students with fifth-hour classes be allowed to be at the head of the lunch line in the dining hall.

Social activities sponsored by this organization were: a hike to the Pond (in cooperation with the Y), a gym part, the annual talent show, a Hootenanny, several outstanding films, and FLIRP Week.

The Student Council sponsored the cheerleaders, ordered magazines for the dormitories, placed the FM tuner and aerial in the dining hall, bought the Christmas tree for the dining hall, sponsored the Work Days poster contest, rented instruments for the pep band, aided in the Friesen-Bartel art exhibit, and participated in NCA Day celebration. An unusual activity this year was the organization and promotion of "Kenya Independence Day" on the campus.

Bethany Christian High School

Following a series of panel discussions in many congregations during the current school year, the High School Board of the conference met with the Bethany Advisory

Council on April 23, 1964, to discuss possibilities for relieving the seriously crowded conditions at Bethany. It was felt that we ought not to wait any longer to begin a building program. The school was built for 150 students, and the current enrollment is 260. The Board has waited for the Bethany expansion plan until Oaklawn Psychiatric Center was built, and until Bethany was debt-free. But it is now time to build. With the strong encouragement of the Advisory Council, the Board took formal action to begin with the building program as soon as possible. More details will be released shortly, both as to the building program itself, and as to plans for financing the program. Both the Board and the Advisory Council are confident that our members will rally around the building program and support it vigorously. Someone suggested that a good slogan would be: "One per cent per year for Bethany!" That kind of giving for three years would pay for the building. The present land, buildings, and equipment cost \$242,000 (actually, with interest and other expenses, \$268,000—all of which is paid). The Board asks for the prayers and the moral support of the church for this program. Bethany is being operated to give young people the best in Christian education which will help prepare our youth to be dedicated Christians and active witnesses for Christ. May our attitude be: *Forward with Christ and His Church*—J. C. Wenger.

Goshen College

To Study in France

Mary E. Bender, Goshen, Ind., received official notice that she will be one of 25 United States college French teachers to study in France on Fulbright Grant this summer.

The announcement was made by the Committee on International Exchange of Persons, Washington. Her grant will cover her transportation and study expenses in France.

Receives Japan Appointment

Dean Viola M. Good, international student adviser, announced that she will spend the 1964-65 school year in the Orient. She will use her sabbatical leave "to live and serve in a foreign culture long enough to experience 'cultural shock' so as to better understand international students who go through this experience when they come to the United States."

Miss Good will leave Aug. 27 from San Francisco on the S.S. *President Wilson* for what will be her first ocean voyage. She will serve as visiting consultant in the office of student affairs at International Christian University, Mitaka, Tokyo, for the major part of the year.

Goshen College awards approximately 12 international student tuition scholarships annually on the basis of need. These are valued at approximately \$10,000. This year there are 25 international students at Goshen, exclusive of Canadians of whom there are about 35. Roughly Goshen College's allocation for the foreign student program exceeds by about 50 per cent the financial



Goshen College Dean Viola M. Good (seated) will visit homes of present students, as well as Goshen alumni, in the Orient next year. Gloria (left) and Geraldine Chan, students at Goshen, from Hong Kong, give Miss Good some pointers on traveling in the Orient.

aid received from sources outside of the college. Financial contributions from local organizations and private individuals have played a significant part in the development of the program.

Goshen's program has included approximately 185 students exclusive of Canadians from 35 foreign countries, since its beginning in 1946. These students have profited by the experience and they in turn have extended the horizon of the college and the larger community. Goshen College has served on the average 17 students a year since 1946 and is committed to continue and hopefully to expand its service in the area of international education generally.

To Guide Collegians to Central America

Willard H. Smith and wife will be faculty codirectors of a Central American summer seminar tour for college students. Willard H. Smith is professor of history and political science at Goshen College; his wife is assistant professor of Spanish. Both have traveled and visited extensively in Central and South America.

Commenting on the appointment, Bro. Smith said, "Fifteen college students in two Microbuses will leave Goshen on June 22. We will visit Carlsbad Caverns and El Paso, Texas, Old Colony Mennonites in Cuauhtemoc, Mexico, Mexico City, Oaxaca,

and Guatemala on our way south to El Salvador, where we will locate for the summer. The trip south will take three weeks; we will stay at El Salvador four weeks, and allow eight days to return home via Monterrey, Mexico, and Laredo, Texas, in August. We expect to be back Aug. 14.

"The students will earn six hours of college credit on the trip. Their work will concentrate on a study of Latin America, and especially Mexican and Central American culture; there will be some opportunity for independent study in fields of special interest."

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Goshen College is offering four special study programs this summer. Dwight Weldy, professor of music, will direct a two-week workshop for church music directors and congregational song leaders June 8-19. "Patients Are Interesting People," a special two-week workshop June 15-26, will be led by Esther Lucile Brown, a social anthropologist and author of several nursing books; the workshop's reduced tuition fee of \$40 is possible because of a subsidy from the Indiana State Board of Health and a mental health grant from the United States Public Health Service. A second course, "General Nursing," to be taught by Norma Jean Weldy and Frances Brontrager, will extend from June 3 to Aug. 31; it is designed for graduate registered nurses from non-baccalaureate programs. A fourth course, of interest to overseas missionaries and teachers, is "Teaching English as a Foreign Language," to be taught by Roy Umble, professor of speech, July 13-31. For more information or a copy of the "Summer Session 1964" bulletin, write to Karl Massanari, Acting Dean, Goshen College, Goshen, Ind., 46526.

Ferna M. Zimmerman, acting director of Goshen College School of Nursing, participated on a panel, "Education for Community-centered Patient Care," on May 1 at the biennial meeting of the Indiana League for Nursing in Indianapolis.

Sixteen per cent of Goshen's almost 10,000 alumni have given \$47,166.50 toward the \$76,000 goal, to be reached by June 30. The contributed funds are for the Alumni Faculty Fund (provides an allowance for retired faculty, a reserve for retirement of present faculty and for faculty sabbatical leaves), Seminary Roll Call (books for Seminary library), and other alumni gifts (toward Goshen's development program).

Accreditation for Hesston College

At its 69th annual meeting in Chicago, April 5-8, 1964, the North Central Association of Colleges and Secondary Schools granted full membership and accreditation to Hesston College. Accreditation by this large, regional association is another indication of the continued growth and progress of Hesston College. As the good news was received, both faculty and students acknowledged the goodness and providence of God in this distinctive honor to their college.

Hesston College has had full state accreditation, but N.C.A. membership means that credits earned by a student at Hesston College can be transferred without difficulty to nearly any college or university in the United States. N.C.A. membership is the stamp of academic excellence.

In order to be considered for N.C.A. membership, Hesston College was required to do an intensive self-study. This self-study was done by the faculty under the guidance of Dean Paton Yoder. A 158-

page report of the study was submitted to the N.C.A. on July 1, 1963, and was accepted. In December, 1963, an examining team visited the campus. In their report the team stated that almost every phase of the college's operation reflected the stated purpose of providing a first-rate junior college education within the context of Christianity as interpreted by the Mennonite Church.

Finally, on April 5, 1964, President Smith and Dean Yoder met in Chicago with a committee of the Commission on Colleges and Universities. To this committee they answered questions and supplied supplementary information. This committee then recommended action to the Executive Board who made recommendations to the Commission as a whole.

Hesston College is reaping the fruits of the work done by the early founders who with faith and vision established a school where Christian values would be taught. Among the first to make vision a reality was T. M. Erb, the first business manager of the college. The gift of land by A. L. Hess, an early resident of the Hesston community, determined the location of the school. Likewise, without the work and prayers of the first president, D. H. Bender, and the first dean, J. D. Charles, today's honors would not have been possible. These men, as well as many other individuals, and the present-day administration deserve gratitude for the school that Hesston College has become today.

Hesston College is an ongoing school. Those of the present work on the foundation laid by those of the past. Nor has the school at this time reached its ultimate goal. The purpose of the selfstudy was to discover the weaknesses as well as the strengths of the institution. In the selfstudy report to the North Central Association, Dean Yoder gave not only a complete report of Hesston's strengths but also her weaknesses and outlined a ten-year plan of improvement.

On April 9, appropriate recognition ceremonies were held on the campus. In the evening the entire student body and faculty members were served at a banquet in the dining hall. Merle Bender, vice-president of the Board of Overseers, served as toastmaster at the after-dinner program. The main speaker was President Desmond W. Bittinger, of McPherson College, McPherson, Kans. In his speech he emphasized that education without Christianity is an extremely dangerous thing. He noted that progress in learning has been progress in methods of exterminating one another from the use of the bare hand to the use of the club, the stone, the bow and arrow, gunpowder, and finally the world-devastating atom bomb. Christian education, on the other hand, stresses the constructive use of knowledge for the improvement of the world.

At 8:00 p.m. a public program was given in Hess Hall. Here it was possible for the whole community to join in the activities. Leland Bachman, business manager, was chairman of the meeting. Dean Paton Yoder reviewed the steps in the process of gaining accreditation. After President Smith had spoken on the meaning and significance of N.C.A. accreditation, the college choir, under the direction of Lowell Byler, sang two anthems of praise. Short toasts were given by Lyle Yost, president of the Board of Overseers; Milton Miller, mayor of the city of Hesston; Ruby Zook, representing the Alumni Association; Nyle Kauffman, president of the Student Council; Daniel Gingerich, editor of the *Hesston College Journal*; Milo Kauffman, Hesston College faculty member and former president; Vernon Neufeld, president of Bethel College; Sanford King, moderator of the South Central Conference; and Justus Holsinger, member of the Mennonite Board of Education.

With regional accreditation it seems that God would have continued purpose for Hesston College. Continued faith and vision are needed so that Hesston College will continue to reflect in her program the Christian purposes for which she exists.

MISSIONS TODAY

(Continued from page 406)

our task of evangelism is greatly increased by the growing number of non-Christians in the world.

This is a great hour for the Christian mission—more difficult and more demanding, but also more exciting. There are so many issues to live for and sometimes to die for. In Christ we hold the remedy, not always acceptable and sometimes bitter, but eternally redemptive.

Elkhart, Ind.

DON'T GET MARRIED

(Continued from page 396)

Once more, don't marry if you don't want children.

Now in Protestantism again we differ from the Roman Catholic belief in that we do not believe that the propagation of children is the primary purpose of marriage. For us the primary purpose of marriage, Christian marriage, that is, is that two people may find oneness and wholeness that they may do the will of God.

But every couple should want children.

In some cases, of course, it is impossible—but this, although it will be a disappointment, should not be an occasion for despair. Adoption affords a wonderful opportunity for men to serve God and have a family.

Or it may be that God has called you to

a special service, and I have seen it work out in the experience of many childless couples, whose comparative freedom has made it possible for them to serve God in a wonderful way—oftentimes their lives have been the deciding factor as a deciding influence for good in the lives of other people.

But the will of God for most couples is that they shall have children. In Protestantism, however, we believe that God expects people to use intelligence in planning their families, and that this is not a sin, nor is it contrary to the will of God.

Now, I'll admit this has been a rather severe dose. I hope I have not frightened any of you completely. Nevertheless, every one of these considerations is serious and important for the person who is a Christian.

But let us return for a moment to the positive side of our Christian belief about marriage.

First, remember this: that Christian marriage is a relationship which involves three persons—a man, a woman, and God. This is the reason and this is the only reason why Christian marriage should be solemnized in the church.

God is definitely and wonderfully involved in Christian marriage, and because this is true, you are to seek not your own will in marriage, not even the will of your partner, but the will of God. Just as in your Christian vocation or work you are to glorify God, so in Christian marriage.

And every Christian should stop and think about this before he enters into this divine contract, and he should repeatedly remind himself of it afterward. When you enter into Christian marriage, you are not just taking to yourself a human partner, but you are also entering into a glorious partnership with God.

And hence your marriage has a great purpose: that of serving and glorifying God.

And if that is your purpose, then your marriage will withstand all the shocks and crises of life. And as in every other realm of Christian experience when personal happiness becomes secondary to the will of God, then you discover greater happiness than you had ever dreamed.

As Christians, we must teach and preach and remind ourselves and emphasize and re-emphasize again and again that the Christian home is a home where Christ is acknowledged as King and where there is a conscious effort to seek and to follow His will as He gives us wisdom and strength.

It will mean a home where there is prayer, where a man and his wife are not embarrassed to get down on their knees together before God.

It will be a home where there is a sense of stewardship, that when they talk about their money and what they will do with it and when they plan wisely for the use of

it, they will see to it that God has His share for His work.

It will be a home where there is love for the church and loyalty to it.

The Christian home will be a place where there is a humble recognition of our weakness and our constant need of forgiveness, and yet at the same time a place of unflinching confidence in the power of God.

The Christian home will be a place where there is love—love for Christ and therefore love for one another. And “love never faileth.”

I entitled this sermon, “Don’t Get Married,” but I would like to close it by saying I hope you will get married if it is God’s will for you, but I hope it will be a Christian marriage.

And to you who are already married, keep steadily before you the truth that your marriage is a means of glorifying God, and keep steadily before you the truth that your home, in spite of all the limitations of our human natures, in spite of our discouragement at times, can be a throne room for our King, if you will—a throne room fashioned of your mutual love and hopes and ideals and obedience.

THE BAPTISTS

(Continued from page 403)

said, “is not on a punishment hereafter for sins committed on earth, but on the immediate rewards for them who fulfill the will of Christ, as they interpret it in the light of the cruel history they have endured.”

The phenomenal growth of the Baptist Church has occurred in spite of strict membership requirements. Applicants are carefully screened. Prospective members have to undergo a two- or three-year period of observation. Only if during this period of time they prove their faith by their daily living will they be baptized and admitted as members of the brotherhood.

A Baptist minister summarized his church’s standards for Hindus by saying that they welcome only those who are permeated with the spirit of Christ and to whom the motto, “God is love,” means a way of life. Smoking, drinking, gambling, sexual laxity, birth control, and divorce are forbidden.

Young people, according to Soviet law, cannot be baptized and received into membership before their eighteenth birthday. The Soviet government’s long campaign to discredit religion has made its impact on the young people, but there are still many who attend services and later become members.

Baptist fathers and mothers teach the Word of God to their sons and daughters so zealously, reported one pastor, that outside pressures do not easily shake their faith. He admitted, of course, that there were exceptions.

The Baptists have no seminary or Bible schools, but they have been allowed to send young men abroad to study theology. In 1960, for example, six were studying in British seminaries.

Despite the lack of training facilities, they have enough pastors to fill the pulpits. Ministers are chosen on the basis of their knowledge of the Bible, warmth of heart, spiritual experience, and talent for preaching. They are unsalaried.

The strength of the Baptist Church, however, cannot be attributed entirely to the leadership. Peter J. Dyck, in an address to the Seventh Mennonite World Conference at Kitchener, Ont., in 1962, said: “The strength of the church . . . in the Soviet Union does not lie in its . . . leadership, nor in its organization, but in the loyalty and persistent support of the laity. ‘It is this silent but stubborn and inflexible support,’ writes one student of religion in Russia, ‘that is causing the government disquiet and prompting it on the one hand to seek the co-operation of the church’s leaders . . . and on the other hand to conduct a determined counterattack upon religion.’ Incidentally, the lack of a strong laity and dependence upon a trained ministry is one of the reasons why the Evangelical-Lutheran Church in Russia once having had more than 200 congregations and ministers today has only two left.”

All appointments to the hierarchies of the various denominations are subject to governmental approval. Concessions on the part of the government are pointed to as examples of religious toleration.

When questioned about their relationship to the government, Baptist leaders are quick to point out that they have no quarrel with the state. They are proud of the Soviet Union’s scientific achievements, but they emphasize that science alone cannot satisfy all man’s needs.

They are thankful to the state for giving them churches in which to worship, for letting some of their young ministers study abroad, for allowing them to publish a new Russian edition of 10,000 copies of the Bible, for permitting them to publish a bimonthly journal—*Brotherly Messenger*—with a circulation of 10,000, and for other ways in which they are free to pursue their faith.

When one understands the long isolation of the Russian people and the constant propaganda against religion, one can better understand the Russian Christians’ attitude toward the state. Jacob Zhidkov, chairman of the Baptist Union of Russia, said in a speech in 1952, “We must state plainly that we believers are at the same time Soviet people and march in step with our dearly beloved Motherland in all her good and praiseworthy undertakings, along the road of culture and progress, toward the commonwealth.”

In spite of the seeming good relations

between the state and the Baptists, there is no peace between the Communist party and the Baptists. The party is focusing special attention on the Baptists in their renewed atheistic crusade.

Baptists cannot become members of the Communist party, unless they hide their faith, which their denomination forbids.

The Baptists are also limited in their choice of jobs. Hindus says, “It is inconceivable that a Baptist would be permitted to teach in public schools, to enter a military academy or the college of diplomacy, or to be appointed to a significant political office. Professions in which political policy or the molding of the mind, especially of children and young people, is of strategic importance are automatically barred to Baptists. Only on the technological level are the opportunities fully open to them.”

The Baptists in the Soviet Union are increasing in number. They liken themselves to the Christians of the early church. Though they live in the age of the big bomb, rockets, and supersonic aircraft, they do resemble the Christians of the first century in many ways. They too are a minority in a hostile world; they too profess a simple faith and are drawn together into a close-knit fellowship, share their joys and sorrows, and practice mutual aid in times of misfortune and illness. Who can say that they are any less the church than the denominations of the Western world?

(In the next issue: *History of the Baptists in the Soviet Union*)

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

What Youth Are Thinking, by W. Gordon Smedsrud; Augsburg; 1961; 64 pp.; 50¢.

With these words Mr. Smedsrud begins: “Lutheran high schoolers see their youth group as a sort of island on the sea of congregational life, no significant relationship to the ongoing life of the church.”

The data for this report was gathered in an intensive project entitled “Lutheran Youth Research.” This was a professionally competent study from which several larger documents of material were written.

After reading this booklet, Richard Detweiler said you could substitute the name “Mennonite” for “Lutheran” and come up with the same facts. The facts are authenticated in a popular presentation. There is no attempt to work through to adequate answers. But at least one has hold of the real problems and the actual questions.

Pastors, parents, and adult partners to MYF groups would profit from this book.

—Eugene Herr.

Our Readers Say—

I read with interest the article by Amos W. Weaver on "Christian Morality" (March 31 issue). The article particularly challenges us as Christians to live a life that is moral from every angle. Bro. Weaver makes a startling statement when he says that some non-Christians have demonstrated a better moral life than the average Christian. I believe this is all too true.

The article hits a sore spot in the church and that is immorality. If you have not read the article, read it by all means. And I also read with interest the editorial, "The Church a Brotherhood." I like your idea of a brotherhood. Paul in Phil. 2:1-4 gives us a fine picture of what the attitude of a brotherhood should be. Why should we need artificial distinctions if, as we preach, clergy and laity are all on the same level?—Aaron Gingerich, Zurich, Ont.

As one of those who has been a critic of I.W. earning service and who has even advocated that "we scrap it," period, I feel obligated to at least comment concerning Dick Martin's article (March 31 issue). I do not fundamentally disagree with him and he scores several very pertinent points about the role the rest of us ought to play in nonresistance. He is right in contending that I.W. earning service could be a fairly good program if all the factors involved were maximized. But this is very improbable. And even assuming they could be, I still believe that some other method of service could be devised that would eliminate the basic deficiencies of earning service and better utilize the improved factors.

One area that Bro. Martin does not deal with at all, possibly because most Mennonites evidently are not aware of it, is how unfavorably earning service compares with military service. The common justification is that since it has the government's sanction it must be all right; so why worry about it? Some even say how blessed we are to get off so easy. Since when is Christ's church content to set its standards no higher than that of a mere government? I challenge you to take a sheet of paper and list on it the sacrifices, the hardships, the discomforts and unpleasantness that the most hard-pressed I.W. earning service participant you know of has endured. Now ask around among your neighbors, and select the easiest military experience you can find and write it right beside the first list. Items that certainly should be included are the length and severity of post-release obligations, the amount of pay, free time, regulation and discipline, overseas duty (or even out-of-state), distance from home, and separation from family. An interesting pair of lists, isn't it?—D. R. Yoder, Flint, Mich.

Just glancing over the Gospel Herald (April 7 issue), I was very much impressed by your editorial, "The Present Poor." This is a very significant point you have made. I might add that one of the reasons our people have had some withdrawal from "preaching the Gospel to the up-and-outers" has been a wrong attitude in many cases there has been a wrong approach to the poor. Too often we have come as rich uncles wanting to impress on these miserable people what magnanimous people we are. And instead of growing spiritually, we have fed our egos with condescension and haughty pride. By contrast, our ministry to the up-and-outers has had no misconception about this. We have gone to them as equals, intent only upon sharing our inner spiritual riches with them, and we have succeeded and felt the joy of succeeding. If we want to go to the poor, we must go in this

same spirit. We must not stand off in the distance and throw them the scraps from our economic tables, but we must sit where they are sitting, share their problems as fellow human beings, at the foot of the cross, and then we will find them opening their hearts to us, to let us share our spiritual heritage with them.—Ted Morrow, Scottdale, Pa.

My sincerest appreciation goes to all who were responsible for the article entitled "Do We Still Need a Holy Day?" by J. C. Wenger, in the April 14, 1964, issue of Gospel Herald.

I am grateful for the following: (1) for the Church Welfare Committee of General Conference whose task is to sense particularly needed emphases for our church today; (2) for the writer, who gave of his time, energy, and thought to produce the article; (3) for a publishing institution and a church periodical responsible for conveying the article to my attention; (4) and not the least, for the Holy Spirit who pierces my own heart with the exhortation relating to the Lord's day in the areas where I need renewal.

I thank God for these gifts within my denomination!—Omar Kurtz, Oley, Pa.

Many concerned Christians through the years have been rightly critical of the Roman church. The one, among many areas of error which has been exposed, is that of the infallible voice of the pope or church fathers. Certainly no one has the right or election to be an infallible voice. The Word of God is the only sure Voice which is to be above all others as standing above the ruins of time. This being true, we then must turn to the Bible for our direction or else fall into apostasy which happened to the Roman church.

The question now is that of being in the Word. Does the Word give us our directions or are we listening to the "voice of the fathers"? Many times it is what the pastor said or what the college professor says that is our guiding principle when it should be the Word. It is frightening when working with the youth of our brotherhood to find the ignorance about the Scriptures. So many would rather take the way of the religious world which leads to apostasy and ruin rather than the way of the Word. We need a revival of the "Word" in our lives and our church. It is evident that we are now reaping the results of our lack of dedication and obedience to the Scriptures. To say all is well is to bury our heads in the sand. "Wherewithal shall a young man cleanse his way?" by taking heed thereto according to thy word!—Ken Zehr, Glenwood Springs, Colo.

Water from Many Wells

COLLECTED BY NORA OSWALD

Everyone needs the Lord to control his heart.

If you can only turn the reins over to Jesus Christ, you can have overcoming control.

Our behavior must get its character from Jesus Christ. We cannot be mere imitators of Christ.

It is in the church that God finds the organ, purposes, receptacle, of the fullness of Himself.

Christians are known by their fruits, standards, ideals, aims, and purposes in life.—John Mumaw.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Eberly-Yoder—Vernon Richard Eberly, Seville, Ohio, Bethel Mennonite Church, and Fannie Ellen Yoder, Centerville, Mich., Oak Grove A.M. Church, by John Drescher at Oak Grove, Aug. 17, 1963.

Hertzog-Halligan—Laverne Hertzog, Stevens, Pa., Texter Mt. cong., and Marie M. Halligan, Ephrata, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, March 7, 1964.

Longacre-Gross—Newton T. Longacre, Balby, Pa., and Margie Gross, Bechtelsville, Pa., by Paul E. Longacre at the home of the bride, March 21, 1964.

Metzger-Hoffman—Noah Metzger, Wallenstein, Ont., Glen Allan cong., and Doris Virginia Hoffman, St. Jacobs, Ont., Hawkesville cong., by Amsey Martin and Clifford Snyder at the Hawkesville Church, April 18, 1964.

Shaver-Unzicker—James E. Shaver and Carol Anne Unzicker, both of Peoria, Ill., Ann Street cong., by J. J. Hosteler at the church, April 18, 1964.

Snyder-Wise—Martin L. Snyder, Ephrata, Pa., and Norma S. Wise, Richland, Pa., both of the Groffdale cong., by Mahlon Witmer at the church, April 18, 1964.

Wadel-Horst—Clyde L. Wadel, Shippensburg, Pa., Rowe cong., and Dorothy Horst, Chambersburg (Pa.) cong., by Amos E. Martin at the Chambersburg Church, April 18, 1964.

Weldy-Esch—John Lee Weldy and Karen Grace Esch, both of Elkhart, Ind., Roselawn cong., by Verle O. Hoffman at the Prairie Street Mennonite Church, March 29, 1964.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Berkey, Maurice and Cecelia (Miller), Shipshewana, Ind., fourth child, second son, Dean Alan, April 3, 1964.

Brenneman, William Lee and Joyce (Kauffman), Warsaw, Ind., first child, Steven Lee, March 9, 1964.

Erb, John and Doris (Hersberger), Frazee, Minn., first child, Dwight Allen, born Jan. 5, 1963, received for adoption, March 4, 1964.

Hersberger, Mose S. and Lydia (Peachey), Millersburg, Ohio, fourth child, first daughter, Ruth Pauline, Jan. 7, 1964 (first son stillborn).

Hilly, Robert G. and Gretora (Beall), Sheldon, Wis., fourth child, first son, Benjamin Dean, April 14, 1964.

Horst, James D. and Loretta (Sonifrank), Mt. Crawford, Va., first child, Sheldon Jay, April 4, 1964.

Howe, E. Lamar and Mary Ella (Eberly), Glenmoore, Pa., first child, Twila Dawn, Jan. 8, 1964.

Joseph, Merle and Florence (Brenneman), Elda, Ohio, first child, Shirley Ann, March 30, 1964.

Kauffman, Samuel L. and Mary R. (Yoder), Belleville, Pa., fifth child, third daughter, Regina Ann, Feb. 14, 1964.

Kulp, Samuel and Lorraine (Kratz), Harrisburg, Pa., first child, Lynelle Susan, April 13, 1964.

Leatherman, David and Beverly Ann (God-

shall), Telford, Pa., first child, Kevin, April 10, 1964.

Martin, Allen E. and Esther (Oberholzer), Waynesboro, Pa., fourth child, second daughter, Doreen Fay, March 29, 1964.

Mast, Jerry and Alice (Eberly), Phoenix, Ariz., first child, Todd Ellsworth, April 6, 1964.

Musser, Paul and Ruth (Zimmerman), Ephrata, Pa., fifth child, third son, James Lee, April 3, 1964.

Roth, Lonnie and Jane (Kandler), Norris-town, Pa., second child, first son, Brian Keith, April 7, 1964.

Ryan, Timothy and Margaret (Swartzendruber), Harrisonburg, Va., a son, Charles Lewellyn, March 22, 1964.

Seiberg, Eli and Adeline (Kemp), Uniontown, Ohio, sixth child, fourth son, Steven LaMar, April 5, 1964.

Smoker, Levi G. and Wilma (Leaman), Christiana, Pa., second living child, first living son, James Richard, March 14, 1964.

Stahly, Donald and Veradene (Wilson), Wakarusa, Ind., third child, first daughter, Dawn Michele, Feb. 11, 1964.

Stelder, Delmer and Eva (Kauffman), Denver, Colo., first child, Michelle Marie, March 7, 1964.

Weaver, Grant and Judith (Jantz), New York, N.Y., first child, Tanya Jill, April 16, 1964.

Yantz, Nelson and Ruth Fern (Zehr), Tavistock, Ont., third child, second daughter, Lorie Fay, March 23, 1964.

Yoder, Clarence J. and Ursula (Kandel), Millersburg, Ohio, fourth child, third son, Wilbur Dean, Nov. 16, 1963.

Yoder, Vernon and Marilyn (Burkholder), Pettisville, Ohio, fourth child, second daughter, Diane Lynn, April 7, 1964.

Anniversaries

Miller—D. D. and Maggie (Kuhns) Miller observed their 50th wedding anniversary on Good Friday afternoon, March 27, at the Berlin Mennonite Church. A short program was given, where the two oldest children, Ruth and Paul, and a collaborating minister, S. W. Sommer, gave tribute, with D. D. responding. Following this was open house, with refreshments and fellowship. The Millers were married in 1914 in Oklahoma by Bishop S. C. Miller, who also ordained Bro. D. D. to the ministry and to the office of bishop. They have 5 children (Ruth—Mrs. Abe Willemis, Paul, Dennis, Emerson, and Ethel—Mrs. Dale Stutzman) and 15 grandchildren. All were present for the occasion. They came from Illinois, Indiana, Maryland, and Ohio. The Millers are quite well and active; Bro. D. D. is still in charge of five congregations in the area where they live. The anniversary was 2½ months early to make it possible for all the children to attend.

James C. Chalmers, missionary hero and martyr of New Guinea, to a London audience after 21 years of service: "Recall the 21 years; give me back all its experiences; give me its shipwrecks; give me its standings in the face of death; give it me surrounded by savages with spears and clubs; give it me back with the spears flying around me and the club knocking me to the ground; give it me back and I will still be your missionary."

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boese, Harris, son of John and Magdalena (Unruh) Boese, was born at Burlington, Iowa, Sept. 27, 1891; died of a heart condition at the Memorial Hospital, Mt. Pleasant, Iowa, April 12, 1964; aged 72 y. 6 m. 16 d. On Feb. 11, 1915, he was married to Evalena Reschly, who survives. Also surviving are 2 sons (Orie and Harold), one daughter (Lucille—Mrs. W. E. Schantz), 2 brothers (Joe and Jake), 3 sisters (Mrs. Marie Blydenburgh, Mrs. Ida Wiencke, and Ada—Mrs. Rodney Blake), and 9 grandchildren. A daughter (Helen) died in infancy. His parents, 4 sisters, and a brother also preceded him in death. He was a member of the Sugar Creek Mennonite Church, where funeral services were held April 14, in charge of Simon Gingrich, Robert Hartzler, and Vernon S. Gerig.

Gingrich, T. Edison, son of the late John F. and Elizabeth (Bausman) Gingrich, was born near Landisville, Pa., April 10, 1898; died in his sleep March 26, 1964; aged 65 y. 11 m. 16 d. On Nov. 1, 1921, he was married to Mary H. Musser, who survives. Also surviving are 3 sons (John M., Paul M., and James M.), 2 daughters (Mary Elizabeth and Martha—Mrs. Ivan G. Charles), and 17 grandchildren. He was a member of the Landisville Mennonite Church, where funeral services were held March 28, in charge of Barton Gehman and Raymond Charles.

Kreider, Mary A., daughter of Christian and Amanda (Book) Herr, was born near Lampeter, Pa., May 7, 1895; died at her home near East Petersburg, Pa., March 16, 1964; aged 68 y. 10 m. 9 d. On March 15, 1916, she was married to Elmer K. Kreider, who survives. Also surviving are 3 daughters (Elva—Mrs. Eli Breman, Esther—Mrs. James Segrist, and Edith—Mrs. Elvin Denlinger), 8 sons (Mervin, Lloyd, Elmer, Franklin, Norman, Harold, John, and Clyde), 52 grandchildren, 3 sisters, and 5 brothers. She was a member of the East Petersburg Mennonite Church, where funeral services were held March 20, in charge of Irvin Kreider, John Shenk, and D. Stoner Kradky.

Miller, John J., son of Yost B. and Anna (Yoder) Miller, was born in Holmes Co., Ohio, April 3, 1877; died Feb. 21, 1964; aged 86 y. 10 m. 18 d. He was the last member of a family of 12 children. He was a member of the Martin's Creek Church, where funeral services were held Feb. 24, in charge of Roman Stutzman and Warren Miller.

Miller, Sam M., son of Menno D. and Laura (Yoder) Miller, was born in Lagrange Co., Ind., July 2, 1899; died at the Midland (Mich.) Hospital, April 7, 1964; aged 64 y. 9 m. 5 d. On Sept. 21, 1924, he was married to Clara Hochstedler. In addition to his wife he is survived by 3 daughters (Viola—Mrs. Victor Lengacher, Cara Mae, and Arlene), 5 sisters (Wilma—Mrs. Cecil Fillmore, Sarah—Mrs. Henry Stark, Laura—Mrs. Omar Martin, Kathryn—Mrs. Clifford Prough, and Fannie—Mrs. Amos Lengacher), one brother (Clarence), one half sister (Clara—Mrs. Enos Helmuth), one half brother (Floyd Helmuth), and 3 grandchildren. He was a member of the Midland Mennonite Church, where funeral services were held April 10, in charge of Ralph Martin and Clarence R. Yoder; interment in Poseyville Cemetery.

Spitznale, Lennie, daughter of Isaac and Sarah (Kirkendall) Spitznale, was born in Putnam Co., Ohio, Nov. 11, 1892; died at her home March 31, 1964; aged 71 y. 4 m. 20 d. Surviving is one sister (Clara—Mrs. Earl Myers). She was a member of the Mt. Pleasant Church, where funeral services were held April 5, in

charge of E. B. Frey and Ronald D. Martin; interment in Cascade Cemetery, Cloverdale, Ohio.

Troyer, Alta, daughter of Benjamin and Elizabeth Troyer, was born March 13, 1879; died at the home of her nephew, Glen Troyer, New Bloomfield, Mo., April 7, 1964; aged 85 y. 25 d. She is survived by several nieces and nephews. She was a member of the Sycamore Grove Church, where funeral services were held at the Carothers Funeral Home, April 9, in charge of Leonard Garber; interment in Virgil City Cemetery.

Young, Allen B., son of Allen M. and Sallie (Boyer) Young, was born in Lower Salford Twp., Pa., July 11, 1903; died of complications at Grand View Hospital, Sellersville, Pa., April 4, 1964; aged 60 y. 8 m. 24 d. On Sept. 19, 1928, he was married to Maggie L. Moyer, who survives. Also surviving are 5 children (Earl, Harold, Russel, Betty, and Stewart). He was a member of the Towamencin congregation, where funeral services were held April 8, in charge of Harold Fly and Ellis Mack.

Zehr, Barbara, daughter of Christian and Fannie (Schulz) Zehr, was born at Wilmet, Ont., Aug. 29, 1863; died at her home in Pigeon, Mich., after a short illness, Dec. 19, 1963; aged 100 y. 3 m. 20 d. Her first husband, Michael Jantz, passed away in 1901. In 1914 she was married to John Zehr, who died in 1922. She is survived by one daughter (Mrs. Fannie Gascho), one son (Aaron), 6 grandchildren, and 5 great-grandchildren. Her one hundredth birthday was celebrated by an open house at which time she seemed quite well. Funeral services were held at the Pigeon River Church (of which she was a member for 52 years), Dec. 21, in charge of Earl J. Maust and Willard Mavor.

Zook, Rachel Anna, daughter of Sol and Anna (Knepp) Zook, was born in Logan Co., Ohio, Oct. 13, 1889; died at Bellefontaine, Ohio, as the result of a stroke, April 11, 1964; aged 81 y. 5 m. 29 d. Two sisters and 6 brothers preceded her in death. Surviving are one brother (Jeff), for whom she kept house, and a number of nieces and nephews. She was a member of the South Union Mennonite Church, West Liberty, Ohio. Funeral services were held at the Hostetter Memorial Home, West Liberty, April 14, in charge of Roy S. Koch, assisted by Harold Wyandt of the Friends Church; interment in South Union Mennonite Cemetery.

Calendar

Ontario Conference, Bethel, Elora, Ont., June 3-4.
Pacific Coast Conference, Oregon (date undecided), June 3-6.
North Central Mennonite Conference, Fairview, Minn., June 9-12.
Mennonite Board of Missions and Charities annual meeting, Lu Janta, Colo., June 18-21, 1964.
Alberta Mennonite Conference, 18 and associated meetings, Tofield, Alta., July 2-5.
Allegheny Mennonite Church, Bedford meeting, First Mennonite, Fayetteville, Md., July 10, 11.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.
Indiana-Michigan combined Church Conference, Mission Road meeting and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
Allegheny Conference, Blough Church, Hollisport, Pa., Aug. 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sundown School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference at Elda Mennonite Christian Day School, Elda, Ohio, Aug. 9-11.
Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
Iowa-Nebraska Church and Workers' Conference, Riverside Park, Melrose, Neb., East Fairview Church, Iowa, Aug. 18-21.
Stewardship Institutes:
July Pacific, Los Angeles, Calif., June 29 to July 1.
Pacific Coast, place undecided, Oct. 1-3.
South Central, Harper, Kans., Oct. 7-9.

A Place to Stand

By J. MARK STAUFFER

Several years ago we celebrated again the memory of our national independence—our 185th. The weekend death toll of 924 was one of the most appalling in our history. This terrible figure is more than a statistic—it reveals unmistakably in human blood the fatal illness of our American people.

The symptom of our illness is a combination of fear, unrest, and pleasure-seeking. To begin with, we are badly scared; the communists are more dedicated than we; their decision to sacrifice personal comfort and gain for the state has seemingly put them ahead. A world conflict of unthinkable proportions and devastation seems inevitable—and there appears to be no hiding place in sight.

We have a national reputation for being restless and bored at the same time. Someone has said that "there is more boredom per square inch in America than in any other nation." We strive earnestly for more pay, better working conditions, and shorter working hours. Our tensions are providing good employment for the psychiatrist who is heading for a heyday in his practice.

Possibly no Scripture is more descriptive of our time than the phrase in II Tim. 3:4, "... lovers of pleasures more than lovers of God." Sunday has become America's "Funday" as millions of our fellows kneel before the god of pleasure and commercialized sport. There is more to be said, but let us turn to a positive point of view.

Our beloved land needs to put practice into the confession on our coinage, "In God We Trust"; God's proposition is still in effect, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

If America is to be spared the tragic fate of other great nations in history, there must be a moral regeneration from within. Individual citizens such as you and I must be willing to be counted; we will need to take our stand on the side of right and be unfraid of what may happen to us.

No moral regeneration, individually or nationally, can be affected apart from God's Word. A return to God will mean a return to His Word—the two are inseparable. I would guess that most American homes have a Bible somewhere; these Bibles must be dusted, opened, and read in the family circle. The Bible will need to have priority over the Sunday newspaper and the magazines. Its inspired precepts need to be read, understood, and practiced.

Then, and then only, can we survive the prospect of the days ahead; then we can

fulfill our highest destiny; then, my dear ones, we can have a place to stand. John Greenleaf Whittier wrote these words:

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

Harrisonburg, Va.

down, released women and children from the factory and the mines, and made labor a thing of dignity, even when Christians were shouting: "Laissez-faire," which means, in substance, "Mind your own business; keep your hands off."

Frank S. Mead in *The March of Eleven Men*, Fleming H. Revell Co.

My work in Shanghai was a mark against me in the minds of the communists, even though I had helped care for the sick and dying with no thought of their political beliefs. With no gratitude in their hearts for any of our efforts, the communists continued to accuse missionaries of being spies in religious garb; a rather ironic charge, since everyone knows that it is the communists themselves who wear a garb which is transparent to all. It covers something called "Hate."

Sara Perkins in *Red China Prisoner*, Fleming H. Revell Co.

LARRY AND KATHY

by
Esther
Eby Glass



This book is the third appearance of the Miller Five family (Helen, George, Ronald, Larry, Kathy). But this time the story spotlight is turned on Larry and Kathy.

Dad was to go to the hospital for an operation. During that time Mother, Larry, and Kathy were to move to town with Aunt Mildred and Uncle John. Helen and George would be in college and Ronald would stay on the farm.

The idea of living in town excited Kathy. She began dreaming of tall buildings, double-decker buses, stores, ice-cream sundaes, and oh! the zoo! But when she got to town, life wasn't dreamy. City life had its problems: loneliness; Betty who stuck to Kathy like a leech; red-haired Glen Milton who sat behind her in school and teased unmercifully. Larry got along fine with his friends, but school lessons were his Waterloo, especially geometry. But bigger than these problems grew the fear that Dad would not recover from his operation.

During the year in town Larry and Kathy learned a lot about life. But to tell more would be to take from you, the reader, the enjoyment of living in the city with Larry and Kathy.

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ITEMS AND COMMENTS

BY THE EDITOR

Oxford University has reported the rapid growth of a strongly "antireligious humanist" group among its undergraduates. It said that during the current term more than 1,000 students have joined the group, which professes great interest in social reform. The university has 8,000 undergraduates.

• • •

There is little hope for a reunion of Baptist church groups in this country, Robert W. Irvin, newly elected president of the Fellowship Baptist Young People's Association in Canada, said in Waterloo, Ont.

"The Baptist Church has been split into splinter groups . . . and it will be generations before a union takes place," he said. "Doctrines and interpretations by the splinter groups are too wide to heal."

Too many ministers spend too much time in committee and on administration, Irvin said, for their congregations. Mr. Irvin said.

• • •

Dr. Jared F. Gerig, president of the Fort Wayne (Ind.) Bible College, was elected president of the National Association of Evangelicals at the organization's 22nd annual convention in Chicago.

He succeeds Dr. Robert A. Cook, president of King's College, Briarcliff Manor, N.Y. Dr. Gerig has been first vice-president of the N.A.E.

Convention delegates adopted a resolution on church-state relations which:

Endorsed tax exemption for nonprofit religious institutions;

Opposed use of tax funds for transporting students to parochial schools; and

Recommended a Constitutional amendment to "allow reference to, belief in, reliance upon, or invoking the aid of God in any governmental or public document, proceeding, ceremony, school, or institution."

• • •

Earls Court Stadium, an exhibition hall in the western part of London with a seating capacity of 25,000, has been booked for a major crusade by U.S. evangelist Billy Graham in June, 1966. The crusade is being organized by an executive committee widely representative of Christian organizations in the London area. The crusade will later fan out through other major cities, and the total cost is expected to be about \$500,000. This will be met by 70 laymen who invited Mr. Graham to come to Britain.

• • •

A "Call to Action on Race Relations" was issued by the 284th annual session of the Philadelphia Yearly Meeting of Friends to its 92 monthly meetings, urging specific steps to promote integration.

It reminded the constituency that while Quakers were possibly the first Americans to condemn slavery—in its Yearly Meeting

as early as 1688—and theirs is a record down through the years of befriending the Negro, their meetings for worship, their numerous schools, and their individual practices have not resulted in integration to any great degree.

The Yearly Meeting message began with this self-admonishment: "We feel that it is imperative that we rid ourselves of all those forms of racial injustice which we have perpetuated through the years in our meetings, agencies, institutions, and general practices."

• • •

Evangelist Billy Graham called on evangelical leaders to assume greater responsibility in solving the nation's racial crisis.

"We as evangelicals are going to have to give an accounting to God of our stand in the racial crisis," Mr. Graham told 1,800 delegates to the annual convention of the National Association of Evangelicals in Chicago.

"We should have been leading the way to racial justice, but we failed," he continued. "Let's confess it, let's admit it, and let's do something about it."

"The race problem is not going to be solved by demonstrations, or even by the Civil Rights Bill," he said. "What is needed is love, which must come through a personal experience with Christ."

"That's why it is more important to preach the Gospel than anything else."

• • •

The casualty count on our highways, reported by *The Travelers Insurance Companies*, shows a total of 42,700 deaths in 1963, 2,200 more than 1962. There were 3,460,000 injuries, 3.5 per cent higher than in 1962; 263,900 pedestrian casualties, up 5 per cent over 1962; more than 1,237,000 casualties from speeding; more than 85 per cent of the casualties occurred in accidents involving driver violations; more than 37 per cent of the drivers involved in fatal accidents were under 25 or over 65 years of age; 17,290 deaths occurred on weekends, which is more than 40 per cent of the total; almost 29 per cent of the casualties occurred between 4:00 and 8:00 p.m.; Saturday is the most dangerous day of the week.

• • •

Karl Barth of Basel, Switzerland, and his son, Prof. Markus Barth of Pittsburgh (Pa.) Theological Seminary, were among prominent participants at a meeting of German and foreign Protestant theologians convened in Mülheim, Germany, to discuss the theological problems of baptism. Both advocated the administration of baptism at adult age.

Dr. Markus Barth said there was no Bib-

lical justification for the baptism of babies, holding that Christ's word, "Let the children come to me," had been misinterpreted and could not be used in support of church laws providing for the baptism of children. He noted that, on the contrary, the traditional baptism of children was completely irreconcilable with the latest findings of Biblical research. In recent years, German pastors and theologians in growing numbers have begun to question the theological justification of the baptism of children. They have recommended baptism only for adults who can decide on church membership of their own free will. Moderate supporters of a change of baptism practices have urged that both the baptism of children and of adults should be allowed "side by side."

• • •

There are six women to every four men in church on Sunday and if two thirds of the pews in Massachusetts Protestant churches were removed there would be "no seating problem," according to a survey held in Boston. These were some of the conclusions reached in a study of church attendance conducted over a three-year period by the Massachusetts Council of Churches.

The survey, according to Dr. Eugene G. Carper of the Council's department of research and strategy, showed that the best record for attendance in Protestant churches across Massachusetts is compiled by members 70 years of age and older. He said the study disclosed that the average Protestant church is not reaching all its members, let alone nonmembers. The survey was conducted in 52 churches selected at random from among the 1,800 Protestant churches that comprise the Council.

• • •

Dr. Benjamin E. Mays, noted Negro Baptist leader who has been president of Morehouse College, Atlanta, Ga., for 24 years, announced that he will retire in 1966. He told the college's trustees at a meeting in Atlanta that in 1966 he will have reached the age—71—at which faculty members are obliged to retire. Although the regulation does not apply to the college's president, he said, he plans to retire in favor of a younger man. Trustees named a four-man committee to find a successor who could assume the presidency on July 6, 1966.

• • •

A Toronto Jewish rabbi says that churches—Jewish, Protestant, and Catholic—are going to become a lot emptier if the ministers don't stop wasting their time answering questions which nobody is asking. He could be right.



GOSPEL HERALD

Tuesday, May 19, 1964
Volume LVII, Number 19

When We Fail

By Eugene A. Miller, Dean of Men

(Chapel talk given at Hesston College, Hesston, Kans.)

One of the best examples in history of a failure was Christopher Columbus. He tried to prove that the world is round; he attempted to find a new waterway to India. He failed completely, lost the confidence of his fellow men, and died in prison. Yet today we do not remember Columbus as a failure; we remember him for discovering the New World.

We can find examples of failure in the Bible. John Mark, a cousin of Barnabas, traveled with Paul and Barnabas on their missionary journey. When the going got tough, he left them. Later on, Paul refused to take John Mark with him because he felt that the young man could not be trusted. Barnabas did take John Mark with him and he made good.

From a young man who gave up when the going became difficult, he became a most faithful and useful man in the early church. Even Paul, later on, had to speak well of him. The greatest and most lasting monument to the worth and service of Mark is the Gospel of Mark which preserves for us the earthly work of our Lord.

This story of John Mark can be of value to us. There is a romantic notion found in fiction, radio, and TV that heroes never make any serious mistakes. These great men are always strong, always courageous, and always know all the answers.

There may be some value in dreaming about such infallible heroes, but we must not allow our own mistakes to keep us from doing what we can. We are likely to learn more from a man who has made some mistakes than from an imaginary superman. That is the reason I would like to point to another great man from the Bible.

Look at Peter. Jesus had called Peter a "rock" upon whom He would build His church, yet in the hour of trial, he denied his Lord to a mere girl. This same Peter who could not stand up and tell a girl he knew Christ, later gave his life for the Master.

His mistake was not premeditated—outright treachery and betrayal such as that of Judas. Peter lacked nerve temporarily; perhaps he feared for his life. Notice what Peter did after the denial—he cried!

(Continued on page 420)

*God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.*

*Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.*

—WILLIAM COWPER.



FIELD NOTES

John Rudy, Biglerville, Pa., will deliver the baccalaureate sermon at Biglerville High School, May 31.

Edwin Alderfer, Scottsdale, Pa., will deliver the baccalaureate message at Scottsdale Joint High School, May 31.

The 17th annual world-wide missionary conference will be held Saturday evening, Sunday afternoon and evening, June 6, 7, on the Lancaster Mennonite School campus, Lancaster, Pa. Speakers serving on the program are William Weaver, Kenneth Seitz, Paul Gingrich, Lloyd Weaver, Jr., Robert Keener, Ivan Leaman, Allen Shirk, Vernon Kratz, and Paul N. Kraybill.

A commissioning service will be held Sunday evening, 7:30, May 24, at Sandy Hill Mennonite Church, Sadsburyville, Pa., for Ada M. Smoker, R.N., who has been appointed by the Eastern Mennonite Board of Missions for missionary nurse service in British Honduras. H. Raymond Charles will be speaker.

William Pannell, Detroit, Mich., at Lee Heights, Cleveland, Ohio, in a spiritual life and evangelism emphasis, May 24-31.

Illinois Mennonite Nurses' Association will meet at the Nurses' Residence of Mennonite Hospital, Bloomington, Ill., May 21, at 1:30 p.m.

East Bend Mennonite Church, Fisher, Ill., will observe its 75th anniversary on the weekend of July 4, 5. An all-day meeting will be held on Saturday, as this is also the fiftieth annual Fourth of July meeting. J. D. Graber, Elkhart, Ind., will serve as speaker.

High-school students can still apply to Leland A. Weldy, admissions counselor, for Goshen College's annual "College Preview" to be held on campus June 20-27. Participants must be high-school juniors next year to be accepted.

Oliver Wyse, Goshen College professor of home economics, spoke to some 30 members of the Northern Indiana Dietetics Association at its May 4 meeting, which Goshen College hosted. Her topic was "Basic Concepts of Nutrition."

Daniel Diller, Mountain City, Tenn., at Willow Hill, Pa., June 11, p.m.; Oley, Pa., June 14, a.m. and p.m.; Greencastle, Pa., June 21, a.m. and p.m.

Mrs. Martha Keener, Refton, Pa., in a Mother-Daughter Fellowship at the Gap Fire Hall, Gap, Pa., June 9.

J. Mark Stauffer, Harrisonburg, Va., in a music conference at Weaverland, East Earl, Pa., May 31.

Ground-breaking service for the new First Mennonite Church, Morton, Ill., was held May 3. The new structure will be located on a six-acre plot in a new addition south of the present church. The

present church building and parsonage are being offered for sale.

Clyde D. Fulmer, Morton, Ill., conducted the daily morning and evening devotions on television, channel 19, WTVH, Peoria, Ill., during the week of May 4-11.

John Otto has accepted a call to pastor the Mennonite Fellowship at Spencer, Okla. Bro. Otto is presently in school at Hesston College, Hesston, Kans. He with his family will move sometime in July. This work is sponsored by the Pleasant View Mennonite Church, Hydro, Okla.; Zion Mennonite Church, Pryor, Okla.; and Oak Grove Mennonite Church, Adair, Okla.

A History of the Mennonites in Lewis County, New York, has been written and published by Arletha Zehr Bender, Glenfield, N.Y. This 64-page book has some pictures and is now available at \$1.40 each.

Change of address: Elmer S. Miller from Hartford, Conn., to 425 Richardson Rd., Middletown, Pa., effective June 1.

Roy D. Roth, Oldenburg, Germany, worshiped with the Chateaux-Malabry congregation, Paris, France, May 3, and gave a short message through interpretation by Pastor Robert Witmer.

Peter B. Wiens, Herschel, Sask., has accepted the editorship of *Der Bote*, the German language weekly of the General Conference Church. He has been serving as interim editor since the retirement of Walter Quiring, September, 1963.

New members: fifteen by baptism at Science Ridge, Sterling, Ill.; eight by baptism at Poole, Ont.; two by baptism at Eureka Gardens, Wichita, Kans.; one by baptism at Calvary Mennonite, Greensburg, Kans.; one by baptism at Lynside, Lyndhurst, Va.; two by baptism at Cambridge, Honey Brook, Pa.

William R. Miller, North Liberty, Ind., in evangelistic series at the Pilgrim Conservative Mennonite Church, Middlefield, Ohio, May 17-24.

Kenneth Benner, Estella, Pa., was ordained at Perkasis, Pa., on May 10, to serve the Bartonsville, Vt., congregation. John E. Lapp officiated, assisted by Richard C. Detweiler. Bro. Benner's address will be 22 High St., Chester, Vt.

Dedication and Ordination Service, Rainbow Mennonite Chapel, Shouns, Tenn., near Mountain City, Tenn., May 17, 2:00 to 4:00 p.m.

New telephone number for Richard J. Zehr, Croghan, N.Y., is Croghan 5240.

Edwin and Helen Alderfer, Scottsdale, Pa., in a Home Conference at Maple Grove, Belleville, Pa., July 4, 5.

Sarasota Christian School (kindergarten through ninth grade) is nearing the end of its sixth year of offering "the state required education in a Christian context." Anyone interested in a teaching position in this school should write to the School Board, 5415 Bahia Vista Street, Sarasota, Fla. (Continued on page 438)

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GOSPEL HERALD

Established 1908 as successor to
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Answer Is Apparent

What think ye of Christ?

—Matt. 22:42.

To answer this question some give a long speech. Some state a long list of propositions. They offer many proofs referring to the prophecies about Christ and their fulfillment. Some speak of His virgin birth, His sinless life, His substitutionary death, the reality of His resurrection and second return. But such is not enough. The knowledge and repetition of all of these truths will not necessarily reveal what we really think about Him.

Our thoughts are usually revealed by acts more than words. Our respect or reverence for another is not shown in our much speaking about him but in our acts for and to him. So the question remains, What do you think of Christ?

Let us look and find out. Our thinking is revealed in many things. It is revealed in our choice of companions. Are we concerned for those for whom He is concerned? Are we the means of moving others closer to Christ?

Our thinking concerning Christ is revealed in the kind of literature we read, in the way we use our time and talents. How do we use our money? Where or in what do we spend our time? These are the things which really tell what we think of Christ.

We reveal our thoughts concerning Christ by the way we do business, the spirit we manifest in our home, our conversation to our best friend or worst enemy. Our thinking concerning Christ is revealed by our interest in and concern for the church, His body.

So then the answer to the question, "What think ye of Christ?" boils down to simple obedience to His will. It is useless to give a long list of propositions or proof texts concerning Christ if we do not daily commit ourselves to Him. The truths about His life, death, and resurrection are certainly basic and

must be shared. But the proof of Christ's person and all that He is does not depend on us.

By no amount of talk do we change His character. However, our character and Christian life is entirely dependent on our answer to the question, What do we think of Christ? The way we live and speak, in often the unexpected time and circumstance, gives the answer.—D.

Too Much Money

It's possible that we may have too much money in these days of rising prices, rising income, and inflation. Thinking about money too much could harden us to the needs of those who don't have any. The more we have, the more we should be willing to give. But it somehow doesn't work this way for most people.

President Johnson's program for the war on poverty is certainly a noble attempt from the standpoint of government. The program holds as central the economic interests of the citizenry. He is quite correct in saying that if we as a people cannot help the poverty-stricken people of certain areas in these days of great prosperity, we can never do it. His assumption is that since we all have so many things and so much money, we can erase poverty and its evils.

Christian life, on the other hand, always seems to be paradoxical. Perhaps if we didn't have so much, we could understand better those who have still less. In fact, we may even be more willing to give. It is the consistent and faithful giving of all of us that really fills the treasuries of our churches. We always seem to have to come back to the "two mites" viewpoint in order to understand what real giving means.

Perhaps it would be good for us if sometimes in our service for Christ we could truthfully say, "Silver and gold have I none; but such as I have give I

thee." It could be that in this circumstance many of us would have nothing to give. Worse, we might find ourselves in great need of the presence and power of the Holy Spirit.

Jesus let Judas be the money caretaker. Maybe it would have been better if John or Peter would have carried the bag. Jesus' spiritual resources and power were so tremendous that money gave Him little concern. But of course none of us are Jesus. None of us have such power and resources as He had.

But somehow we always need to come back to the paradoxical truth in Christ that the less we have the more we give. We simply cannot assume that the more we have the more we will give. This theory may make good economic sense since it is true that the more we earn the more taxes we have to pay.

It is a bit like the trite old saying of a sailor or ship passenger dying of thirst on a boat at sea, "Money, money, everywhere, but not a drop to give."

It seems that the Apostle Paul discovered this paradox about giving. He told members of the church of Corinth about it. It was about what happened to the churches in Macedonia. "Their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part" (RSV).

This spirit did not come from an outward compulsion. Rather, it was "of their own free will, begging . . . earnestly for the favor of taking part in the relief of the saints" (RSV).

The Apostle Paul goes on to say, "And this, not as we expected, but first they gave themselves to the Lord and to us by the will of God" (RSV).—Z.

Think on This

The Judeo-Christian thrust alienates the world because the world enjoys its alienness from God; because the world wants to be left alone, left wallowing in its own corruption, left in its own inherent drift toward nothingness. The world is by no means converted and those who love Christ today must fight against the forces of evil with all their strength, as it was ever their lot in the past to do.—Charles Malik.

We are likely to learn more from a man who has made some mistakes than from an imaginary superman.

When We Fail

(Continued from first page)

Peter the bold, hard fisherman wept bitter tears of repentance—Judas hanged himself.

I am not trying to justify our making mistakes. What I want to say has to do with what would have happened if these men would have given up when they made mistakes.

What if Peter had returned to his fishing?

What if Paul had gone back to his tent-making?

What if Matthew had gone back to collecting taxes?

As I said before, there is no use in trying to follow some imaginary superman, but we do have one perfect example who was not only man; He is also God.

Some of us excuse our failures because of circumstances or handicaps. Paul expresses his philosophy in 1 Cor. 6:12—"I am not going to let anything master me" (Moffatt). The man (Paul) was completely mastered by the will of God. He said he would not be mastered by any thing. If you are not mastered by God, you will be mastered by things—by self, by others, by circumstances, by the world, or by sorrows and disappointments.

Once I was sitting in a car with a friend of mine. As you know, the front seat of the car is adjustable. The man who was going to drive called to his wife in the back seat, "Please kick me forward, dear." His wife did an unusually good job of accommodating him. Life is bound to kick you; the important thing is the direction in which you are kicked. Make life kick you forward.

It has been said that people are not successful in spite of their handicaps, but because of them. Franklin D. Roosevelt once said that the only serious handicap a man can have is from the neck up.

From the past we can look at examples such as John Milton, the blind poet, or Beethoven, the deaf musician. Some of our own contemporaries are good examples. Think of Helen Keller who has found light and given light to a dark world, or Kagawa who does more with one lung than most people do with two!

Have you ever thanked God for suffering—for pain?

In Puerto Rico we worked with a very fine Puerto Rican lady missionary. She was a tireless worker—a nurse who tramped up and down hills helping the sick, in addition to her heavy teaching load and church work. Many times people would see the light in her cottage until all hours of the

night. She was always busy in some kind of Christian service.

One summer she came to the States to speak in churches, take part in conferences, and then to attend a Baptist convention in Canada. Instead, she was involved in a car accident and lay for several months flat on her back in a hospital, not knowing whether she would ever walk again.

Later, when she had recovered and returned home, she had this to say: "I thought I had so many things to do and was getting so involved that God had to place me flat on my back so that I had time to look up."

When a storm strikes an eagle, if its wings are set in a downward tilt, it will be dashed to pieces on the earth; if the wings are tilted upward, it will rise above the storm. The set of the wings determines defeat or victory. So, Christianity gives set to the soul.

When life is difficult, you can choose:

1. To retreat like a whipped dog.
2. To pity yourself.
3. To become rebellious.
4. To bear it stoically.
5. To use the difficulty to bear fruit.

Christians thrive on difficulty—they turn difficulties into doors and calvaries into Easter mornings. Christianity survived the worst thing that could happen to it—the death of its Founder; it turned this "worst thing" into the best thing that could happen to the world—it redeemed the world through seeming catastrophe.

Christ bore the cross because He could use the cross. A stoic bears his cross; the Christian makes the cross bear fruit. Christians are not exempted from sorrow, pain, frustration, and failure. Faith offers power not only to bear, but to use adversities. In many ways, this ability to use difficulties is one of life's greatest secrets.

Read Rom. 8:35-39.

Our Readers Say—

I look forward each week with anticipation to reading the Gospel Herald. I just finished reading through the current issue, April 14, and praised God for articles like, "Do We Still Need a Holy Day?" by J. C. Wenger. "On Sacrificing," by Sanford G. Shetter, and "It's Time to Deaccumulate," by Dale Aukerman. As I came to the conclusion of the latter on page 314, I thanked God for these heart-warming, positive challenges, but as my eyes glanced across to the next page and I read the several paragraphs under the caption, "Mennonite Mutual Aid," I thought, "What inconsistency!"

Inconsistency, no fault of the editor, but just simply a realistic picture of our brotherhood. On the one hand we have the claims of Christ speaking to us through His teachings in the Word, and such voices as these articles calling us to "deaccumulate." On the other hand the subtle desire for material security tugs at us through the medium of Mennonite Mutual Aid (insurance).

Then I paused and reflected a bit on my own personal life. Suddenly my conscience within cried out, "Inconsistency." Even though I know from experience the abundant life that is ours by "deaccumulating," yet how easy it is to forget and put our trust in the material. May God give us grace to follow Him in a life of victory over the beck and call of this old world as we give ourselves continually to prayer and the reading of His Word.—Harold L. Mast, Kokomo, Ind.

In the April 14 issue of the Gospel Herald the feature article by J. C. Wenger, "Do We Still Need a Holy Day?" was most welcome and appropriate. I was glad for Bro. Wenger's remarks and comments on this important subject. I like the way he stirred up my thinking by asking questions and leaving the answers to my conscience for a personal answer.

After all, the way we keep the Lord's day affects our personal relationship with Him. Could it be possible that many of our people have been so lax in respect for the Lord's day that they have become lukewarm and are on the verge of being rejected by our living Lord?

In the past ten years I have seen an alarming trend among some of our people in lack of respect and reverence for the Lord's day. We spend entire weekends fishing, camping, golfing, or shopping while we neglect the assembling of ourselves together in nice weather and on vacations. It doesn't take much adverse weather or many minor ills to keep some from public worship. Recreation, leisure activities, shopping, golf, and ball games are splendid for most of us, but when they consume entire weekends and cut in on the Lord's day, then it is most necessary that we do some serious thinking as to what the consequences are going to be. This not only affects our personal relationship to the Lord, but it also will lead our children away from the Lord. It will cause them to have a total disregard for the Lord's day.

Remember, we are warned in the Scriptures to keep from doing our own pleasure on the Lord's day. Isa. 56:3. We are admonished to spend it in fellowship and worship. Heb. 10:24, 25. Anything else we do on the Lord's day that does not glorify God or help suffering humanity must be called sin.

We want to thank the Church Welfare Committee of General Conference for feeling the need of such an article, and Bro. Wenger who co-operated by writing this splendid article to set us to thinking of the sacredness of the Lord's day so that we may be more sincere and serious in our observance of it.—Jonas E. Christner, Upland, Calif.

In the April 14 issue, Bro. Wenger's front-page article entitled, "Do We Still Need a Holy Day?" laments the fact that a progressive lack of attention has been paid to the holy day. He then suggests three reasons why this may be so. To this I would like to suggest that there may be an intuitive feeling that our traditional position on the holy day does not have a clear Biblical ring.

It is also unfortunate that the predominant emphasis, while dealing with the holy day question, is usually the backward look in the Bible. Hebrews, chapter 4, a penetrating New Testament passage on the subject, is seldom taken into consideration. As a consequence,

(Continued on page 422)

The Christian's Relation to the State

By Melvin Gingerich

Hans Kohn, a widely known professor of history, wrote two decades ago, "Ever since the end of the eighteenth century, nationalism has been the most important single factor molding the public mind and determining history. It has filled peoples with the passionate belief that the organization of mankind into separate and sovereign nation-states is the ideal and 'natural' form of political organization, that man's supreme loyalty is due the nation-state, and that his existence is dependent upon cultural values nationally rooted and different from all other 'national' values. From Western Europe this belief has gradually spread all over the globe. Today, in spite of all its fundamental qualities of division, nationalism is the most universal religion of all times." Walter Sulzbach, an authority on nationalism, points out that peoples of the same religion will go to war against each other in the name of their respective nationalisms, proving that for most persons the demands of nationalism take precedence over the call to religious brotherhood.

What shall be the Christian's attitude toward this force that threatens to make of the state the ultimate authority for human behavior? To a degree the problem of the deification of the state has always faced God's people, for states always tend to assert their autonomous powers and to admit no superior outside authority to which they are responsible.

The Johnstown statement of Mennonite General Conference, in 1961, on "The Christian Witness to the State" declared that it is clear that "the Christian cannot always submit to the demands of the state." In fact, "he must needs on occasion be in opposition to the state, as individual rulers or their acts come under the domination of the principalities, the powers, and the spiritual hosts of wickedness who are in rebellion against the lordship of Christ."

Among the passages of Scripture that can be quoted to substantiate the view that the state is "an institution of this present evil world" is I Cor. 2:8, "Which none of the princes of this world knew: for had

they known it, they would not have crucified the Lord of glory." Eph. 6:12 states, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Since states do represent "this present evil world," or societies that are not Christian, the Christian can never give his ultimate loyalty to an earthly government. Supreme allegiance, loyalty, and worship can be given only to God, and all other loyalties must always be subservient and secondary to this supreme loyalty. Obedience to Christ always takes precedence over obedience to the state when there is conflict in their commands. "We ought to obey God rather than men," said Peter and the other apostles (Acts 5:29) and this conviction is held by all loyal Christians.

When we are commanded by the state to kill our fellow men, we cannot comply because the Bible asks us to love and do good to our enemies. When in the name of patriotism, propaganda campaigns of hate are officially launched, the Christian will continue to love his "enemies." When a government asks us to take an oath and to swear, we do not comply because Christ said, "Swear not at all." When a state interferes with the education of our children, we object because we understand the Bible to teach that religious instruction is the duty of Christian parents.

On the other hand, the state is also a minister of God for good and the Scriptural view of the state is a twofold one. Our own study of history and our observations confirm this view, for it is clearly apparent that governments do good as well as evil. From Rom. 13:1-7 and I Pet. 2:13-17 we learn that governments were instituted of God to maintain justice and order so that people may "lead a quiet and peaceable life in all godliness and honesty."

The Johnstown statement declared, "The primary function of the state is the maintenance of a stable society enabling the church to pursue her divine ministry of reconciliation and of prophetic witness under the lordship of Christ." Because the state has this function and because the source of its power is God, "the Christian owes the state respect, obedience, and co-operation, with prayers for its rulers."

Specifically, respect for authorities means

that Christians will refrain from participating in politically motivated attacks upon their president, governor, mayor, and lawmakers. They will be slow to believe evil reports about their rulers and they will not repeat the malicious gossip that often circulates at election times. They will remember that there are two, or more, sides to partisan, political arguments and they will try to remain unemotional and objective concerning these issues in order not to encourage disrespect for rulers.

Christians will be careful to obey all of the laws that do not violate the commands of the Bible. This includes the traffic laws, the laws regulating the marketing of milk and other products, the highway litter regulations, the hunting and fishing laws, as well as others that Christians sometimes are tempted to violate. They should have a reputation as law-abiding people and should be seriously concerned about their responsibility in preventing the growing juvenile delinquency and lawlessness prevalent in many countries.

Christians must be scrupulously honest in reporting their income for income tax purposes as well as in reporting their property to the assessors. They will respect public property as much as their own. Furthermore, they will be good stewards of the natural resources, including the soil, which God has entrusted to their nation. Since a healthy community life is the foundation for a stable society, they will take seriously their responsibility as community builders.

Finally, Christians recognize that they are the salt of the earth, the conscience of their national society, and therefore have a responsibility to witness to the state. The Johnstown statement declared, "In its labors together with God for the redemption of the world, the church is at the same time a messenger of God's grace for the salvation of men for Christian discipleship and life eternal, a witness to God's love and concern for the well-being of all men (even for those who resist His will), and a prophet proclaiming the impending doom of a world in rebellion against the Lord to whom it must bow, if not in this day of grace, then surely in the Day of Judgment."

... Therefore, they pray that the state may be wisely administered and used of God for His purposes. They pray for the salvation of all leaders of states and for the blessing of God upon them. ... Finding their frame of reference in the holiness, the righteousness, the peace, and the justice of God, they speak in their message to men of the state, concerning both the need for faith in Christ, and the obligation to follow righteousness in policies and acts."

This means, specifically, that statesmen must continually be challenged "to seek the highest meanings of such values and concepts as justice, equality, freedom, and

Melvin Gingerich, Goshen, Ind., was for many years a professor at Goshen College, presently executive secretary of the Historical and Research Committee, and author of numerous books, among which is *Youth and Christian Citizenship*.

(Continued on page 422)



Nurture Lookout

Art for a Quilt's Sake?

Art that can speak for itself is generally not appreciated in the American Mennonite Church. We look at art with a utilitarian eye. It must be *good* for something. Ladies will express their artistic bent by making a beautiful butterfly quilt—you can use a quilt. When we choose an art piece for the living room wall, we are more concerned that the frame of the picture harmonize with the woodwork in the room and that the oil colors match the rug than we are about the message of the picture.

We lost the language of art work back in the frontier days when we were necessarily preoccupied with carving out a living. Now when the artist attempts to communicate a Christian message, when he tries to make his Christian nurture contribution, he is not understood. He is up against a problem of indifference. Most of us have not realized it. The artist may even be booed off the stage from which he is trying desperately to tell us something.

Since people ordinarily do not understand or appreciate art that can speak for itself, we have asked the artist to spend his time in the tower of piddling. We did not release him to be creative on art that speaks to us in its own right.

If he is released occasionally to do this, he is not understood by his average Mennonite audience which cannot understand the language and so cannot appreciate the message. This is most discouraging to the artist who considers his talents for the communication of Christian concerns as much God-given as the writer or the preacher.

When we do get magnanimous and thank the artist, it is usually for his simplest stuff because this is all that we can understand. It is like thanking the jeweler for cleaning the glass when he has repaired the watch.

Mostly our artist must be satisfied to let his creativity play second fiddle. He is asked to illustrate a story so that people will be more likely to read it. Or he is told to draw something, anything, to break up the solid pages of copy in a magazine. He is given the responsibility of keeping the display window attractive so that buyers will come into the store for the products of other persons' talents.

We can help the Mennonite artist, first, by opening ourselves to the language of art, and second, by expressing appreciation to the artist whenever he does get through to us with a uniquely insightful Christian

message. A personal letter of appreciation or of constructive criticism on a specific piece of art in our publications can bring about better communication.

—Arnold W. Cressman.

Water from Many Wells

COLLECTED BY NORA OSWALD

Slavery is a word hard to understand. Paul uses it often. Are we willing to be a slave for a year? What is our attitude toward slavery?

There is a kind of slavery which is right and must exist, our slavery to Jesus Christ. Does my pledge to the Lord tell a fitting response to Him who gave His all for me?

Ezra said, "I was strengthened as the hand of the Lord my God was upon me." This attitude made him an effective slave, for he prepared his heart to seek the law of the Lord, to do it, and to teach it. Are we willing to be collaborators with Him, to ready ourselves to be servants, students, and teachers? Or are we absorbed by lack of commitment, constantly tossing a stick to decide our decisions?

Ezra was eager to choose the right stick. He humbled, not hardened, himself before God. He kept his ear open to God. He did what God told him to do.

Are we slaves because we are forced to be, or because we choose to be?

In which of these areas are you willing to be a slave—private devotional life, Christ-like attitude toward races, witness to others, giving on a percentage basis, a forgiving spirit, meeting Him, letting Him be Master?—Ray Bair.

CHRISTIAN'S RELATION

(Continued from page 421)

peace"; that the "evils of war, particularly in this nuclear age, must ever be pressed upon the consciences of statesmen," and that "social attitudes, conditions, and practices out of harmony with the righteousness of God, and which contribute to injustice, to suffering, to weakening of mind, body, and of character, or to the growth of crime, need ever to be witnessed against."

This witness to the state can be carried on by oral or written conversation, by the printed page, by deeds of mercy, and by a ministry of reconciliation in areas of tension. It is to be given by means consistent with the teachings of and examples in the New Testament and in the deep conviction that the world stands in need of the Gospel and that the rulers of the state will be held responsible by the Great Judge for the manner in which they accepted the lordship of Christ.

OUR READERS SAY

(Continued from page 420)

the holy day teaching has possibly never yet been integrated into our New Testament theology. One wonders whether we are anywhere near the New Testament on its emphasis on a one day a week Sabbath. The article seems to operate on the old Pharisaic principle of categorizing the work into good and evil, and then feeling quite comfortable in criticizing the one who does not toe that line (which is near murder), and falling into the same trap they fell into.

There is need for an integrated emphasis on the holy, and the ways to express it. My great fear is that our emphasis is more on attempting to remake man for the Sabbath, rather than the Sabbath for man.—George Unger, Richmond Heights, Mo.

Our Mennonite Churches: Kinzer



The Kinzer Mennonite Church, Kinzers, Pa., was built in 1897 for the benefit of retiring farmers. Clair B. Eby is the bishop, Willis E. Kling is minister, and Clarence V. Groff is deacon. The present membership is 124.



An Approach to Higher Education

By C. R. Sutter

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Church colleges have contributed much to the life of the Mennonite Church and the community and have afforded many young people opportunities of enrichment that cannot be measured. Therefore, this discussion will not in any way minimize the importance of the church college, nor is it an attempt to show that the church college is on the way out. We do need to consider, however, some facts that greatly affect the whole of our education program.

Each year many more of our youth are attending college. There are many engaged in secondary schools, preparing themselves for their future higher education program. But the schools are becoming crowded. The young people are also facing the prohibitive costs of tuition that have been made necessary for the schools to carry on an effective program. Facing these cold facts, more young people each year are enrolling in our state universities.

There are a number of other considerations that emerge into view. In order to keep more promising young people in the schools there is a movement for more state-supported junior colleges. In a number of states they will probably be tuition free. By enrolling in a junior college, many youth that would otherwise terminate their education will find the opportunity to continue. These schools, of course, would work in close co-operation with the university.

Closely related to this is the question before the American people whether federal support for church schools is in order. The federal government will probably in the near future lend more support to state institutions than it has in the past. While the private school may get a larger slice of aid than it has in the past, it will still become more difficult to compete from year to year.

Further, we find many of our youth specializing in such a way that our church institutions have little to offer in their fields. By choosing a state institution they can arrange a program that will qualify them in their chosen fields much earlier. Even though we may feel that the extra time, expense, and effort at the church school may be more profitable for them, the high-school graduate is going to be greatly influenced by the recommendation of his guidance counselor, economic con-

siderations, and the certainty of completing his program in one institution.

How can we face this problem of rising costs? Many parents can no longer afford the prices that our colleges have found necessary. We cannot be so naive as to believe that these costs will soon level off on a plateau and remain there for a number of years. The problem of maintaining adequate teaching personnel also becomes greater. True, we have been able to assemble faculties of outstanding, dedicated, Christian teachers. But is it fair for us to ask them to teach at a lower salary than they would receive in the state schools? In fact, for many years our faculties have been providing a hidden subsidy for our schools with their low wages. As our demand for teachers increases, it is going to become very difficult to compete for them in the open market.

Since the trend is rapidly moving toward young people attending the state institutions, it would seem that there should be a real evaluation of our program. Shouldn't we look beyond the traditional approach of setting up complete institutions? There are many Mennonite youth on college campuses throughout our country. We must not forget them. If all of them had chosen our church schools, we could not have made adequate provision. Can we somehow provide for them on the campus where they are attending? It would seem that the social functions in which one engages while in school have much to do with one's spiritual growth. Therefore, these youth must not be forgotten.

A possible alternative would be to build centers within or near the university campus. With such a real shortage of dormitory space as exists today, it seems that a number of schools would welcome such an arrangement. Dormitories could be constructed and homes provided on much the same basis as with our own colleges. Fraternities and sororities seem to be able to make their own regulations in their residence halls. The students could have their own chapel and their own youth organizations with Christian leadership provided by the Board of Education of the Mennonite Church or the district conference mission board.

It is certain that this unit would be subject to certain regulations and restrictions by the school, but yet, accreditation requirements have already taken out of the private school many of the decisions it

would like to make for itself. Tuition costs would be far lower in tax-supported schools, thus freeing funds to provide capital for such an arrangement. Therefore, if we desire to lend encouragement to our youth and give them a Christian environment, we could subsidize them quite heavily in their housing costs instead of on the side of their tuition.

This would also serve to encourage a number of the well-trained Mennonite teachers who feel that economics has forced them to the state schools to choose a school in which there is such a working agreement. By having a fellowship center, a mission field would be provided for both the teacher and the student, thus permitting them to find their places in evangelism—winning the lost for Christ. It would also be a place of fellowship to bring unsaved friends.

Should such a program be started, it would not be to replace the institutions that we already have. These institutions are doing a good job, and with the prayers and the financial support of the church will continue to do so. But as we continue to expand, we need to consider how we can efficiently provide higher education for as many of our young people as possible, and yet provide them with a healthful, pure, Christian environment.

Des Moines, Iowa.

A Prayer FOR THIS WEEK

Our precious heavenly Father, we praise Thy name again for calling us out of the darkness of our sins into the marvelous light of Thy salvation. God of all mercy and might, we lift our hearts to Thee in thanks for the wondrous love by which Thou dost turn our trials into triumphs. We pray, O God, to stir flames of holy zeal within our hearts so as not to live unto ourselves so that Jesus is hid in our lives.

Help us to realize that Thou dost desire a broken and contrite heart. May our spirit be renewed afresh today. Therefore, we must have Thee to guide us by Thy power and sanctifying Spirit to direct us and encourage us. Help us to take refuge in Thee and to rest underneath Thy everlasting arms. In the name of Jesus our Saviour and coming King we pray. Amen.

—Claud M. Hostetler.

Prayer Requests

(Requests for this column must be signed)

Pray for Lee Yoder as he has the responsibility of publicity for the Mennonite Youth Convention in Kitchener. Pray that those to whom God is desiring to speak will avail themselves of Convention blessings.



Buying a College Education

A college education is a maturing process. The college student grows to think his own thoughts, to develop his own loyalties, and to establish his own ideals. A college education that does not result in such growth is inadequate.

The American youth of eighteen years enters college at a crucial stage in his growth. Up to this time he has been largely receptive, having his personality molded by his home, his community, his church, and his elementary and secondary school experiences. Now he leaves home, often for the first time, and he enters a world of exciting new knowledge where he meets a variety of challenges for his loyalty and for the commitment of his life. He is compelled to find his own way, removed from the sheltering security of his early nurture.

True, he has already experienced considerable freedom, and no doubt he has made some enduring value decisions. These are very important. But now he must examine critically his moorings, and he must learn to choose and to move into his life's accomplishments as a mature and responsible person.

A good college education should present to the student the full challenge of all of learning. To be complete, this learning must include the revelation of God in Christ Jesus. The new vistas opened to the student compel him to choose the way his life shall go. If he is to be Christian, the student must face squarely the Christian option. Faith in God demands a mature and complete commitment. Otherwise it is meaningless. All of life's choices must be subservient to the one overriding commitment to God and His demands on life.

The most powerful challenges to the student's own choices will be the commitments he meets in those from whom he learns—his teachers and the authors of the books he reads. Many American college students face teachers and writers who are without an overpowering, personal commitment to Christ. Some of these may try to leave the Christian choice open to the student. Others, either directly or in subtle ways, belittle the Christian choice. In either case the student is left without an adequate understanding of Christ and His claims; and he cannot bring the same intellectual depth to his understanding of Christ which he brings to the humanism or other options placed before him. He is not free to choose God with his whole mind.

The truly worthy college education must

confront the student with the Christian option. He should meet the Christian challenge in the persons of those from whom he learns. For this reason the Christian faculty is the basic strength of the Christian college. The presentation of the Christian option is the most important purpose of the truly Christian college.

When the Christian parent and student shop for a college education, the main characteristic to look for in that education is whether or not it includes the full Christian challenge. Without the Christian challenge it is not worth its cost, at whatever price. With the Christian challenge its dollar cost becomes secondary.

—Paul Bender, Educational Co-ordinator
Mennonite Board of Education.

Are You in the Minority?

By ARTHUR L. JACKSON

"Many are called, but few are chosen."

There are many days in a month, but only a few are worth remembering.

There are many colors in the spectrum, but only a few are ideal to fit our needs.

There are many people in a village, town, or city, but only a relatively few are solid in Christ.

There are many college graduates, but only a few have found in education that creativity that will carry them beyond their fellows.

There were many people before the flood, but God chose Noah, for he was the minority that was righteous. There were many mighty in David's time, but God took him for His warrior. There were many teachers, but God put His hand on Ezra to teach and live His teachings.

There were many in Palestine, but Jesus chose only twelve to follow Him.

Many were they who suffered for Him, but God chose Paul to be the brightest to lead the remnant to higher ground.

There were multitudes in Europe, but the Holy Spirit came upon Luther, Calvin, and Menno Simons as His council of reformers.

Many were those who set out for America, but only a few found the shores and set up a nation.

There are many churches and denomina-

tions, but only a few and the smaller ones that teach and live the teachings of the Master.

Many are the jobs, professions, and skills in life, but only a few offer challenge and zest for accomplishment.

Many are those that confess Christ as their own, but only a few that will take up His cross and follow after their Saviour.

There are many who set out for life, but only a few who find it in the source of Life, Jesus Christ.

Philadelphia, Pa.

A Child in Church

I have a friend who has an excellent plan for keeping her small youngster quiet and contented in church. She keeps a box of special small toys which are never even seen on other days, and so are always interesting. Each Sunday they take two or three of these toys to church.

The main point is that they are soft toys—dropped, as they will be, they do not clatter through the sermon or anthem. I've seen her child play happily with a small felt purse—zippers open and close almost noiselessly; stuffed, oilcloth-covered blocks (not balls—they roll away); stuffed toys and dolls; small cloth scrapbooks or picture books, or light-colored pieces of cloth and a large crayon to use on them.—Mrs. D. A. A., Mo.

—Parents Magazine.

A Smile

A Midwesterner, vacationing in Maine, came to a place where the road forked out and on both forks signs indicated that they led to Portland. He asked a native who was standing nearby: "Does it make any difference which road I take to Portland?" "Not to me," was the answer.—*National Good Templar*.



Astronomy shouts that God is still alive and active; He is a God of overwhelming majesty and judging from His heavenly bodies He is beautiful to behold. Astronomer John Glenn said that up there the stars looked like jewels on black velvet. The size and number of them shame the grains of sand on all our seashores. We only know that distance means nothing to Him, and our orbiting in space is like racing around a marble in His bag. The heavens preach God's ability eloquently; the stars are salesmen of His government. They say, without fear of contradiction, that He is big enough, intelligent enough to trust.

David A. Redding in *Psalms of David*, (Fleming H. Revell Co.)



A Christian Witness on Race Relations Now

By GUY F. HERSHBERGER

In recent years the Christian conscience has been deeply stirred because of injustices suffered by oppressed people everywhere, and by persons of color in particular. This disturbing experience has caused our own Mennonite brotherhood to think seriously on its ways, and in 1955 to speak clearly on this issue in its General Conference statement.

The Way of Christian Love

"We believe that racial prejudice and discrimination, as illustrated in the American pattern of segregation, . . . is a sin. . . . It is a denial of our professed faith, . . . a violation of the human personality as created by God. . . . It scars the soul of the one who practices the sin. . . . It is a major cause of present-day international conflict and war. . . . It violates the central Christian message of redemption and thus discredits before the whole world the Christian message of the Gospel."

Reflection on these words has wrought new attitudes on the part of many. Some congregations are putting forth special efforts to become a true brotherhood which knows no distinction of color within its membership. Others are reaching out in voluntary service to bring healing and reconciliation in areas of tension.

Many, on the other hand, have not given heed to the commands of Christ or the teaching of the church. To our sorrow we must confess that there still remain congregations among us in which brethren and sisters of color are not welcome in the fellowship. As long as this condition remains we need to pray that the Spirit of God lead us into the way of truth and love.

Our Witness to the State

We also have an obligation to give a Christian witness to the state. At our 1951 General Conference we said: "We acknowledge our obligation to witness to the powers-that-be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God in their behalf."

In 1955, concerning race relations in particular, we also declared it our duty to "express gratitude for the many manifestations of an awakened social conscience with respect to this question and for the many steps now being taken, especially by our

government, to correct the evils of racial intolerance." Then the statement asked "that we support efforts to that end . . . and that we give our witness against the evils of prejudice and discrimination wherever they may be found."

Write to the Senators

Believing that at this time the Mennonite Church must again speak clearly on this issue, the Committee on Economic and Social Relations, in behalf of the brotherhood, sent the following letter to each of the 100 United States senators.

As a committee we believe that this witness will be increasingly effective as many brethren and sisters in their own words write these same 100 senators urging the passage of the Civil Rights Bill. We believe that now is the time to do so. Many people, because they believe in segregation, or because they are fearful and confused by current propaganda, or for some other reason, are expressing opposition to the bill. This is a time when Christian people should inform the powers-that-be where they stand. Write the senators today, at the Senate Office Building, Washington, D.C.

Letter Sent to Each United States Senator

April 30, 1964
The Honorable
Senate Office Building
Washington, D.C.

Re: The Civil Rights Bill and
the Completion of Emancipation
Dear Senator:

Enclosed please find a statement of position with respect to race relations formally adopted by the Mennonite Church in 1955. As indicated in this statement we confess our share in the injustices to persons of color of which our society is guilty. On the other hand, we are happy to testify to a deepening of conviction among us that the position here taken concerning the sin of racial segregation and discrimination is the only position consistent with our Christian faith. We are also happy for continued efforts among us, in our congregations, our schools and institutions, and in places of business, to bring our performance more nearly in line with the faith which we profess.

As the enclosed statement also says, we

are grateful for the many steps taken by our government to bring national policy more nearly into conformity with Christian principles of social justice. We are especially grateful for the Civil Rights Bill recently passed by the House of Representatives and which is now being debated in the Senate. Surely after 100 years simple justice should require that it be no longer legally possible for a fellow citizen because of his race or color to be denied: equal rights and opportunities for education, for training for a job or profession, for employment, and for decent housing; unrestricted opportunities for traveling, and of access to eating, sleeping, and other services and accommodations operated for the general public; and equal rights and opportunities with respect to the franchise and any and all other lawful pursuits of the citizenry.

We would therefore urge that after a reasonable time for debate your vote be cast for the completion of emancipation: (1) for closure if this becomes necessary for ending debate; and (2) for the passage of the bill itself.

Sincerely yours,

THE COMMITTEE ON ECONOMIC
AND SOCIAL RELATIONS OF THE
MENNONITE CHURCH

Guy F. Hershberger,
Executive Secretary

Invited to Europe

Vincent Harding, director of the Mennonite Central Committee program in Atlanta, Ga., is scheduled to be in Europe from June 26 to July 31 at the invitation of the European Mennonites.

Many European Mennonites first heard Harding at the Seventh Mennonite World Conference in 1962 at Kitchener, Ont., when he addressed the assembly on "The Christian and the Race Question."

At their meeting on Dec. 30, 1963, the Peace Section reviewed the invitation to Harding from Europe to spend a month speaking at the conference of European Mennonite mission agencies and at other appointments arranged by peace committees in Europe. A motion was passed releasing him from his assignment in the South for the month of July so that he would be free to accept the European invitation.

His travel costs will be financed mainly by the European organization sponsoring the visit. Upon his arrival in Germany, he will immediately go to Prague, Czechoslovakia, together with several other Mennonites from Europe and America, to attend the six-day Christian Peace Conference.

At his meetings in congregations in Holland, Germany, Switzerland, France, Belgium, and Luxembourg, Harding will dis-

(Continued on next page)



For Those Who Wonder

BY DANIEL KAUFFMAN

There are those who have no concern for records, trends, or comparisons. It doesn't make any difference to them if the church has 1,000 members or 80,000 members. Whether the church is losing membership or gaining is not a concern of theirs. Some of these people would feel it is all right to have a treasurer's report and records, but this should not be shared beyond the congregation's membership.

I am ready to call this whole attitude into question! We say it is important to study history. In order to make responsible decisions in society we must know where we have been and what conditions led to the present situation.

Can a local congregation really project a program for a year ahead without some knowledge of the past? For instance, how many copies of summer Bible school materials does a congregation decide to purchase for a given year? Certainly, the responsible person checks on last year's enrollment. Many decisions a congregation makes are based on a record that was kept by someone. Over a period of years one can take these records and plot growth, trends, weaknesses, and strengths from an analysis of adequate records.

What calls this discussion into play? This afternoon I looked through the new 1964 Yearbook. On page 63 the Mennonite

Church's giving for 1962 is reported. I was delighted to see it because scores of times the question is asked out in the churches, "What is the giving record of the Mennonite Church?" "How do we compare with other groups?" "Is our trend of giving up or down?" I thought this report from Bro. Zook will now give us some of these answers!

In the past, when these questions were asked, I just said, "We don't know for sure. Our records and ways of gathering information are not complete enough to say conclusively. But I think the 1964 Yearbook will begin to tell us this information." Now I see my answer was wrong!

Here are the problems. Four conferences involving approximately 28,000 people made no report. Of the fifteen conferences that did report, only two—Franconia and Western Ontario—had 100 per cent of the membership participating. In five conference districts we do not know the per cent of the membership involved in the report. The remaining seven conference districts report in reports, but the congregations reporting had only 69.7 per cent to 94.0 per cent of the conference membership. The question is, Would the 6 per cent to 30.3 per cent not reporting increase the per member giving or decrease it?

So our 1964 Yearbook does not tell us too much about our giving records. We must still say we don't know. Here are a few figures I have gleaned from the report, but because of the unknown factors I know these are not accurate.

1. Per member giving reported in 1962 \$88.52
In 1961 it was \$80.72. So the trend is in the right direction. It represents an 8.8 per cent increase.
2. Number of conference districts giving above \$100 per member per year 5
3. Number of conference districts giving below \$100 per member per year 10
4. Range of per member giving by conference district \$20.06 to \$150.90
5. Of the conferences reporting, all reported increased giving for 1962 except three.

Inferior to Other Groups?

At one point the Apostle Paul was making comparisons between churches and he asked, "For what is it wherein ye were inferior to other churches . . . ?" Using the same kind of reasoning some of you may say, "Is our giving equal to other groups? Are we inferior?"

In a recent report on forty-two denominations we would rank nineteenth from the top. This is better than 1961 where we ranked twenty-third. Again I say the trend is in the right direction. But how do we compare with others? Who are some that are above us? Here is a partial listing of denominations and their per member giving record for 1962.

| Denomination | Per Member Giving Per Year |
|--------------------------------|----------------------------|
| Free Methodist | \$312.58 |
| Wesleyan Methodist | 246.40 |
| Evangelical Free Church | 222.49 |
| Brethren in Christ | 202.92 |
| Ohio Yearly Meeting of Friends | 164.22 |
| Evangelical Mennonite | 160.77 |
| Church of the Nazarene | 147.78 |
| Church of God (Anderson) | 133.27 |
| General Conference Mennonite | 117.42 |
| Baptist (North) | 113.67 |
| Reformed Church | 110.16 |
| Presbyterian, U.S. | 106.96 |
| Lutheran (Missouri) | 100.66 |
| Mennonite General Conference | 88.52 |

There is no question in my mind but that the Mennonite Church could double its giving if we had a will to do it. In fact, we should be around \$200 per member to be near the tithing mark. Notice the Brethren in Christ are at \$202.92. They are almost like us in belief and practice, except I think they must believe in their church more than we do in ours. Are we willing to back our words (what we say we believe about dedication and commitment) with our money?

If you say we are doing better than the record shows, then talk to your church treasurer to be sure he responds when the form is sent to him for the 1965 Yearbook. Scottsdale, Pa.

INVITED TO EUROPE

(Continued from preceding page)

cuss the topic, "Experiences in Race Relations: Is There a Solution?" At the European Mennonites Mission Committees (EMEK) Conference to be held July 23-26 at Bienenberg, he will speak on "Peace with God and Man."

Vincent and Rosemarie Harding have been stationed in Atlanta, Ga., since October, 1961, as peace and service workers. One part of their task has been to develop a Voluntary Service program in Atlanta and Nashville, Tenn.

The overarching purpose of their life in the South has been to search for ways in which the peace witness might come alive in the midst of America's racial conflict and to be ministers of reconciliation at the forefront of a frightening warfare.

—MCC News Service.



The Better Way

BY B. WRIGHT

Seems like whenever the subject of the Christian's rich heritage in Christ Jesus comes up for discussion (which is all too seldom), someone is sure to quote (?), "Eye hath not seen; ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared. . . ." The passage is from I Cor. 2:9 and reads: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things. . . ." the "have" referring to the plural "things" that have not "entered," or that are (not is) beyond man's imagination.

History of Baptist Church in the Soviet Union

The Baptists in the Soviet Union trace their history back to the late 1700's. Robert G. Torbet, a Baptist historian, says that three factors led to the introduction of the Baptist witness to Russia.

The first was the movement of the Mennonites from Prussia to the productive Steppes of the Ukraine in the eighteenth century. The nearby Russian village communities provided fertile fields for the Mennonites' evangelistic fervor. "Town meetings frequently became preaching services," reports Torbet. By the 1860's and 1870's groups of peasants became dissatisfied with the Orthodox Church and turned to Bible study groups that met in private homes. These periods of worship were called *Stunden* and the participants were called *Stundists*. This movement, which developed under the influence of the Mennonite and Nazarene colonists, was one of the two major sources from which Russian Baptists stemmed. Michael Ratushny, a member of the Stundist movement, later became a Baptist leader.

A second source was a Quaker-like sect in Georgia called the Molokans. In the 1860's this group came under the influence of a German Baptist named Martin Kalweit. A gifted young Russian, Basil Pavlov, was converted through the ministry of Kalweit and became a leader of the group. The Ratushny and Pavlov groups were united in 1884 to become the Russian Baptist Union.

A third stream in the Baptist movement was headed by Ivan Prokhanov, a Baptist convert from the Molokans. He did not wish to work with the Russian Baptist Union because he was unable to accept their rigid views. He preferred the name "Evangelical" to "Baptist." His group consisted mostly of well-to-do people. This was a dynamic movement. Its membership jumped from 8,500 to 250,000 between 1914 and 1923.

During the first World War many Russian Baptists refused to fight, although they were prepared to do noncombatant work. It is not clear whether this stand reflected the influence of Tolstoy or the Mennonites.

In some respects, says Torbet, the Soviet regime which assumed power after the revolution of 1917 was a boon to the Baptists. They had more freedom under the Bolsheviks than under the Czar to carry on their evangelistic work. Between 1914 and 1923 the number of Baptists increased from well over 100,000 to one million. Some his-

torians even place the figure at two million.

In appraising this remarkable growth, Doctor Rushbrooke, a British Baptist leader, commented, "It is safe to say, when comparison is made with the membership of the churches before the war, that in no country of the world has there been proportionately such an increase; but it is also certainly the case that for lack of resources and organization not all the fruit of widespread revival movements has been garnered in orderly churches."

The Bible has always had an important place in the life of Baptists. In 1926 the All Russian Evangelical Christian Union published an edition of the Scriptures from plates provided by the American Bible Society, and an edition of the New Testament and Psalms was similarly printed in 1927. Publication and distribution of the Bible is restricted, but it is still going on to some extent. In 1957, 10,000 copies were printed by the All Union Council of Evangelical Christian Baptists from matrices sent by the American Bible Society. At present parcel post and freight shipments of Bibles are not admitted to the U.S.S.R. but some copies have been taken in by travelers.

By 1929, the Baptists were "tasting the full bitterness of governmental suppression of religion." Hundreds of Baptists and Evangelical church leaders were arrested, disfranchised, deprived of food tickets, forbidden to teach their children except at home, forbidden to distribute Bibles, and forbidden to hold worship services in their churches. A government decree that year forbade all forms of religious activity outside the church. The days of evangelism in the market places and on the streets were over.

For three years following the 1929 decree, the Christians suffered continuous persecution. These were the years in which the Soviet government was forcibly introducing collectivization. This aroused the hostility of the Baptist village folk. They saw collectivization as a threat to their individual way of life and a blow to their material wealth.

In the late 1930's renewed attacks were made against the Baptists.

World War II resulted in a temporary thaw in the Soviet government's attitude toward the churches. Journalist Maurice Hindus reports, "Only on the outbreak of World War II did the Kremlin make peace with the Baptists as well as with the Orthodox. They were all Russians now, fighting

the common enemy for survival. Like other Russians, Baptists fought and died in World War II. Jacob Zhidkov, president of the All Union Council of Evangelical Christian Baptists, had four sons in the war; three never returned."

Since the 1950's direct contacts between Western churchmen and Russian Christians have taken place. In 1951 a group of British Quakers reported that there were an estimated 400,000 Baptists and 4,000 meeting places in Russia.

The post-Stalin years lessened the pressure on the churches. Peter J. Dyck told the Seventh Mennonite World Conference, "It is true that the blind terror of the Stalin era is gone. The secret police no longer haul people from their beds at night and deport them to Siberia. . . . The reins have slackened, but the driver still has them in his hands and he has not gone to sleep. . . ."

"The Soviet government is afraid that when persecution becomes too severe, it may drive the church underground beyond its reach. Thus it is understandable that *Pravda*, Russia's leading communist newspaper, quoted Premier Khrushchev as saying, 'Beigi atheists does not give us a right to insult religious feelings of churchgoers' and *Pravda* went on to say that 'unfortunately not all Soviet publications remember this advice,' but concluded the same article by confirming that 'the party's final aim is the liberation of all citizens from the poisonous influence of religion.'

"To hasten the day of such liberation, all possible tactics are used. The new publication, *Science and Religion*, has been launched which not only tries to prove the folly and poisonous effect of religion but in its own words, 'this journal attempts to sic the Orthodox believers on the sects (Baptists, Mennonites, and others) and the sects on the Orthodox Church.'"

The church in Russia is growing. Open evangelism is, of course, not possible, but believers are encouraged to have personal dialogue with individuals about Christ and His church. The preaching is largely of devotional character with a strong eschatological emphasis, but many lives are changed by it.

The 1960 membership figures for the Baptist Church showed that there are now 540,000 members and 5,400 registered meeting places.

(In the next issue: *The Russian Baptists and the Mennonites*)



It was by faith that Paul and Silas could sing in the dark of the night—the martyrs always took their chains of adversity and made out of them harp strings.

R. Earl Allen in *Bible Paradoxes* (Fleming H. Revell).

A missionary doctor wins his way into a seclusive African tribe

"Other Sheep I Have"

By Paul T. Yoder, Eastern Board missionary to Ethiopia

The Danakil of Ethiopia has been misunderstood and greatly feared by his neighbors. Being suspicious of outsiders, he is slow to tell about himself.

Only 35 years have passed since the first white men who lived to tell what they saw visited him. Today's visitor is often regarded as someone who has come to take his land.

Danakil are members of an uncouth tribe, known locally as Adal. The tribe has numerous clans scattered in small grass villages along both sides of the Awash River. Land means grass for their cattle. Grass provides meat and milk, their only food until recently. Thus the taking of a spadeful of dirt for soil analysis is symbolic of taking their land and bitterly resented.

Contacts with the outside are becoming more frequent. Now there are markets where they can sell their cattle, butter, sheep, and goats. Then they will buy cloth, tobacco, flour, grain, and sugar from traders. They will also hear that there is treatment for their illnesses. Their desire for medicine for themselves is second only to their desire for treatment of their cattle.

Good Shepherd Figure Speaks

A picture of the Good Shepherd hangs on one of the whitewashed walls of what was to have been our living room. Now the room is a clinic. Patients from several tribes are seated on stools, boxes, and chairs. It is Monday and market day in Awash, Ethiopia. Patients have come especially early today so that they can be treated before the whistle blows to open market.

Already people are shouting at the doctor in their respective languages, unmindful that he does not comprehend. A tall, lean Danakil enters. After a greeting, his sharp eyes begin a survey of the room and its contents. He notices the picture.

"Is it a man or a woman?" he asks as he steps closer for a better look. "Where is His country? Who is He? What does the picture mean?"

There is a time to explain through an interpreter. After the quiet uh's and ah's and punctuating inhalations, his smile announces that he understands. He, too, is a shepherd.



Dr. Yoder treating patients near Gowane on trek.

He is not the first to have asked about the picture. Others of the nomadic shepherds have wondered about the long-haired, gentle Man with the sheep. He could have been a Kerhyu, an Etu, or a Somali. On occasion other people who are not shepherds have asked.

We first became interested in the Danakil soon after coming to Ethiopia in 1956. I was seeing patients in the clinic at the Haile Mariam Mammo Memorial Hospital at Nazareth. A man came into my office to ask if I did surgery. When I asked him what his trouble was, he replied, "Oh, it is not I. It is for someone else."

"Where is he?"

"There are two, a father and his son, and they are outside."

I asked him to call them. Then, contrary to my usual practice, I got up and followed the man outside. Two men had been sitting under a tree. When the man called, they sprang to their feet. Throwing their cloths over their naked shoulders, they came running. They reminded me of startled deer.

This incident alone would likely have been forgotten. More strange actions and reactions were to fix it in my memory.

Patient Surprised by Friendliness

I soon noticed that other patients and workers shunned these nomads. Stories of how the Danakil lived and killed began to circulate. I asked and listened. Strange people they seemed indeed.

The day came for my friends to be dis-

charged. I looked down at the father, an old gray-haired man, and said, "I would like to visit you in your country sometime."

His steel-cold eyes penetrated me as he answered, "You do not mean it. You would be afraid to visit me." Later he admitted that it might be safe if I were accompanied by a policeman.

I determined to learn more about the Danakil. Information came very slowly—some fact, but much fiction. I learned of their custom of killing men and taking trophies. One cannot marry until he has killed a man. Unsuccessful men are given their meat in their own shoes, while others ridicule them. The betrothed of such a man is distinguished by her hairdo.

Grass for their cattle and security for themselves necessitate frequent moving. The men spend most of their time talking, while the women, with the help of the girls and children, churn the butter, bring the water and watch the cattle.

Favorite sons take the camels to the best pasture and grow strong from their milk. Groups of them can be together and talk and plan for the day when they will become men. Telling of their feats at the circumcision celebrations brings pleasure, but it is not permanent. Bravery has more lasting rewards. A stone for each victim set in a row in front of one's grave proclaims his greatness to all who pass by.

Satisfied with Tradition

What is the attitude of the Danakil toward change? "What was good for our fathers is good for us. This is our life," they say. They are content.

But they do not know the Good Shepherd. No one has told them of His love. So we thanked God when opportunity came in 1960 to open a clinic in Awash. This small town borders Danakil territory. We hoped to make friends and assure them of our concern. We planned to enter their area with more clinics, as feasible.

With this in mind we selected the dresser for Awash after much prayer and consultation. Of those medically qualified, Masebo seemed to have the spiritual stamina required. He consented to go, knowing it would be difficult.



A typical Danakil dwelling.



Danakil listen to the story of the "Prodigal Son" in their own language.

Work Progresses

Masebo went alone to hot, dry, fly-filled Awash. He made friends rapidly. The reports of his work were encouraging. His family came to join him; they wanted to work together. But one of the children was often ill. Returning to cooler Nazareth always brought quick recovery. Since Masebo had agreed to stay for only one year, the family decided it was best if they returned to Nazareth.

But no one volunteered to take Masebo's place. His eyes were open to the need and his heart to the people. Rather than have the clinic closed, he stayed on alone.

Near the end of his second year, Masebo's knee began to ache. The usual treatment did not help. In addition to this problem, opposition came from another man who had opened a clinic in Awash. Finally it became necessary to close our clinic.

Masebo began having more pain. A consultant advised an operation to correct the trouble. Still there was no improvement. More X-rays were taken. Another consultant said, "It is cancer and I advise immediate amputation."

Recovery was slow. Few thought Masebo could live long. Even he had little hope. But he did recover and returned to work at Nazareth. He built a house. Plans were made to get an artificial limb. Life would go on much as before.

Sickness Returns

Then the pain returned and with it sleepless nights. Repeated injections brought no relief. Masebo had little to say. At first he

read some, mostly his Bible. Later he had little zest for any activity.

One day Doctor Gurney of the Red Sea Mission Team, a man who had worked years with the Danakil, came to see him.

"Masebo," he said, "Except a corn of wheat fall into the ground and die, it abideth alone.' I had hoped that God would allow me to be the first grain of wheat to die for the Danakil. It appears you will now be the first. Are you willing to be a grain of wheat to die—for the Danakil?"

Silence entered the room as a cloud. This was no time for a quick reply. He had his family. Another child would join them soon. He loved life, but he loved the Danakil shepherds more. His eyes were moist and his disease-wasted lips dry as he whispered, "Yes." The Spirit no doubt made intercession as they bowed their heads, for expression was difficult.

Early one morning near Easter last year, Masebo went home. Many came to the funeral out of respect for the man who had a living testimony. When Danakils heard the story, they murmured respectfully, "Where can you find another like him?"

We have moved to Awash to begin where Masebo left off. The picture in our living room tells a story and the Danakil love stories. "Who is He?" they often ask. He is the Shepherd who loves His sheep. Some of His sheep are lost. He is searching for them. He wants to lead them to good water and green pastures.

"You will never find another like Him."

Wanted: Men of Faith

Perhaps the most frequently repeated phrase in incoming correspondence from *Mennonite Hour* radio listeners is, "Pray for me . . ." or "Pray for my husband [wife, son, daughter, or neighbor]."

The staff of *The Mennonite Hour* and *Heart to Heart* broadcasts believe greater effort must go into the spiritual battle for the hearts of men and women. Many are convinced theoretically that Christ should be their Saviour and Lord, but experimentally they haven't the will to act. Then, too, many Christians are living in defeat.

Are You Acquainted?

For over ten years *The Mennonite Hour* has had a "Prayer Band," a group of persons who remember the requests coming from radio listeners.

The following are the prayer and praise items for this week:

Tuesday, May 19—*Indiana lady*: "Your program answered a lot of questions. I feel as though I'm finding God again. I cried tears of joy!" Praise God for this listener who rededicated her life to Him.

Wednesday, May 20—*Spain*: "I heard your message. I am a skeptic." Pray for this man.

Thursday, May 21—"I'm concerned about a 15-year-old boy who has quit school. He has had an unhappy home life. He refuses to go to church. Please pray for this family," writes an Iowa *Heart to Heart* listener.

Friday, May 22—*Alberta father*: "I am not through to real victory as I should be. I find it hard to keep above sin since I backslid many years ago as a young man. Please pray for me."

Saturday, May 23—*Pray for this prisoner* who hears the Italian broadcast: "I am not happy at all. I have so much need of spiritual guidance."

Sunday, May 24—*British Guiana* (South America) girl: "After leaving school at the age of 16 and not having a job, I felt so disgusted with life. I heard your program. I was spellbound, for then I realized there is a true and living God. I am now a new creature in Christ. My parents are Hindus, but they believe in Jesus Christ. Pray for me."

Monday, May 25—"My husband is so against religious program that he turns them off. He doesn't go to church. My oldest son is 18, and is getting ideas like his dad. Please pray for us," writes a Saskatchewan mother.

You can share in prayer for other radio listeners by writing to Mennonite Broadcasts, Inc., Harrisonburg, Va., or Kitchener, Ont., and requesting the monthly release of "The Prayer Call." A request is listed for each day of the month.

Harrisonburg, Va.

By M. C. and Esther Vogt

About a week before Christmas, around five in the morning, on one of those mornings when we had a killing frost, while I was praying, I heard someone come on the front porch. I thought, "Someone must really have urgent business to come out so early on such a cold morning."

I found several Muslim men from Etki, about three miles away. They came to request me to take a woman, who had labor pains for two nights and a day, to the hospital at Chatra. Since the case was urgent, we left immediately for Etki. The first 2½ miles are on blacktop, but the four or five miles of the village road were very poor.

We were able to drive right to the front of the house. They brought out some bedding to spread on the floor of the jeep station wagon, put the woman on it, and took several women along and a few men relatives so that in all we were eight. I objected that the load was too heavy for such a rough road; so one man got off.

We arrived at Chatra, 22 miles away, about daybreak. We stopped at some rich relatives' house where part of our load of men was exchanged for new relatives; then we went on to see the doctor. The doctor was just getting ready; so we could not see him. We drove on to the hospital.

Then the young fellow who had called me said, "Let us go and eat breakfast." We borrowed two bicycles, rode back into town two miles, and found a good Muslim restaurant up on a second floor. It was enclosed on only three sides but had hot fire in front where the meat was cooking and bread was baking. We ordered some meat, which was boiling hot, some spice, and soup. We were served bread about the size of pancakes and three-fourths inch thick. It tasted fine. Then we were served *jalabian* (an Indian sweet) and tea. We felt satisfied and went back to the hospital. After the woman was admitted into the hospital we were on our way home. (Later she gave birth to a happy child.) The rich friend wanted to ride out to his village, on our way home.

He said, "Do you know that out at my village there are some folks who want to become Christians? I'll introduce them to you. They are of the Munda caste."

When we arrived, he brought Nibhai to me and I asked him, "Do you want to become a Christian?"

He said, "Yes." Then he called his wife's brother, Mangal. We asked him the same question. He did not answer as openly but

also said, "Yes." At this village three of our load stayed with this rich friend and only two returned with me.

A number of weeks later we again visited these people. We found the men digging holes in a government plantation area where eucalyptus trees will be planted in the rainy season. We talked with the men again, and again they said they wanted to know the Lord. We said we would come some evening when they would be finished with their work.

The first Sunday evening we went we stopped at Mangal's house and his wife said, "He is not here. He has gone back to the parental village." Then we went to Nibhai's and he gave us a hearty welcome. He was surprised that Mangal was gone and said that it was not true. "He is at home, but he is afraid because he does not yet have permission from his mother to become a Christian." Nibhai said that they had decided two years ago to become Christians. Nibhai, his wife, and another young relative listened well while Masihdas Minz gave them a Gospel message and taught them their first Bible verses—Rom. 6:2, 3. Then Benjamin Mundu led in prayer in their language Mundhari. One could hear the approval of the woman as she understood each petition. They invited us again and we have been going each Sunday evening.

Now they believe. They announced each evening that they had cut off all relations with the evil spirit by shaving off the child's hair and offering it to the evil spirit.

Another evening when we went, Nibhai was very sick. The evil spirit was trying hard to destroy his faith in Christ. He had high fever, pain in the throat and chest, and was coughing and spitting blood. He was very weak. Milton gave him several aspirin pills, prayed, and told him to trust in Jesus.

Later the child was sick with fever and distress. Pills, prayer, and trust in Jesus again cleared this emergency.

One Sunday Nibhai's family and several Christian teachers from Chatra came to worship in our fellowship and to have a common meal. Among these was a Miss Kandulna. She is the one who has encouraged them to know Christ. We asked her to keep on encouraging Mangal also. Nibhai's wife, Birs, went to the women's retreat.

We hope all these will come out to know the Lord fully. Pray for them.

Keep in Training

By J. D. GRABER

"We see the needs in Asia and Africa, far away from home, needs that require our money, and fail to see the needs near home that require the giving of ourselves." So said a speaker recently, as he tried to drive home the call for evangelism where we live. Some of us can see only the mission fields far away, and others of us can see only the needs near at hand. We need bifocal lenses, seeing needs in both dimensions.

Giving money is easy, but giving ourselves is difficult. We know how hard it is for us in this materialistic age to part with our money. So when we say that by contrast giving money is easy, we are only stressing the extreme difficulty of giving ourselves.

"I had many Gentile neighbors," writes a Jewish woman who had just recently found her Saviour. "I was sure they did not know about Jesus," she writes further, "for they had never told me about Him." How would you and I rate by this test? How many people would be saved if it depended on me? If no one did any more witnessing than I do?

The roots of foreign missions are in home missions. If we do not witness at home, we will not witness after having crossed an ocean. The entire concept of home and foreign should well be erased from our thinking. The differences are almost purely geographical and to a certain degree cultural. This makes for differences in method and approach. But in terms of man's fundamental need and the missionary's spiritual motivation and evangelizing zeal there are no differences.

The athlete observes strict training rules. When a game is pending, he exercises severe discipline—in food, in sleep, in exercise, in training. Nothing dare interfere with preparation for the all-important contest. But when no game is scheduled, when the season is past, then disciplines gradually fall away.

So it is in the church. There is no game, no contest, scheduled; so discipline is not necessary. Once in a while we get into a huddle to plan strategy and to map program. But the "game" does not come off, and so everyone just drifts back to his old place. There is no involvement because there is no clear sense of anything specific to do.

But battle lines are being drawn. The world-wide contest is being waged. The real encounter of Christianity with the

(Continued on page 434)

MISSION NEWS

MCC Commissions Sixteen

New workers attending Mennonite Central Committee's second 1964 orientation school, April 7-21, took up assignments in foreign relief, Pax, voluntary service, and headquarters staff.

Going into foreign relief are Dr. and Mrs. John Bertsche, Pontiac, Ill. They, with their two children, Cynthia, 5, and Dan, 2½, accepted a two-year assignment to work at the 27-bed Hospital Grande Riviere du Nord, Haiti. Both are 1958 graduates of Bethel College and he is a 1962 graduate of the University of Illinois College of Medicine.

Four men entered Pax assignments. Roger Beck, Archbold, Ohio, joins the Pax unit at Aridea, Greece. He will participate in agricultural projects. David S. Breneman, Lancaster, Pa., is going to Nepal for three years to engage in building projects for the United Mission to Nepal.

Also going to Nepal is Donovan Handrich, Fairview, Mich., who will assist in the building of a vocational school. Lorne Grove, Ringwood, Ont., is going to India for three years as a Pax man. He will work at the 39-acre Barjora irrigation farm in north Bihar.

Fannie Schrock, Lebanon, Oreg., is the Pax matron at Aridea, Greece, for two years. A graduate of Goshen College, she served under MCC in the Philippine Islands in 1947-50.

Eight begin assignments in voluntary service. Mr. and Mrs. James Gerhart, Quakertown, Pa., will serve at Junior Village, an institution for homeless and neglected children in Washington, D.C.

Lee D. Hostetler, Nappanee, Ind., and P. Don Souder, Sellersville, Pa., serve for two years at Boys Village, Smithville, Ohio, an institution caring for 60 emotionally disturbed boys.

Alvin M. Huyard, New Holland, Pa., will be a normal control patient at the National Institutes of Health, Bethesda, Md. Ernestine Corene Short, Wauseon, Ohio, joins the unit at Children's Center, Laurel, Md., where care is given to 2,000 mentally retarded persons.

Joining the headquarters staff are Corinne Ann Miller, Phoenix, Ariz., serving one year as a secretary; Jack Norr, Kidron, Ohio, serving as printer and assistant to the production room manager; and Marian Schmell, Silverdale, Pa., who is a filing clerk at the central offices in Akron, Pa.

A commissioning service was held at the Bethany Mennonite Church, Terre Hill, Pa., on Sunday, April 19. John Ruster, pastor of the King of Prussia Mennonite Fellowship, gave the address, and Kermit Dertine, assistant secretary of personnel services, gave the commissioning charge and prayer.

Shoemaker to Counsel Volunteers

Orval Shoemaker, student counselor at Hesston College and staff member of the family counseling service in Wichita, Kans., will visit voluntary service units under the General Mission Board during the summer months.

Bro. Shoemaker will meet with the units to give group, individual, and vocational counseling and possibly administer tests to interested persons. His tentative itinerary is as follows: May 28 to June 11, La Junta, Pueblo, and Divide, Colo.; June 24-28, Glenwood Springs, Colo.; July 6-19, Albuquerque, N. Mex., Winslow, Peoria, Buckeye, and Stanfield, Ariz.; July 22-25, Hannibal, Mo.; Aug. 10-16, South Texas; and Aug. 20-22, Maumee, Ohio.

Commenting on the visit, VS Director John Lehman says, "We anticipate that many of our unit members may have no special problems, but through discussion with Bro. Shoemaker may be helped to greater insights of themselves in order to maintain healthy relationships and attitudes toward others, their work, and their aspirations."

Missionaries Survive Revolution

Mrs. David Hostetler, missionary to Brazil, gives a missionary's view of the recent revolution there.

"Good Friday processions were over. Sunrise services in evangelical groups were worship memories. Easter, 1964, was in the past. On its heels came the revolution.

"In Brasilia tanks rumbled up and down the streets. The army posted soldiers and guards in front of all public service buildings in Campinas, Sao Paulo, Curitiba, and large cities.

"Five of the strongest, industrial states (Minas Gerais, S. Paulo, Santa Catarina, Parana, and Guanabara) had united forces against President Joao Goulart because of his permissive dealings with Marxist leaders.

"Had time run out for missionaries? You know by now. Leftist leaders, a governor, and communistic agitators, along with the

Your Treasurer Reports

Contributions for the month of April, 1964, show a different pattern from last year's April giving.

The total amount given toward missions this past month was \$50,671.30, an increase over last year's \$47,910.52. Contributions for relief and service show a reverse pattern. Total amount was \$18,450.13 as compared to last year's April total of \$21,139.63. Broadcasting received a total of \$24,808.61 during April, 1964.

Continued generous giving during the coming summer months will assist in meeting increased costs of missionary travel to and from the field.

—H. Ernest Bennett.

president, were cleaned out — 'de-officed' and in some cases put into jail.

"Time is still here for missionaries. At least today. We thank God for some more time to work here in Brazil."

Begin Urban Outreach

Sixty members of the Tanganyika Mennonite Church have recently moved into the capital city of Dar es Salaam for work and education.

The church sees this as a new opportunity in mission and are proceeding to establish a permanent congregation in this city.

Because of high rent costs, the Tanganyika church decided to erect a two-story building on a plot of land which had been purchased earlier. The new building will contain a meeting room, library, activity room, guest room, and an apartment for an African pastor and his family.

The church has requested an advance of \$19,000 from the Eastern Mission Board. The loan will be repaid from the church budget over the next five years. This means that the church will expand into a new area without an increase in budgeted funds from the Mission Board.

The Mahlon Hess family has been sent by the Tanganyika church in co-operation with the Mission Board for a relief assignment in Dar es Salaam. The church also plans to assign an African pastor for pastoral oversight in this growing congregation.

Summer VS Orientation

Kenneth Seitz, Jr., director of short-term voluntary service for the General Mission Board, held three one-half day orientations for volunteers on church school campuses during April and May.

Approximately 30 volunteers for summer service met with Bro. Seitz at Hesston, Goshen, and Eastern Mennonite colleges respectively to discuss their assignments. Also a part of the orientation was getting ac-



Volunteers attending April 7-21 MCC Orientation School. Front row (l. to r.) Marian Schmell, S. Gerhart, Ernestine Short, Fannie Schrock (seated), Corrine Miller, children Danny and Cynthia Bertsche, E. Bertsche. Back row (l. to r.) James Gerhart, Lorne Grove, David Breneman, Jack Norr, Don Souder, Lee Hostetler, Roger Beck, Alvin Huyard, Donovan Handrich, and John Bertsche.

quainted with the General Mission Board's total program; seeing the relationship between short-term and long-term voluntary service; discussing philosophy, objectives, and policies of VS, and learning what to expect in group living and plus service activities.

The respective groups also viewed "The Work Is Thine," a filmstrip giving a survey of volunteers in action.

A fourth orientation is scheduled for Christopher Dock High School, Lansdale, Pa., on May 23.

New Broadcast for Spanish Women

Among the significant actions taken at the annual meeting of Mennonite Broadcasts, Inc., was the approval to begin a homemaker's broadcast for Spanish-speaking women. Plans are to have Marta Alvarez of Argentina as the speaker on "Corazon a Corazon" (Heart to Heart).

The need for this broadcast became clear when the Spanish Broadcast Committee worked on a "10-Year Projection of Broadcast Needs for Latin America." Middle-class / Latin-American homemakers have been chosen as the audience to which the broadcast will be directed.

Another significant action will make available the "30-second" and "minute" spots for radio stations on a free-time basis. The "30-second" spot test broadcasts in Terre Haute, Ind., had "fantastic results," says Henry Weaver, Jr., chairman of the minute project, based on listener research.

Plans were approved to adapt the "30-second spot" broadcasts for TV providing listener research continues to prove favorable for these short radio programs.

Since gifts during the past year did not meet broadcast costs, the Board cut next year's budget. This makes possible the launching of the Spanish women's broadcast and the development of the "minute" broadcasts.

The programs affected were *The Mennonite Hour* and *The Way to Life* (English) where a \$12,000 cut in budget was ap-



Roy Umble (l.) and Henry Weaver, Jr. (r.) discuss "spot" results. Norman Derstine also serves on the minute broadcast committee.

proved. Other programs needing to cut are *Heart to Heart* (English), *Luz y Verdad* (Spanish), and Russian literature.

A \$378,938 budget was approved, a \$12,000 reduction over last year's budget.

The Board approved plans to begin an advertising agency to handle the time buying and advertising needs of Mennonite Broadcasts, Inc.

Mennonite Advertising Agency will include public relations, media buying, art and layout, copy, and market research. Plans call for the time buying function to begin Aug. 1, 1964.

Operation Midnight Sun

Nine volunteer craftsmen, primarily from Canada, met in Seattle, Wash., on May 5, to begin Operation Midnight Sun, the Alaskan project to relocate and rebuild an Indian village on Afognak Island.

The men, comprising Team 1 of the project, spent a day in orientation before going to the disaster site. Serving as resource persons in the orientation were R. Wayne Clemens, executive co-ordinator of Mennonite Disaster Service; John Garman, chairman of Canadian MDS; and John Lederach, pastor of the Hubbard, Oreg., Mennonite Church.

The men flew to Anchorage on May 6 and were received by the Bureau of Indian Affairs, who, together with the 49th District of the Lions International Service Organization, are supplying food and housing for the men.

The Lions are furnishing \$600,000 worth of material and accessory items. Afognak Island lies about 200 miles south of Anchorage. There is mail and passenger service by air three times a week to the mainland, and they have radio contact with the outside world.

Uniting to Evangelize

"Not too many years ago we spent quite a few words upbraiding ourselves for not being able to attract 'non-Mennonite' names to our churches," reports missionary David Hostetler, Brazil.

He further reports that on Sunday afternoon, April 12, 1964, Joaquim Luglio, Jose Bachim, and Kerobim Rezende sat down

with Heinz Loewen, Peter Heinrichs, and Peter Pauls, Jr., at the Indianapolis Church, S. Paulo, Brazil, to discuss ways and means of co-operating in evangelism in southern Brazil.

Chairing the meeting was David E. Hostetler, elected representative of the Brazil Mennonite Mission Council. Present also were Nelson Litwiler, field secretary, Peter Sawatsky, Cecil Ashley, and Kenneth Schwartzentruber, as observers.

The first three men mentioned above were locally chosen representatives of the new churches founded by Mennonite missionaries. The latter three, Loewen, Heinrichs, and Pauls, represented the General Conference churches of Parana state.

Through the seminary at Montevidéu, a number of young people from the Parana congregations have been getting training which prepares them both to be useful locally and in the evangelistic thrust. Alumni are serving in outreach both in Curitiba, and around Witmarsum, a Mennonite agricultural community.

Now a few of these people are becoming available to help in the evangelistic endeavor of the Sao Paulo work. Support has been forthcoming from the Parana congregations as well as from the new churches.

To administer the work more satisfactorily in the state of Sao Paulo, the Russian Mennonite Brethren have been invited to meet with our Brazilian brethren in the formation of a national board.

At this point, the missionaries have shown a keen awareness of the national situation and have voted favorably to turn over full responsibility for outreach planning and maintenance as soon as all the channels can be cleared.

The April 12 meeting was marked by a high sense of consecration and a deep interest in the welfare of evangelism through Mennonite churches in Brazil. At the meeting an experimental directory was elected which will exercise provisional powers until official approval can be attained from the co-operating groups represented.

Buckwalter

Attends Translators' Institute

Albert Buckwalter, missionary to the Toba Indians in the Argentine Chaco, along with a Christian national, Pacheco Rodriguez, are attending a translators' institute at Yarinacocha, Peru, the jungle base of the Wycliffe Bible Translators.

They left on April 20 and will stay until May 22. Says Bro. Buckwalter, "After this we plan to stop off in Riberalta, Bolivia, at the jungle base of the Wycliffe Translators in that country. We don't know how long we'll stay, but we plan to take part in the first few weeks of a linguistic workshop."

"Wycliffe has three workshops regularly in which a limited number of individual translators come in to the base from their jungle outposts, bringing along all their language data."

"Under the direction of expert linguists, they analyze their data, and thus discover the grammatical patterns of their particular



Mrs. Marta Quiroga Alvarez, speaker on the new Spanish broadcast in Argentina.

language. This method is proving to be very successful in that language analysis is progressing in a myriad of languages at a much greater rate than if each individual worker were more or less left up to his own ingenuity to solve his linguistic problems.

"It is an answer to prayer that Wydlife in Bolivia is welcoming us to take advantage of their technical resources for the strengthening of our own work. Pray for our safety as we travel, and for Lois and the children during my absence. Pray also for Pacheco that he will be able to give his best attention to his part in this venture, and for his family that all may be well while he is away."

Tanganyika Church Registered in Kenya

The Tanganyika Mennonite Church is now registered in Kenya, after Christians from Shirati moved to Suna, just across the Kenya border, to open a school and a church.

Eliam Mauma, secretary of the Tanganyika church, reported that Tanganyika Christians had looked forward to entering Kenya for some time. When a small group of believers moved to Suna, they urged the Tanganyika Mennonite Church to send them a leader. The church filed a registration form for entry into Kenya.

Bro. Mauma summarized the procedure: "After some time had passed, we were accepted and were given a certificate of registration, No. 2887. We praise God very much for the way we have been accepted without any difficulty. . . . We have great peace about this because we have been accepted by the local people."

The Tanganyika Mennonite Church works in co-operation with the Eastern Mennonite Board of Missions.

Pacific Coast Conference

The Pacific Coast district conference will hold its annual meeting June 3-6. Theme of the meeting is, "The Church at Work."

Paul Erb, president of the Mennonite Board of Education, will deliver the conference sermon and later give a message on "Do We Believe in Church Colleges?" Other speakers will be Robert Garber of the City Acres congregation, Nampa; Millard Osborne, Lebanon; Robert Baker, Goshen, Ind., presenting the Mennonite retirement plan; Harold Hostetler, First Mennonite, Nampa; Paul Yoder, McMinville; Robert Lee, missionary on furlough from Japan; Jacob Kauffman, Blaine; Clifford Lind, Sweet Home; and Nelson Kauffman, Elkhart, Ind., secretary of home missions for the General Mission Board.

The Pacific Coast Conference has a total membership of 2,306 with 24 organized congregations. Verle E. Nofziger, Albany, Ore., serves as moderator.

TAP Teachers Hold Retreat

Nine teachers serving in Nigeria under the Teachers Abroad Program (TAP) of the Mennonite Central Committee and

their adviser held a five-day retreat early this year at Rock Haven Rest Home in Jos.

The four couples and one single lady are members of several Mennonite bodies in the U.S. and Canada which co-operate in this project. The teachers serve in various secondary and teacher-training schools throughout northern Nigeria.

Several mission leaders participated in the retreat. Ian Hay, field secretary of the Sudan Interior Mission, led a daily Bible study. Howard Dowdell, education secretary of the same mission, spoke in one session on the problems relating to the Nigerian educational system.

Geoffrey Dearsley, field secretary of the Sudan Interior Mission, also spoke on problems of adjustment and relations with the African church.

Director of the retreat was Ivan Eiken-

Your Overseas Missionaries of the Week

S. Jay and Ida Hostetler



S. Jay and Ida Hostetler serve as missionaries in Ghana, West Africa, with the Mennonite Board of Missions and Charities, Elkhart, Ind. They return for furlough on May 26.

Entering Ghana in 1957, Hostetlers were the first General Board missionaries to begin an outreach in this country of nearly seven million people. S. Jay serves as field chairman and is responsible for the Church World Service free food program. Ida conducts a Home Bible Studies course with nearly 250 students enrolled.

India is where they began their mission career in 1928. Serving at Dhamtari until 1944, they were the first to begin work at Bihar in 1946. They served there for six years before starting work in Ghana.

Originally from Middlebury, Ind., S. Jay graduated from Goshen College in 1923. He later attended Northern Baptist Seminary, Chicago, Ill., and graduated from Goshen College Biblical Seminary in 1950 with a B.D. degree.

He has taught school in Iowa, Indiana, and Illinois, and has served as pastor at Cullom, Ill., and Elkhart, Ind. He was ordained at Cullom in 1927.

Ida, also from northern Indiana, graduated from Goshen College in 1945 with a B.A. degree. She has taught school in Indiana and southern Michigan.

The Hostetlers have three children—John Jay, Topeka, Ind.; Mary Ann (Mrs. James) Melchert, Berkeley, Calif.; and Lois Ruth (Mrs. Lowell) Young, Constantine, Mich.

berry, TAP representative and Protestant education adviser for northern Nigeria.

Japan Mission Meeting

A special mission meeting with J. D. and Minnie Graber (on an administrative tour of Japan mission outposts) was held at Yukiuruhi Ksaikan, Sapporo, May 6-8.

Bro. Graber gave a message each day of the three-day conference. Also scheduled was a work session in which mission strategy, the missionary's role, church-mission-board relationships, budget and finance, and children's high-school education were discussed.

A communion service in charge of Bro. Graber was part of Thursday's activities. Concluding the conference was a women's meeting centering around the theme, "What Christian Women Are Reading." Sister Graber was the resource person, sharing her own reading experience. Emma Richards chaired the meeting.

The Grabers were scheduled to conclude their visit to Japan missions with this conference and return to the States by May 14.

Prisoner Appreciates Spirit

A prisoner from Lansing, Kans., recently wrote the following commendation to Wilbur Hostetler, director of home Bible studies for the General Mission Board:

"I read an article in the newspaper about a group of Mennonite men from Elkhart, Ind., going to flood-ravaged Kentucky and helping those people. It made my heart sing to read of this instance of Christianity in action.

"They didn't wait for the other person to take the initiative, but did as our Lord taught in His ministry. I extend to these men my thanks and my love in Christ Jesus."

New Thrust in Nairobi

With the purchase of a completely furnished guest house in Nairobi, Kenya, the Eastern Mennonite Board of Missions has entered another field in East Africa.

India is moving to the city and Nairobi is one of the large central cities in East Africa. The Board accepted the recommendations of a recent deputation to establish an area office in Nairobi to represent Board interests in East Africa as outlined and assigned by the Salunga office.

The new office will act as a liaison between mission board programs and the developing churches in Tanganyika, Ethiopia, and Somalia. It will become a Mennonite center for missionary hospitality and assistance, missionary orientation, and pastoral services to missionaries.

The office will also assist the Tanganyika church to enter new areas of outreach in East Africa. Self-supporting workers along with liaison and office assistance for Mennonite Central Committee TAP and Peace Section interests will be developed.

The new thrust is based on the philosophy that with changing conditions, co-ordination of all fields in an area is essential.

With People in Service

Ernest E. and Ruth Miller, General Board missionaries in Dharmatari, India, are scheduled to return to the States for a three-month furlough on May 25. They are taking in mission points of West Africa en route.

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Anna Martin, Eastern Board missionary nurse to Tanganyika, left New York on April 27 by plane for London, England, where she will take a year of midwifery training before proceeding on for her second term of service in Tanganyika.

A farewell service for her was held at the Weaverland Mennonite Church, East Earl, Pa., on Sunday evening, April 26. H. Raymond Charles, chairman of the Eastern Mission Board, preached the sermon.



Russell and Anne Grove, Markham, Ont., recently returned home after serving as "pop and mom" to a dozen young people in voluntary service at Hannibal, Mo. Both are members of the Widemann Mennonite Church.

MISSIONS TODAY

(Continued from page 430)

great ethnic religions is just now being fought. New frontiers are opening up at home and abroad. Across the world it is revolution and flaming nationalism that call for dedicated "soldiers of the cross." In our own country it is probably suburbia that marks the new frontier as our whole pattern of living is being changed. The population explosion is rapidly outstripping the expansion rates of the church. The percentage of Christians in the world population is decreasing.

Who says that no "game" is scheduled? "But I keep under my body, and bring it into subjection: lest . . . when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Elkhart, Ind.

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Ambition which leads to spiritual lordship is not of God.—Moses G. Gehman.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15085.

The Dilemmas of a Reconciler: Serving the East-West Conflict, by Richard K. Ullman; Pendle Hill Pamphlet; 24 pp.; 45¢.

Richard K. Ullman was a German and a Lutheran. Just before World War II he got to England from Buchenwald concentration camp. He became a Quaker and served for many years as an associate lecturer at a Quaker college, Woodbrook, near Birmingham, England. His death of a heart attack on Aug. 8, as the pamphlet here reviewed was going to press, saddened many who knew the important contribution he was making to the course of Christian peace efforts.

In the first week of June, 1963, I shared several long conversations with him at Prague during meetings of the advisory council of the Christian Peace Movement. He was vice-president. The previous December I had been present when he spoke at a regional conference of this same organization. He had debated earnestly and with no mincing of words with a reporter from the Dutch Communist equivalent of Pravda.

Richard Ullman was respected and accepted by those in East and West. He could differ in debate without alienating. He could continue debate even when the distance seemed to be far between himself and others.

This pamphlet helps to understand how he could do so. Its subtitle is "Serving the East-West Conflict." The very clearly stated principles can be applied in almost any conflict. Certainly it would be good to read in the present racial conflict in the South. It could also be helpful in a labor-management disagreement. The concreteness of the East-West tensions gives his principles reality which it would not have if it were only a theoretical discussion. To know that the author hammered these convictions out on the anvil of one of our most difficult conflicts gives added meaning to them.

To quote one paragraph will give the general scope of the pamphlet:

"In the first section, dealing with the reconciler's relationships on the personal and impersonal level, we looked at the sociological aspects of his dilemma; in the second, at his political involvement; in the third, at the psychological relation to his own behavior; in the fourth, at his need to meet the psychology of antagonistic parties. All these aspects overlap to a very large extent, the underlying dilemma being always of a spiritual nature. It is this moral-spiritual dilemma which has presented itself to me as one between truth and love."

Add to this quotation one further line, "The means by which Jesus reconciled

truth and love in and through Himself was the cross." This gives a clue to the key to his answer. One hesitates to give such abstract statements without the concreteness of his total presentation. It is given in the hope that it may arouse interest in knowing more. The pamphlet deserves serious study. Far longer and more expensive publications have not packed as much helpful discussion as this relatively brief and inexpensive pamphlet does.—William Keeney.

—MCC News Service.

How Readest Thou?

By A. C. GOOD

Someone has said that if you want to be heard, be brief. Today we are blessed with an abundance of good reading material. On the other hand we have an abundance of trash, filth, and obscenity that is repulsive. In reading good books we can have fellowship with some of the greatest souls that ever lived.

For my reading in Lent I chose *The Suffering Saviour*, by F. W. Krummacker. Wonderful—space does not permit gleanings. Most churches have well-stocked libraries with an efficient librarian where good books can be had without cost to the reader.

A reading congregation is a growing congregation. Isaiah said, "Seek ye out of the book of the Lord, and read." I believe that one hindrance to our spiritual growth is that we do not take time to read the Word of God. Even our family worship period can be a rush-it-through experience.

Paul said to Timothy that he should give attendance to reading. And in Acts 8:30 we have these words, "Understandest thou what thou readest?" Recently a pastor challenged his people with the questions: "Do we believe what we read? Do we believe what we sing? Do we believe what we pray? Is our Christian experience a meaningful experience, or is it as one person said, 'I am all mixed up?'"

In times like these we need an anchor that grips the solid Rock. Jesus said to His disciples, "Ye are the light of the world." But what does that mean to me? Is there something about the Christian life that is illuminating? How readest thou? Can I apply the teachings of Jesus to my everyday life?

If our light is the only light that the world has, does it shine bright enough that the sinner can find his way back to God? Is our confused, frustrated world waiting to see a demonstration of New Testament Christianity? Are we spiritual enough to meet the challenge that is confronting the church today?

The world pressure is tremendous. The

devil seems determined to destroy the power of the church. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). "Upon this rock," said Jesus, "I will build my church." "Not by might, nor by power, but by my spirit, saith the Lord." Is it time that we begin to pray for a great outpouring of the Spirit of God upon us? How long has it been since you have had a great spiritual awakening in your church—when you saw the mighty moving of the Spirit at work? "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

I have just finished reading Paul's letter to the Galatians. Challenging—how readest thou? Just a few comments, since I want to be brief. That which impressed me in a new way was that in chapter 5:19-21, he classified hate, wrath, and strife with all the rest of the works of the flesh, and said they that do such things shall not inherit the kingdom of God. Shocking, isn't it? How readest thou? Does this mean that none of the works of the flesh will ever be permitted to enter heaven? Oh, the deceitfulness of sin! Let us beware. How wonderful to come out of the darkness of the sins of the flesh into the glorious sunlight of the fruit of the Spirit!

Now a few gleanings from my general reading:

One weakness of the church is that Christians are not exalting Jesus.

It did not take long for the Lord to get the people out of Egypt, but it took Him forty years to get Egypt out of the people.

The church is looking for better methods—the Lord is looking for better men.

Peacemakers were such outstanding people that Jesus called them the "children of God."

We will have more power in the church when we are ready to pay the price.

Pride has two seasons—a forward spring and an early fall.

The closer Christians get to Christ, the closer they will get to each other.

One difficulty in climbing the ladder to success is getting through the crowd at the bottom.

It is the business of the members to fill the pews; the teacher has all that he can do to fill the pulpit.

When I limit the power of the Holy Spirit in my own life, I limit the power of the church.

When the Shepherd feeds the sheep, they lie down in green pastures and beside still waters.

If Christianity is to have more power in America, it must have a stronger home base.

Sterling, Ill.

Needed—A Sense of Urgency

By ELDON I. ZEHR

Many people today are concerned about the rapidly expanding population of the world. Some estimates are that by the turn of the century the earth's population will reach six billion people, as compared with the present estimated population of about three billion. Much of the concern is directed to the problems of feeding, clothing, and housing such a large population, to say nothing of providing the "extras" to which most people have become accustomed.

The church, too, must look forward with a sense of awe to the tremendous responsibilities which must be met in the years ahead. If, indeed, there are six billion people in the world by the year 2000, between four and five billion of these will be born within the next 36 years.

To reach this many people with the Gospel in such a short time is a problem which can scarcely be comprehended. Christians look back with a sense of triumph to the first Pentecost after Christ's resurrection, when 3,000 people were added to the church in one day. Yet, if 3,000 souls were added to the church every day, it would take 3,650 years to reach four billion people!

The church must have something to say in answer to this problem if its message is to be relevant to the world. One cannot believe that it is not God's will that every one of these people have an opportunity to come to a saving knowledge of Christ. It is obvious, however, that the task cannot be done unless every Christian does his utmost to spread the good news of the Gospel.

A sense of urgency to reach this vast multitude of people must permeate the church. To meet this challenge it seems to me that there are several modifications in our own missionary approach which are necessary to improve the mission outreach of the church.

(1) There must be a new awareness of the responsibility of each individual to be an active Christian witness. It is not enough to give money to missions in support of the work of someone else, although this, too, is needed. Every Christian should feel a personal concern for the family across the street, or the neighbor down the road who is not a Christian. This concern should be more than simply a desire to see the salvation of his soul. It should also be a genuine concern for his physical and material welfare, for true Christian love extends to all phases of life.

(2) There must be an awareness and an understanding of what the Mennonite Church stands for. Many young people, and adults as well, realize that the church takes positions for or against current issues without understanding the reasons behind

these positions. For example, many young men enter I-W service, realizing that the church teaches against warfare, but not understanding why.

Some of them claim to be nonresistant because the Bible says, "Thou shalt not kill," because "My parents want me to," or because "This is what my church teaches." Worthy though these motives may be, this type of reasoning does not convince a skeptical and cynical world that the way of love is the best way. Ideally, young men should enter I-W or Voluntary Service because they cannot do otherwise; because love in their hearts makes it inconceivable to them that they could take part in killing other human beings.

The problem, of course, is to develop this kind of conviction about one's beliefs. Conviction results when one is able to think a problem through to a conclusion. To develop conviction it is necessary to consider many different viewpoints, even those which may be opposed to one's own beliefs.

Often group discussion is useful in helping one to develop strong convictions. Perhaps the church should encourage more open discussion among youth groups. It is of course advisable that a mature Christian adult be present at such discussions to present the Christian viewpoint in a way that young people can understand the basis for Christian beliefs.

Whatever method is used, it is imperative that there be a comprehension of the church's teachings. The leaders of the Mennonite Church of A.D. 2000 are now in our nurseries, grade schools, and high schools. What the church is at that time will largely be determined by how the church is presented to the young people of today.

(3) The work of foreign missions must be expanded. Here, of course, the problem of financial support arises. The present missionary program of the church is seriously hampered by shortage of funds. Even if the giving of church members should double, the amount of money available for missions would still be a limiting factor.

Possibly the answer to the problem of funds lies in sending self-supporting missionaries to foreign fields. The potential of this type of work is beginning to be felt in Teachers Abroad Program and in the Overseas Missions Associates program. While not all the people now working in these programs are self-supporting, at least part of the financial burden is assumed by them.

The foreign missionary who pays his own way may be limited to some extent in that he is not able to devote full time to church activities. On the other hand, agricultural experts, teachers, physicians, and other

types of workers have opportunities for leaving a Christian witness which ministers and evangelists in the field may not have. While full-time church workers will continue to be needed in the foreseeable future, the time has come when workers of many different types are needed on the mission field.

The sense of urgency is not one which must be limited to a few. It must be shared mutually by all members of the church. Perhaps never before has there been such a need for mutual understanding and co-operation between church leaders and lay people, both on the foreign mission field and at home. The Gospel will be carried to the uttermost part of the earth only if Christians everywhere resolve that it can and will be done.

Ithaca, N.Y.

Greener Pastures

By CECYL ELIZABETH CUPP

A friend said to me recently, "I am really ashamed of myself. I always envied her so much—her beautiful home, nice-looking husband, her ability to take trips—so many things. She appeared to have everything. Then when I found out! Her only child is in a hospital with an incurable disease, and her husband, that seems so nice, plays around. Why—really all she has is money—while I have so much more of the things that bring happiness! Instead of envying her, I pity her with my whole heart!"

I thought, "How typical of life!" Not that all rich folks have skeletons in their closets, nor that all poor folks have all that really matters. But each of us casts longing eyes on what others have, not realizing that what we have is, or at least can be, better for us. We are always after greener pastures, blinding ourselves to the fact that we are surrounded by things that may be developed into lush, green beauty.

I know a man who is always talking about what he could do—if. If he had that, if he had this, if his wife were more like someone else, if—if—if!

He never can understand his failures. He is always looking at other folks' greener pastures and letting his own grow brown and dead through improper care.

We will be much happier if we early learn that we must make our own green pastures. No matter how green they may be in the beginning, neglect will make them drab, while proper care will make them blossom as the rose.

We must learn to be contented without being satisfied. There is a difference. The satisfied person is liable to get into a deep rut which eventually leads to stagnation. The contented person makes the best of what he has, and at the same time strives

to make it better. He sees the greener pasture of the other fellow, but it doesn't make him unhappy. He studies it and tries to build his own pastures up to an equal greenness.

For instance, if we see someone else enjoying travel, let us try to get in a little travel ourselves. It can usually be done, by careful planning. Take a little trip occasionally, not beyond our means, but enough to see some of the outside pastures. This often makes us appreciate home better after all.

Or if our neighbor has a nicer home, let us see if we can't improve ours a little bit without sacrificing too much. But first let us look carefully at what we have. The chances are that we are not getting the full benefit of what we already have.

So with everything, let us enjoy to the full what we now possess. Then try to make it better. We will usually find it suits us better than that faraway pasture would. Let us remember that everyone has troubles. Ours are really better for us because we are accustomed to them. Let us make those same troubles shrink by urgent application of proper measures.

Instead of making trouble grow by unwise feeding of self-pity, let us enjoy life—make the best of our own pastures. Make them greener by work and love. We will be too busy enjoying ourselves to waste our lives envying others their green pastures. For our own are the best.

South Bend, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Jonas and Magdalena (Hershbarger), Kalona, Iowa, tenth child, fifth son, Norman Dale, Jan. 31, 1964.

Blough, Alvin John, Jr., and Isabelle (Hartzler), Hesston, Kans., second child, first daughter, Rachel Janelle, May 1, 1964.

Buehler, Zenas and Eleanor (Good), St. Jacobs, Ont., second son, Roger Mark, April 16, 1964.

Cassel, Paul H. and Mary (Freed), Telford, Pa., third child, first daughter, Mary Jean, March 22, 1964.

Clemmer, Marvin and Eva (Hagey), Harleysville, Pa., fifth child, fourth daughter, Lisa Ann, April 24, 1964.

Conrad, Mark and Nancy (Gerber), South Bend, Ind., first child, Cara Jane, Feb. 6, 1964.

Eash, Sam and Esther (Miller), Burdett, Kans., third child, second daughter, Robin De Anne, Feb. 18, 1964.

Frey, Jacob and Marie, Hawkesville, Ont., third child, second daughter, Wanda Elaine, April 29, 1964.

Gingerich, Fred D. and Wilma (Miller), Au Gres, Mich., second son, Donald James, Dec. 24, 1963.

Gingrich, Orrie E. and Barbara (Martin), Selkirk, Ont., first child, Beth Anne, April 12, 1964.

Gleysteen, Jan and Barbara (Detweiler),

Scottsdale, Pa., second child, first son, Richard David, May 7, 1964.

Good, Ernest R. and Ellen R. (Weaver), Fleetwood, Pa., third child, second son, Vernon Burnell, April 25, 1964.

Good, Harley D. and Irene (Emswiler), Fults Run, Va., second child, first daughter, Marcia Anne, April 25, 1964.

Gorman, Ivan and Charmaine (Petty), South Bend, Ind., first child, Michelle Ann, Feb. 13, 1964.

Hampton, Arthur G. and Jean (Lehman), Harrisonburg, Va., third child, second daughter, Betty Lou, Nov. 30, 1964.

Hershbarger, David and Miriam (Miller), St. Louis, Mo., first child, Steven Lynn, March 17, 1964.

Hershbarger, Tillman and Dorla (Oswald), Wheatland, N. Dak., fourth daughter, Jennifer Lee, April 5, 1964.

Hooley, John H. and Barbara (Schwartz), Shipshewana, Ind., second daughter, Cynthia Kay, Feb. 24, 1964.

Keener, Richard H. and Marian (Heisey), Rexville, N.Y., third daughter, Julie Ann, Jan. 30, 1964.

Kraybill, Dr. Ernest N. and Eunice (Kauffman), Stuart, Va., first child, Ann Marie, April 6, 1964.

Kreider, Clyde and Merie (Landis), Lancaster, Pa., second child, first daughter, Karen Merie, March 18, 1964.

Kulp, Samuel and Lorraine (Kratz), Harrisonburg, Va., first child, Lynelle Suzanne, April 13, 1963.

Landis, Elmer and Florence (Ulrich), Jackson, Minn., second adopted child, first son, William Le Roy, born Sept. 23, 1962; adopted April 23, 1964.

Lehman, Mark and Margaret (Deputy), Harrisonburg, Va., second child, first daughter, Linda Sue, April 13, 1964.

Lind, Loren and Jane (Peachey), Scottsdale, Pa., first child, Gareth Brent, May 10, 1964.

Litwiller, Larry W. and Nancy (Limer), Arminston, Ill., first child, Marcy Lyn, April 24, 1964.

Litwiller, Richard and Sharon (Wentorf), Manson, Iowa, first child, Dale Edward, March 1, 1964.

Martin, Richard B. and Elva E. (Hunt), Lancaster, Pa., third child, second son, Richard Lamar, April 2, 1964.

Miller, James E. and Mary Ann (Seltzer), Filer, Idaho, fifth child, third daughter, Marcella Sue, April 14, 1964.

Miller, Marvin and Ruth (Yoder), Goshen, Ind., fifth child, fourth son, Anthony Jay, March 17, 1964.

Miller, Or and Ruth (Hostetler), White Pigeon, Mich., third child, second daughter, Kimberly Jo, April 2, 1964.

Miller, W. Richard and Jean (Wittmer), North Canton, Ohio, first child, Michelle Christine, April 13, 1964.

Nissley, Jay Luke and Verna Grace (Zeager), Elizabethtown, Pa., third child, second son, John La Verne, April 16, 1964.

Oesch, Donald and Mary (Bontrager), Cheyenne, Kans., first child, Barbara Anne, Feb. 10, 1964.

Rhodes, Braxton and Ruth (Fry), Brewton, Ala., fourth child, third daughter, Julia Ann, April 16, 1964.

Ropp, Vernon and Mary Elva (Swartzendruber), Kalona, Iowa, third child, second daughter, Maria Sue, April 11, 1964.

Roth, Donald and Marjorie (Schweitzer), Milford, Nebra., third child, first daughter, Rhonda Kay, April 18, 1964.

Schlabach, Dorvin and Ruth (Wenger), Millersburg, Ind., third child, second daughter, Patricia Ann, March 21, 1964.

Schlabach, Raymond and Susan Marie (Troyer), Costa Rica, C.A., third daughter (first by

adoption), Cheryl Marie, March 18, 1964 (died March 20, 1964).

Schmidt, Richard and Dorothy (Rice), Kansas City, Mo., second child, first son, Stephen Karl, April 28, 1964.

Smucker, Levi and Millie (Jones), Goshen, Ind., third child, second son, Ronald Lynn, April 22, 1964.

Schultz, Allan and Velma (Ruby), Milverton, Ont., third child, second daughter, Wendy Faye, April 11, 1964.

Seizer, Fredric and Rose Marie (Jantz), Protection, Kans., fourth child, first daughter, Kyria Sue, April 5, 1964.

Snider, Kenneth and Marie (Brubacher), Atwood, Ont., first child, Sharon Elaine, April 19, 1964.

Snyder, Royal and Ophia (Sevits), La Plata, P.R., fifth child, second daughter, Diane Eileen, by adoption, March 29, 1964.

Sommers, Melvin and Alice (Miller), Canton, Ohio, sixth child, third son, Mitchell Ray, April 16, 1964.

Springer, Ronald and Donna (Bitner), Hopedale, Ill., second son, Chris Edward, April 2, 1964.

Stauffer, Gene E. and Marilyn (Erb), Dorchester, Neb., third child, second son, Bradley Eugene, March 29, 1964.

Steele, Clayton and Shirley (Gingerich), Zurich, Ont., second daughter, Darlene Joy, Feb. 21, 1964.

Steiner, Wilford W. and Ruth (Richard), Kidron, Ohio, fifth child, second son, Tim Robert, Feb. 24, 1964.

Swartzentruber, Ray and Jean (Cressman), Waterloo, Ont., third child, first daughter, Corinne Joyce, March 28, 1964.

Weber, Cleason and Mary, Wallenstein, Ont., fifth child, third son, Gary Douglas, April 22, 1964.

Wideman, Carl H. and Nancy (Troyer), Gormley, Ont., third child, first son, Leland Mark, April 30, 1964.

Yoder, David and Shirley (Fillman), Puebla, Mexico, second son, Jeffrey Dean, born March 18, 1964; received for adoption, March 18, 1964.

Yoder, Jesse and Gladys (West), Greenwood, Del., fifth son, Joseph Conrad, Feb. 23, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Breckbill-Hostetter—Henry Mervin Breckbill, Willistown, Pa., New Providence cong., and Anna Ruth Hostetter, Holtwood, Pa., Rohrerstown cong., by Benjamin C. Eshbach at Rohrerstown, April 18, 1964.

Davis-Meyer—Larry M. Davis, Lincoln University, Pa., and Naomi H. Meyer, Quarryville, Pa., both of the Lincoln University cong., by Clayton L. Keener at Black Rock Retreat, April 25, 1964.

Detweiler—Erb—J. Joseph Detweiler, Newton, Kans., Pennsylvania cong., and Mary Lou Erb, West Point, Neb., Beemer cong., by James Detweiler, brother of the groom, at Beemer, April 26, 1964.

Hartzler-Yoder—Franklin R. Hartzler, Jackson, Minn., Alpha cong., and Audrey E. Yoder, Parnell, Iowa, West Union cong., by Glenn B. Martin at West Union, April 18, 1964.

Kiser-Smith—Carl Leroy Kiser, Jr., Harrisonburg, Va., Weavers cong., and Juanita Rosalee Smith, Beryton, Va., Morning View cong., by Daniel M. Smucker, Jr., at Morning View, April 4, 1964.

Mathis—Taylor—Tommie Lee Mathis, Corin-

thian Baptist cong., Kinloch, Mo., and Portia Lee Taylor, Bethesda Mennonite cong., St. Louis, Mo., by Hubert Swartzentruber, May 3, 1964.

Miller—Martin—James Miller and Judith Martin, both of La Junta (Colo.) cong., by Paul H. Martin at the church, in August, 1963.

Miller—Miller—Edward Miller, Hutchinson, Kans., and Alma Miller, Partridge, Kans., both of the Center A.M. cong., by Amos Nisly at the church, March 8, 1964.

Miller-Zuercher—LeRoy Miller, Parkview Reformed cong., Santa Ana, Calif., and Ethel Zuercher, Wooster (Ohio) cong., by Melvin Ruth at the Westown Community Reformed Church, Phoenix, Ariz., Feb. 15, 1964.

Musser—Metzler—Paul G. Musser and Margaret S. Metzler, both of the Shirkville (Pa.) cong., by Simon G. Bucher at Kralls Church, March 28, 1964.

Nisly—Bontrager—Mahlon Nisly, Hutchinson, Kans., Center A.M. cong., and Susie Bontrager, Goshen, Ind., Woodlawn cong., by Amos Nisly at Woodlawn, March 27, 1964.

Oswald—Wyse—Larry Dean Oswald, Manson, Iowa, Evangelical Mennonite cong., Ft. Dodge, Iowa, and Shirley Ann Wyse, Wayland, Iowa, Bethel cong., by D. Richard Miller, assisted by William Lechty, at Bethel, May 2, 1964.

Pennington—Miller—Tony Pennington, Warwick River cong., Denbigh, Va., and Margaret Miller, Sunnyslope cong., Phoenix, Ariz., by Melvin Ruth at Sunnyslope, March 27, 1964.

Sarvis—Groff—Carl A. Sarvis, Chambersburg, Pa., Pleasant View cong., and Sue Ann Groff, Watstown, Pa., Beaver Run cong., by Paul G. Landis at Beaver Run, April 25, 1964.

Schweitzer—Yoder—David W. Schweitzer, Albany, Oreg., Fairview cong., and Patricia G. Yoder, Woodland, Wash., Zion (Oreg.) cong., by Paul E. Yoder at Zion, April 18, 1964.

Stoltzfus—Petersheim—Lois G. Stoltzfus, Jr., Elverson, Pa., Harmonyville Brethren cong., and Judy Petersheim, Elverson, Pa., Zion Mennonite cong., by Isaac L. Mast at Zion, April 25, 1964.

Anniversaries

Holsinger. Henry S. Holsinger and Elizabeth A. Cline were married April 5, 1899, at Broadway, Va., by the late Elder Daniel Hays. They celebrated their 65th wedding anniversary at their home near Harrisonburg, Va., on April 12, 1964. In 1910 Bro. Holsinger was ordained to the office of deacon and they have served the church very faithfully for many years. Bro. and Sister Holsinger are the oldest members of the Lindale congregation. They have 7 children, 10 grandchildren, and 12 great-grandchildren.

Stauffer. Mr. and Mrs. J. B. Stauffer were married by the bride's father, Bishop N. E. Moth, at the Salem Church near Tofield, Alta., on April 26, 1914. They have since made their home at Tofield. For the past year they have been serving as houseparents for the VS unit at La Junta, where they observed their 50th wedding anniversary on April 26. Bro. Stauffer was ordained to the ministry on May 19, 1935, and as bishop on July 6, 1939, and has traveled extensively throughout Canada in the work of the church. They are the parents of 7 children, all living at various locations in Canada. They have 25 grandchildren. Bro. Stauffer's mother is still living and is nearing her 99th birthday. The Stauffers' period of service as houseparents at the VS unit will terminate June 15, 1964. The VS-ers have learned to respect and appreciate the Stauffers, better known to them as "Mom" and "Pop." After the Mission Board meeting at

La Junta in June, the Stauffers will return to their home at Tofield.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Anna, daughter of Abraham and Anna (Hofstetter) Zurcher, was born at Canton Bern, Switzerland, Jan. 1, 1872; died March 12, 1964, at the home of a daughter, Mrs. Gideon Amstutz, with whom she resided for the past 7½ years; aged 92 y. 2 m. 11 d. At the age of 9 she with her family came to this country. They made their home in Wayne Co., Ohio, where she lived the remainder of her life. She was the last survivor of the major immigration from Switzerland in the 1880's. On Oct. 18, 1894, she was married to David Amstutz, who preceded her in death March 29, 1911. On Oct. 15, 1915, she was married to Aaron Amstutz, who died June 23, 1947. Surviving are 3 sons (Noah D., Amos and Rufus), 2 daughters (Caroline and Gideon Amstutz) and Elvina—Mrs. Nathan Gerber), one stepdaughter (Luella—Mrs. Oswin Gerber), one brother (Joel Zurcher), 43 grandchildren, and 36 great-grandchildren. Preceding her in death were 4 sons, 3 stepchildren, 3 grandchildren, one brother, and 2 sisters. She was a member of the Sonnenberg Mennonite Church, where funeral services were held March 14, in charge of I. Mark Ross, Louis Amstutz, and Reuben Hofstetter.

Anders, Naomi, daughter of Joseph and Anna (Detweiler) Meyers, was born in Bucks Co., Pa., Nov. 26, 1917; died at Grand View Hospital, Sellersville, Pa., March 28, 1964; aged 46 y. 4 m. 2 d. She was married to Alvin F. Anders, who survives. Also surviving are 2 stepdaughters (Margaret—Mrs. Jacob Freed and Fannie—Mrs. Joseph Delph), 2 stepsons (Reuben D. and Dale D.), 18 stepgrandchildren, 2 great-grandchildren, and 3 brothers (Elmer D., Clarence D., and Harvey D.). Funeral services were held at the Souderton Church, April 2, in charge of Richard Detweiler and Marvin Anders.

Bast, Andrew, son of Mr. and Mrs. Christian Bast, was born May 25, 1910; died at the Ontario Hospital, Woodstock, April 13, 1964; aged 53 y. 10 m. 19 d. Surviving are 5 brothers (Allan, Ezra, Wesley, John, and Nelson) and 3 sisters (Irene—Mrs. William Yost, Clara—Mrs. Clayton Kropf, and Dorothy—Mrs. Edgar Moyer). Funeral services were held at the Robert Krug Funeral Home, Tavistock, April 15, in charge of Henry Yantzi; burial in Hochstetler's Cemetery.

Birkey, Glenn H., son of Jake and Elma (Eichelberger) Birkey, was born at Delavan, Ill., Jan. 3, 1925; died of cancer at the St. Francis Hospital, Peoria, Ill., March 28, 1964; aged 39 y. 2 m. 23 d. On Sept. 7, 1946, he was married to Dorothy Elliott, who survives. Also surviving are 2 daughters (Kathleen and Christine), 2 sons (Joe and Bill), 4 brothers (Ivan, Lester, Mervin, and Clayton), 5 sisters (Viola—Mrs. Dave Martin, Bernice—Mrs. Charles Nafziger, and Janice—Mrs. Ronald Martin), his parents, and his paternal grandmother (Mrs. Mary Detweiler). He was a member of the Delavan Presbyterian Church, where funeral services were held March 31, in charge of Charles Hendricks; interment in Glendale Memorial Gardens, Pekin, Ill.

Culp, Emanuel Irvin, son of Henry and Catherine (Weber) Culp, was born May 8, 1888; died at his home near Tiskilwa, Ill., April 24, 1964; aged 75 y. 8 m. 16 d. On Jan. 1, 1915, he was married to Cora Smucker, who survives. Also surviving are 3 sons (Lester, Millard, and

(John), one daughter (Maureen Hess), and 14 grandchildren. Five brothers, one sister, and one infant son preceded him in death. For over 40 years he was a song leader in the church and a director of many choral groups. He was a member of the Willow Springs Church, Tiskilwa, Ill., where funeral services were held April 26, in charge of C. Warren Long.

Detweiler, F. Millard, son of the late Alfred and Martha (Clymer) Detweiler, was born at Tradesville, Pa., Dec. 2, 1901; died of carcinoma at the Doylestown Mennonite Church, March 9, 1964; aged 62 y. 3 m. 7 d. He led chorus groups and served on music committees and music conferences. Surviving are his wife, Bernice, 3 daughters (Emily—Mrs. Robert Lantz, Anne—Mrs. Lynn Williams, and Mary Lois—Mrs. Donald Miller), one son (Richard Lambert), one sister (Ruth—Mrs. Horace Godshall), one brother (Milton), and 9 grandchildren. He was a member of the Doylestown Mennonite Church, where funeral services were held March 13, in charge of Silas Graybill and Joseph Gross. Conduct of the service was congregational singing in keeping with his gift to the church as chorister.

Eby, Angus, son of Reuben and Mary Ann (Frubacher) Eby, was born in Floradale, Ont., Feb. 9, 1886; died in the Union Hospital, Langan, Sask., after a brief illness, April 21, 1964; aged 78 y. 2 m. 12 d. On Jan. 23, 1918, he was married to Annie Good, who survives. Also surviving are 3 sons (Lloyd, Claire, and Edgar), 4 daughters (Eileen, Agnes—Mrs. Milton Eby, Mary—Mrs. Wayne Lapp, and Hilda), 13 grandchildren, 5 stepgrandsons, one brother (Harvey), and 4 sisters (Joanna—Mrs. Allen Weber, Mrs. Amanda Weber, Clara Eby, and Edna—Mrs. Alvin Behn). Two sisters preceded him in death. He was a member of the Sharon Mennonite Church in Guernsey, where funeral services were held April 24, in charge of James Mullett, assisted by Edwin Bartel.

Egli, Wilbur G., son of Benjamin and Adella (Reinhart) Egli, was born at Rantoul, Ill., Jan. 11, 1900; died at his home April 18, 1964; aged 64 y. 3 m. 7 d. On Sept. 7, 1939, he was married at Fort Dodge, Iowa, to Ernesta Reynolds, who survives. Also surviving are 2 daughters (LaVonne—Mrs. Robert Onnen and Jean—Mrs. Bernard Klare), 2 grandchildren, 3 brothers (Joe, Ben, and Reuben), and 4 sisters (Anna—Mrs. Carl Bohn, Sr., Lena—Mrs. John Wiedeman, Emma—Mrs. Aaron Bachman, and Della—Mrs. Perry Miller). At the time of his passing he was a member of the Manson Mennonite Church, living in the joy of a renewed commitment of faith in Jesus Christ made three years ago. Funeral services were held at the Manson Church April 21, in charge of Nick Stoltzfus and James Detweiler; interment in Rose Hill Cemetery.

Garber, Lewis Jacob, son of Christian J. and Cora (Grove) Garber, was born at Cullom, Ill., Feb. 6, 1895; died suddenly of a heart attack, Oct. 6, of a coronary thrombosis, April 21, 1964; aged 69 y. 2 m. 15 d. On April 15, 1918, he was married to Olive Miller, who survives. Also surviving are 3 sons and 4 daughters (Wayne, John, William, Alice—Mrs. Harold Bender, Goldie—Mrs. Keith Heyerly, Elsie—Mrs. Richard Mengershausen, and Jewel—Mrs. Don Nissly), 2 grandchildren, his father, 2 brothers (Charles and Frank), and one sister (Mary—Mrs. Harold Ely). One son preceded him in death. This year was the fiftieth anniversary of the year he graduated from Hesston College Academy. He was a member of the Zion Mennonite Church, where funeral services were held April 25, in charge of John M. Lederach.

Honsberger, Minerva Ida, daughter of Aaron and Magdalena (Betzner) Cressman, was born in Waterloo Co., Ont., May 19, 1880; died at St. Catherine's General Hospital, after a lengthy illness, Feb. 26, 1964; aged 83 y. 9 m. 7 d. On Jan. 4, 1911, she was married to Franklin F.

Honsberger, who died April 4, 1947. Surviving are 2 sons (Wilfred and Herbert), one daughter (Dorothy), one stepdaughter (Mrs. Carol Marston), one stepson (Elton), one brother (Clifford), and one sister (Alvina—Mrs. Mahlon Crenshaw). She was a member of the First Mennonite Church, Vineland, Ont., where funeral services were held Feb. 29, in charge of Milton Schwartzentruber.

Kauffman, Clara, daughter of Isaac and Anne Weaver, was born in Kent Co., Mich., July 21, 1881; passed away very suddenly of a heart ailment at her home near Clarksville, Mich., April 19, 1964; aged 82 y. 8 m. 29 d. On Oct. 13, 1902, she was married to Hiram Kauffman, who preceded her in death Nov. 7, 1954. Surviving are 4 daughters (Alma—Mrs. Dewey Nelson, Dorothy, Bernice—Mrs. Robert Suckling, and Rita—Mrs. Gene Stein), 4 sons (Ralph, Clarence, Roy, and Truman), one brother (William), one sister (Mrs. Howard McDaniels), 29 grandchildren, and 33 great-grandchildren. She was a member of the Bowne Mennonite Church, where funeral services were held April 21, in charge of T. E. Schrock and Daniel E. Zook.

Kiefer, Jacob, son of Chris and Mary Kiefer, was born in Mornington Twp., Ont., Jan. 23, 1899; died at his home in Sarasota, Fla., March 21, 1964; aged 65 y. 1 m. 27 d. On Jan. 25, 1920, he was married to Amanda Kiefer, who preceded him in death. On April 9, 1938, he was married to Malinda Litwiller, who survives. Also surviving are 2 sons (Clarence and Wallace) and 11 grandchildren. Two stepchildren and one brother preceded him in death. He was a member of the Alden Mennonite Church, Alden, N.Y., where funeral services were held March 25, in charge of David Beachy and Joseph Baer; interment in County Line Cemetery.

Kiefer, Solomon, son of John and Maria (Gerber) Kiefer, was born in Mornington Twp., Ont., Dec. 3, 1878; died at Milverton, Ont., Oct. 29, 1963; aged 84 y. 10 m. 26 d. On Oct. 17, 1898, he was married to Nancy Nafziger, who died in 1960. On April 26, 1932, he was married to Catherine Judy, who survives. Also surviving are one son (Lloyd), 3 daughters (Florence—Mrs. Samuel Boshart, Sylvia—Mrs. David Schwartzentruber, and Sarah—Mrs. Menno Steckley), one sister (Mrs. Annie Albrecht), 35 grandchildren, and 52 great-grandchildren. Three sons, one daughter, 5 brothers, and 3 sisters preceded him in death. He was a member of the Poole Mennonite Church, where funeral services were held Nov. 1, 1963, in charge of Herbert Schultz, Christian Brunk, and David Jantz.

Martin, Eileen, daughter of Ida and the late Jacob Snider, was born April 6, 1905; died at the Kitchener-Waterloo Hospital, April 21, 1964; aged 59 y. 2 m. 15 d. Surviving are 1 son (Harold), 2 sons (Harold, Stuart, Douglas, and Richard), 7 grandchildren, her aged mother, 3 brothers (Howard, Vernon, and Willard), and one sister (Mrs. Irma Nissley). One daughter (Isabelle), one brother, and 3 sisters preceded her in death. She was a member of the Mennonite Church and active in WMSA work and in the Community Welfare Institute. Funeral services were held in the Erb Street Mennonite Church, in charge of J. B. Martin.

Meyer, Emma, daughter of the late Henry and Mary (Moyer) Wisler, was born in Bedminster Twp., Pa., Jan. 17, 1869; died at Dublin, Pa., March 11, 1964; aged 95 y. 1 m. 25 d. Surviving are 4 sons (Harold, Melvin, and Milton) and one daughter who died on March 6, 1954. One daughter and one son also preceded her in death. Survivors include one daughter (Mrs. William Schuler), 3 grandchildren, and 9 great-grandchildren. She was a member of the Deep Run Mennonite Church, where funeral services were held March 14, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

Moser, Elizabeth, daughter of Peter and Elizabeth (Sommer) Moser, was born at Dalton, Ohio, Sept. 23, 1881; died at her home in Orrville, Ohio, March 14, 1964; aged 82 y. 5 m. 20 d. Surviving are 3 sisters (Dina Moser—with whom she resided, Susan Sommer, and Mrs. C. B. Geiser) and one brother (Edwin). Four sisters and one brother preceded her in death. She was a member of the Sonnenberg Mennonite Church, where funeral services were held March 16, in charge of I. Mark Ross and Louis Amstutz.

Risser, Ida May, daughter of the late Isaac and Mary (Shank) Meyers, was born near Greencastle, Pa., May 30, 1895; died at the Washington State Hospital, after suffering a cerebral hemorrhage at her home, April 5, 1964; aged 68 y. 10 m. 6 d. On Nov. 18, 1915, she was married to Adin H. Risser, who survives. Also surviving are 3 daughters (Ethel—Mrs. Laban Shewalter, Lois—Mrs. Phares Horst, and Cora—Mrs. Edgar Horst), one son (Benjamin), 18 grandchildren, one brother, and 3 sisters. She was a member of the Roter Mennonite Church, where funeral services were held April 8, in charge of J. Irvin Lehman, Irvin Shank, Reuben Martin, and Moses Horst.

Ropp, William, son of William and Elsie (Ehrisman) Ropp, was born at Tremont, Ill., Sept. 20, 1896; died at the Reston Nursing Home, Morton, Ill., April 14, 1964; aged 67 y. 6 m. 25 d. On Sept. 20, 1939, he was married to Katharine Guengerich. He was a member of the First Mennonite Church, Morton, where funeral services were held April 16, in charge of Clyde D. Fulmer; interment in Pleasant Grove Cemetery.

Ruby, David, son of Nicholas and Barbara (Bender) Ruby, was born in Perth Co., Ont., Nov. 21, 1893; died at the K-W Hospital, Kitchener, Ont., following a lengthy illness, Feb. 26, 1964; aged 70 y. 3 m. 5 d. He is survived by one brother (Joseph). He was preceded in death by 2 brothers and one sister. Funeral services were held at the Futher Brothers Funeral Home, Wellesley, Ont., Feb. 29, in charge of Herbert Schultz and Christian Brunk; interment in Poole Mennonite Cemetery.

Schrock, Ida Mae, daughter of Emanuel and Mary (Bender) Miller, was born in Elkhart Co., Ind., Dec. 27, 1895; died in her sleep on the morning of April 25, 1964; aged 68 y. 3 m. 29 d. On Feb. 18, 1919, she was married to Levi M. Schrock, who survives. Also surviving are 4 sons (Leroy, Stanley, Clifford, and Levi, Jr.), 8 daughters (Lydia Ann—Mrs. Manasses Bontrager, Nettie—Mrs. Vernon Bontrager, Mary Ellen—Mrs. Elmer Miller, Mildred—Mrs. John Shetler, Frieda—Mrs. Samuel Yoder, Naomi—Mrs. Mervin Mast, Darlene, and Christina), 51 grandchildren, 10 great-grandchildren, 1 brother (Daniel), 2 sons (Melvin and Alvin), and 2 sisters (Naomi—Mrs. John Reissecker and Lydia Ann—Mrs. Joe Slabach). One son preceded her in death. She was a member of the Pleasant Grove Church, where funeral services were held April 27, in charge of Clarence A. Yoder and Joni Beachy.

Field Notes CONTINUED

Normally the program of the Mennonite Central Committee is supported by contributions from churches and individuals, but recently Dennis Barkman, manager of Radio Southern Manitoba, CFAM and CHSM, presented MCC with a check for \$200 which MCC "won" in a program sponsored by Five Roses Flour.

According to Mr. Barkman, ladies were

asked to write to the station, sending in a weight flap from a bag of Five Roses Flour and the name of their favorite charitable organization. Each letter was opened, and one point was credited to the organization mentioned for every pound of flour represented by the weight flap. In this manner, over a period of ten weeks, MCC gathered the greatest number of points and therefore qualified for the \$200 donation which really comes from Five Roses Flour.

The gift was designated for the purchase of Christmas bundles. The contributors, radio station, and the people who voted for MCC will be happy to know that the contribution will provide 25 bundles for underprivileged children next Christmas.

Mrs. Minnie (S. G.) Winey, Goshen, Ind., is no longer able to process stamps. Those who had been planning to send stamps to her may send them to Mrs. John H. Yoder, Route 1, Mohnon, Pa. She processes stamps to sell and the proceeds go to the Spanish radio ministry. Only commemorative and foreign stamps are wanted.

The Sunday School Convention Planning Committee—J. J. Hostetler, Paul M. Lederach, Paul Shank, Willis Breckbill, and Arnold Cressman—met at Laurelville on May 2 for further planning of the Aug. 6-9, 1964, Convention at Eastern Mennonite College. Most of the 100 workshops in all areas of congregational Christian nurture have been assigned. A fact sheet for the Convention will be included in a mailing to all pastors and Sunday-school superintendents. Learning to Teach, the second text in the new leadership training series,

will be included as a special item in the Convention registration packet.

Church Camps

Camp Hebron

Canoe Camps

| | |
|-----------------------|------------|
| Susquehannocks—youth | June 6-13 |
| Tuscarora—all 13-15's | June 13-17 |
| Juanita—girls 15 up | June 17-20 |

Cabin Camps

| | |
|-------------------------------|-----------------|
| Women's Retreat | May 14-16 |
| Staff Orientation workshop | June 12-14 |
| Pioneer—teen-age project camp | June 15-20 |
| Comrade—all 9-10's | June 20-27 |
| Youth Retreat | June 27, 28 |
| Family Week | June 29-July 4 |
| Frontier—all 11-12's | July 4-11 |
| Teen Camp—all 13-14's | July 11-18 |
| EMBMC Sponsored Camps | July 18-Aug. 29 |
| Interim Interlude—all youth | Aug. 29-Sept. 6 |
| Youth Retreat | Sept. 5, 6 |
| Women's Retreat | Sept. 24-26 |

Outdoor Camps

| | |
|----------------------------------|----------------|
| Wilderness Riders—horse trail | June 9-12 |
| Trail Blazers—boys' trail | June 23-27 |
| Indian Village Tent—all 12-14's | July 18-25 |
| Ruff-A-Week Tent—all 15's and up | July 25-Aug. 1 |
| Teen Tent—all 13-15's | Aug. 1-8 |

Public Meetings

| | |
|---|----------------|
| Evening Educational Meetings | June 29-July 4 |
| Andrew Jantzi—Bible Conference | July 4, 5 |
| Antiphonal Singing | Aug. 2 |
| Milton Brackbill—September Praises | Sept. 7 |
| John Lutz—September Praises | Sept. 7 |
| Direct all inquiries to Camp Hebron, Route 2, Box 144, Halifax, Pa. | |

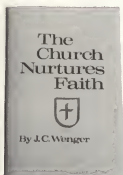
Calendar

Ontario Conference, Bethel, Elora, Ont., June 3, 4.
Pacific Coast Conference, Oregon (place undecided), June 3-5.
North Central Mennonite Conference, Fairview, Minn., N. Dak., June 9-12.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.
Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen Church, July 30 to Aug. 2.
Allegheny Conference, Blough Church, Hollisopple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference at Elda Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.
Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Nebr., East Fairview Church, Spencer, Aug. 18-21.
Stewardship Institutes:
South Pacific, Los Angeles, Calif., June 29 to July 2.
Pacific Coast, place undecided, Oct. 1-3.
South Central, Harper, Kans., Oct. 7-9.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 18-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.

At the coronation of every new king or queen of England, the Archbishop of Canterbury hands a Bible to the new ruler, and he says, "Here is wisdom. Here is the royal law. These are the oracles of God." Wisdom, law, oracle: who is foolish enough to try to find his way through life without it? Dale Evans Rogers in *No Two Ways About It!* (Fleming H. Revell).

THE CHURCH NURTURES FAITH by J. C. Wenger

A COPY SHOULD BE IN EVERY SUNDAY SCHOOL LIBRARY



A history of the Sunday school in the Mennonite Church. It is good to read history. It will help us see more clearly the problems of the day.

This book will awaken a sense of gratitude to the Lord Jesus Christ who nourishes and cherishes the church in spite of her own actions.

J. C. Wenger states, "The Sunday school was the agency which was chiefly responsible for bringing to the Mennonite Church what Harold S. Bender has labeled the 'Great Awakening.'"

The book ends with these questions: What of the next hundred years or of the next ten? What trends can we expect? What kind of Bible study helps would we need in a fallout shelter? on the run? or with the big new church and Sunday-school wing lying in ruins?

Sunday-school superintendents, teachers, and pupils must be as imaginative and dedicated to the task as those early Mennonites were who got the Sunday school established one hundred years ago. \$1.00



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ITEMS AND COMMENTS

BY THE EDITOR

Existence of a "neutralism" between church and state does not mean that churches can take a neutral attitude toward "the problems around them," U.S. Supreme Court Associate Justice Arthur J. Goldberg declared in New York. "The history of all churches, through all ages, has demonstrated that religion must recognize its obligations as well as to preach and practice moral values—or fail in its mission."

Justice Goldberg, stating that if members of different religious groups are tied by "an ancient unity of belief," warned that "there is also isolation of that belief, and of its practice, from the presiding problems of contemporary life." Calling churches and synagogues to greater involvement in "the moral and ethical issues of our times," the Jewish jurist said that the existence of poverty, unemployment, racial injustice, and immorality all are "the proper concern of religion . . . part of the ancient evils that have burdened man; it is religion's part to confront them."

Protestant churches in the U.S. organized 40 new credit unions for their congregations during 1963, according to a survey by the Credit Union National Association (CUNA). This brings to 448 the number of credit unions organized within the framework of the U.S. Protestant church. Year-end statistics compiled by CUNA, the international, nonprofit association for the credit union movement, reveal that Baptists set the pace in 1963 by organizing 14 new credit unions. Methodists were close behind with 12.

Credit unions are co-operative, self-help financial institutions comprised of people who save their money together and make low-cost loans to each other for worth-while purposes. Any group of people with a common bond of association, such as holding membership in the same church or being employed by the same company, is eligible to establish and operate a credit union.

Twenty-six Japanese "hibakusha," explosion-affected survivors of the Hiroshima and Nagasaki atomic bombings, will spend over two months visiting U.S. towns and cities as part of a world tour sponsored by the World Peace Study Mission, it was announced in New York. "They're not coming to scare people," said Mrs. Marjorie Swann of Voluntary, Conn., U.S. co-ordinator of the tour. "They are coming in a spirit of good will and reconciliation, not hostility." Headquartered in the bombed Japanese cities, the WPSM is supported by a wide range of civic organizations and works in co-operation with many religious groups. Mrs. Swann said. She announced details of the bomb victims' tour in a press conference in New York at the Church Center for the United Nations.

There has been "tremendous" interest among U.S. churches in the tour, she said, pointing out that congregations and councils of churches of "virtually all denominations and faiths" will co-operate in arranging visits to various U.S. locations.

There is no room in our system for the man who is honest in dealings with his business associates but is not above cheating the government, a district director of the Internal Revenue Service told the annual Churchmen's Rally of the Congregational Christian Conference of Maine. Few income tax chiselers are caught the first time they file a false return, according to Whitney L. Wheeler. "But greed catches up with them," he declared. "There comes a slicing here, a cutting there, and it's a short leap to outright evasion."

"This, it seems to me, is where the Christian layman must face up to his moral responsibility," he pointed out. "We must realize that if this moral slackening is allowed to continue to the point where it becomes popular to cheat on one's income tax, our whole structure faces collapse."

Most students entering university are at about a grade 2 level as far as religious understanding is concerned, says Douglas Shank, chaplain for the United Church of Canada at the University of Western Ontario, in London. He says it is up to the church to bridge the gap between students' academic and religious preparedness and provide for growth in Christian understanding.

There are now more Protestant churches in Latin America than there are Roman Catholic. Many of the former, however, are small, "store front" type churches.

Everybody in the Philippines will be a Christian by 1969, says Onofre Foncaca, a bishop of the United Church of Christ. The latter is the largest Protestant group in the country with 900,000 members. Beginning this year each member is expected to win at least one Filipino to Christ. This means the entire population of 27,500,000 will be Christian by 1969.

American colleges and universities, at present too-slow pace of construction, are running about \$700 million a year behind estimated needs and a shortage of a million classroom seats is seen by 1970. According to the Educational Facilities Laboratories, established by the Ford Foundation, in a new 168-page report, "Bricks and Mortarboards," unless there is greater finan-

cial commitment by society, the facilities might have to be provided by a series of disastrous emergency programs which would be "a drain both educationally and economically on future generations."

A Roman Catholic high-school teacher said in Chicago, Ill., that Catholic textbooks were needed at a time when Catholic education was "defensive and apologetic," but have now served their purpose and should be eliminated. The suggestion was made by Brother DePaul, a member of the Brothers of St. Francis Xavier, in an article in the May issue of *U.S. Catholic*, published in Chicago by the Claretian Fathers. He wrote that in a "society in which the Catholic school is a vital, dynamic, and established part of the American educational system, only unfortunate misunderstandings can result from insisting on the use of special textbooks."

"If Private Colleges Are to Survive, New Methods of Support Must Be Found," is the title of an article by President H. Clyde Reeves of the Kentucky Independent College Foundation in the February, 1964, issue of *College and University Business* magazine. "Unless substantial additional funds do become available for most private higher educational institutions, there will be a decrease in their number, in the number of students served, and a drastic decline in the percentage of the total enrollment in private colleges."

Nearly 10,000 delegates and guests at the Assemblies of God biennial General Council marked the denomination's 50th anniversary at a prayer meeting in Springfield, Mo. Officiating at the service was Thomas F. Zimmerman of Springfield, general superintendent of the Assemblies since 1960. Noting that the denomination is evangelistic and missionary in "spirit and practice," he said that it should be the "instrument of evangelizing the world before Jesus comes again."

Mrs. Zimmerman cautioned that "if we assume our role in the Assemblies of God is only to follow after the other denominations, then we are doomed as an effective organization." Founded at a constitutional convention in Hot Springs, Ark., in April, 1914, the Assemblies of God is the largest Pentecostal denomination in the world, with 543,000 members in the U.S. and about 1,450,000 in some 70 countries abroad. It has more than 800 overseas missionaries, who are assisted by nearly 13,000 national workers. The Assemblies operate 74 Bible schools on foreign soil, more than any other evangelical denomination.

GOSPEL HERALD

Tuesday, May 26, 1964
Volume LVII, Number 20



*To join hands
In love
Steadies the step,
Adds strength,
Determines direction.*

*Then join hands
With God
And others.*

—D.

The Two Shall Be One

By Albert C. Winn

Are you confused about what is right and wrong in the realm of sex? Many Christian people are. Young people, especially, are not sure what they think about sex. Traditional standards of sex conduct are being challenged on all sides, and the defenders of those standards often speak in an uncertain voice.

Why We May Be Confused

On the one hand, many people urge us to drop all questions of right and wrong about sex. Such people include the romantic souls who claim that "love" makes its own laws and justifies everything; sex outside of marriage is not to be questioned at all, if only the flame of "love" burns brightly. This view is supported by many books and movies. Again, there are the cynical moderns who tell us that sex is simply an animal urge, and we are unnatural if we do not take advantage of any opportunity we have to satisfy it. Then, there are the crowd-followers who jump to the conclusion so often drawn from Kinsey's statistics: everybody's doing it; so that makes it right—an argument of great force with young people, who do not want to be "different." For all these people, questions of right and wrong about sex just don't count.

On the other hand, we read and hear things every day which force us consciously or unconsciously to think of sex very definitely as a moral matter, where some things are right and some are wrong. Our parents seem to feel this way. We know that the church has a definite stand on these matters. The newspapers are full of trials and scandals involving sex "offenses." And the lawbooks of the land contain many statutes which attempt to regulate the sex life of the people.

The trouble is that most of the moralizing about sex is negative. Unless we are careful we get the impression that everything about sex is wrong. There are so many taboos and prohibitions that the whole subject seems shameful. And so we joke about sex with guilty laughs. We listen uneasily to the real or fancied stories of others' sex experiences. We read avidly all the factual information about sex that is published. But we do not know what is right and what is wrong.

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FIELD NOTES

Annual Bible Conference, Elizabethtown, Pa., May 30, 31, with the theme, "Blessings of Christian Stewardship," A. J. Metzler, Scottdale, Pa., speaker.

Leslie Witmer, Baden, Ont., at Avon, Stratford, Ont., May 31.

Pacific Coast District Conference, Western Mennonite School, Salem, Oreg., July 3-6. Speakers include Paul Erb, Scottdale, Pa.; Robert Lee, Japan; Nelson E. Kauffman, Elkhart, Ind.

Dedication and open house at Ailsa Craig Boys' Farm, Ailsa Craig, Ont., May 31, 3:00 p.m. J. Winfield Fretz, Waterloo, Ont., guest speaker.

Frazer Mennonite Church, Malvern, Pa., will be host to the annual Summer Bible School Conference, May 31. Three sessions are planned. The theme: "The Challenge of the Word of God to Youth Today." Speakers: Bill Drury, Philadelphia, Pa.; Charles Gogel, Phoenixville, Pa.; and Milton Brackbill, Paoli, Pa. Call NI 4-3552 for full information.

Robert Garber, Ethiopia, at Wideman's, Markham, Ont., June 14.

Annual Sunday School meeting, Marion, Pa., May 29, 30. Speakers: Stanford Mumaw, Dalton, Ohio; David Augsburg, Harrisonburg, Va.; Richard Danner, Hanover, Pa.

Paul Hutchens, well-known author, at Glennon Heights, Wheat Ridge, Colo., May 31.

Abner Stoltzfus, Atglen, Pa., will show pictures from the Holy Land at Hostetter's Banquet Hall, Mt. Joy, Pa., June 4. This program is sponsored by the Mt. Joy Men's Bible Class.

Correction: The History of the Mennonites in Lewis County, New York sells for \$1.50 rather than \$1.40.

Three Goshen College students won awards in the 58th annual Indiana Intercollegiate Speech Contest, May 8, at Manchester College. Frances J. Hassencahl, LaSalle, Mich., won second prize in the women's oratory contest. John C. Yoder, Kalona, Iowa, won second prize in the men's contest. In the men's extempore speaking contest, Ivan D. Friesen, Henderson, Nebr., won third place.

Walter L. Beachy was ordained May 10 by lot to the office of bishop to serve the Upper Deer Creek congregation at Wellman, Iowa. Services were in charge of Jonas Yoder, Hutchinson, Kans., and the charge was given by Morris Swartzendruber, Kalona, Iowa, assisted by Jonas Yoder and Morris Yoder of the Fairview congregation, Kalona, Iowa.

Daniel Diller, Mountain City, Tenn., was ordained to the ministry, May 17, to serve the church at Mountain City.

Leon Martin was installed as pastor at Glenwood Springs, Colo., May 1. E. M. Yost, Denver, Colo., officiated.

Frank Raber, Sarasota, Fla., former pastor at Kansas City, Kans., died May 14. Obituary will follow.

The Christian Laymen's Evangelistic Association, Orrville, Ohio, announced their plans for this year. Arrangements have been made with Don Augsburg, pastor of students at Eastern Mennonite College, and Don Blosser, pastor at Freeport, Ill., to be available for one or more meetings. Should there be interest in your community for this type of evangelistic thrust, contact one of these brethren, or Ivan Mullet, Berlin, Ohio, or Glen Martin, R. 1, Dalton, Ohio.

Change of address: Paul J. Glanzer from St. Lawrence, S. Dak., to 900 Parkwood Drive, Park View, Harrisonburg, Va., 22801.

The Anabaptist View of the Church, by Franklin Littell, has been reprinted; paper cover is \$1.45. Order from your local Provident bookstore or from Provident Bookstore, Scottdale, Pa., 15683.

Central Christian High School, Kidron, Ohio, reports that Richard E. Martin, Elida, Ohio, will deliver the baccalaureate address on May 24, and Paul Erb, Scottdale, Pa., the commencement address on May 26.

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Cover photograph by Harold M. Lambert

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Grow in Grace

In *Alice in Wonderland* there is a scene where Alice, after running with great vigor and earnestness for a little while, suddenly stops and says, "Well." The Queen of the White Country says, "What is it?" "Why," said Alice, "in my country when one runs and runs, you get somewhere." "Oh," said the Queen of the White Country, "it is not so here; you have to run and run and run to stay where you are."

There is a real sense in which this speaks to our spiritual lives. We cannot rest at ease spiritually and still get somewhere. Growth has requirements. To grow means a continual going on. To stop and seek to "stay put" spiritually means the losing of ground spiritually. To keep climbing, aspiring, running the race is a requirement. Unlike the story, however, we need not remain where we are. We will experience progress in spiritual growth as we continually feed on the Word, exercise by obedience and God's help the spiritual graces, and witness to God's work in our lives.—D.

On the Road

Speaking of exploration, we live in the space or scientific age. But speaking of necessity, we live in the automobile age. In 1895 there were four gasoline automobiles in the United States—a Haynes, a Ford, a Duryea, and an imported Benz. People predicted doom and pointed to soon fulfillment of all kinds of prophecies, for these cars could be driven at "the ungodly speed of 11 miles an hour."

In 1900 there was an automobile for every 9,500 persons in the United States. Today there is one automobile for every three persons. This means everybody in the United States could ride in an automobile at the same time and all ride in the front seat.

Perhaps there is no other invention

which has increased the tempo of life as much as the automobile. It seems necessary to nearly everything we do. For pleasure and work we need it. We cannot think of transportation without thinking of the automobile.

On the other hand, the automobile is likely the most destructive mechanism in operation. One out of every fifty people who read this will be involved in an accident this year in which someone will be killed or seriously injured. Every 14 minutes someone is killed by an automobile. And every 15 seconds someone is hurt. Ten out of every hundred cars will be in a crash this year. On the average, in every family with three children, one of the children will be seriously injured in an auto accident during his lifetime. We haven't done much in the management and control of this machine. The most trouble is not in the machine, that is, mechanical trouble, but in the person operating it.

Today's automobiles are advertised as possessing unprecedented speed and power. We likely do not need one tenth of the horses packed into the engine, nor do we need more speed. Speed accounts for at least one third of fatal automobile accidents. More than 85 per cent of accidents are the result of breaking the rules of the road. Why is it that we do not operate more sanely and decently vehicles which are so useful and necessary?

Is death on the highway just one of the unfortunate prices we pay for progress? Certainly engineering, education, and enforcement are important. But until we see the problem as deeper than this we will continue to see 40 to 50 thousand people killed on our highways and more than 3,460,000 injured each year.

Billy Graham says, "Highway safety is basically a spiritual problem." A safety expert declares: "The traffic problem in its fundamental essence is a moral problem."

Another writer says, "The devil knows that if he can get the American

motorist to be careless, he can kill more people than have been killed in all wars in the past. He knows that if he can lull good Christians to forget Christianity while driving, he can bring more pain, injury, and death into the lives of a so-called Christian civilized country than he is able to cause in all undeveloped nations with sickness, disease, and poverty. He knows that by fostering the materialistic idolatry of speed, power, and pride on the highway, he can murder and maim more people than riots, revolts, and ravages in less advanced societies."

It may be good to ask what we are doing to keep our highways safe. Are we breaking the rules? The trouble concerning highway safety is just in this that we will not admit that *our* gliding through a stop sign, *our* taking a chance, and *our* speeding is exactly the kind of thing which causes accidents and that these acts are moral issues.

Perhaps our preachers should preach at least one sermon a year on the responsibility of Christians in driving a car. It may also restrain law-breaking preachers who speed or go through stop signs. It might help parents to see that lawlessness of youth is learned too often by seeing adults break the law. It probably would mean the saving of lives.

Sidney J. Harris writes, "The ability to go fast creates a kind of dishonesty, like that of the normally law-abiding motorist who, in speeding along the highway, tries to deceive and outwit the police; it is perhaps no accident that the classical god of mercury, who flew with wings at his heels, was at once the god of speed and the god of thieves."

Our courteousness, consideration, and conduct on the road should complement the faith we profess as Christians.—D.

Think on This

Was this your church? After Sunday school a mother asked her 2½-year-old son if they sang "Jesus Loves Me" in their class. "Jesus wasn't there today," was his reply. . . .—C. Rayn Dobbins, *The Cumberland Presbyterian*.

The Two Shall Be One

(Continued from first page)

A Basic Biblical Statement

It is time, then, to try to set forth as plainly and honestly as possible what the Christian sex ideal really is.

A clear statement of this ideal is found in Matt. 19:4, 5. Here Jesus is quoting and interpreting a verse that stands back in the second chapter of Genesis. It is the basic Biblical statement about sex, and it is quoted in every major treatment of the sex question in the New Testament. "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?'" In this text I think we can find three great facts about sex, and three great rules for the Christian sex life.

God Made Us That Way

"Have you not read that he who made them from the beginning made them male and female?" Maleness and femaleness are inescapable facts of life. No person can be merely a human being. A person must be either a male human being or a female human being. And God made us that way on purpose. Sex is part of God's plan for the way things should be in a good world. Fact number one is: *God Himself created sex and pronounced it good.*

Rule number one grows right out of that fact: *Christians should take a sane mental attitude toward sex.*

A generation or so ago, Christians got all mixed up on this point. They felt that sex was a hush-hush matter and that nice people should never admit they had any sex urge at all. That was wrong. No Christian should think it is sinful to experience the natural physical desire for a member of the opposite sex. We warp and distort life when we try to ignore something that God has put in us and expects of us.

Our generation has gone to the opposite extreme. Sex is in the headlines, on the billboards, in the way women dress, in the movies, the magazines—everywhere. Sex is played up, emphasized, exaggerated, flaunted. This, too, is wrong. It is something the Christian has to fight against. To tease your mind continually with a pin-up girl on the wall, or a sexy magazine in your hand, is to distort sex, making it abnormal, freakish, and unclean.

The Christian attitude is to regard sex as neither something to be ashamed of nor something to exploit and tease with, but

as a normal, wholesome part of life. A sane mental attitude toward sex is rule number one.

A Permanent Partnership

"Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife?'" Certain things are necessary if man is rightly to enjoy the good gift of sex which God has given him. He must give up his independent status as a son in the home of his parents and start his own home—a permanent partnership with his wife. God never intended a man's sexual partnership with a woman to be a temporary, one night affair. It is to be a permanent, lifetime union. We are made that way. Fact number two, then, is: *There is no such thing as a really satisfying sex experience apart from a life partnership of one man and one woman.*

That, mind you, is not pious talk. It is cold fact. Many men go to prostitutes. Many women give themselves to men whom they have no intention of marrying. They think that they are exercising and enjoying their sexual powers to the full. But they are being cheated. They are paying money and risking their health and their salvation for a fake, a fraud, a cheap substitute. They have no conception of what real sex happiness is.

Don't you see how this must be so? The man who goes to a prostitute gets a woman's body for an hour. The woman who bestows her favors on a temporary partner enjoys a man's passion for a few moments. The immediate physical urge has been satisfied. Each may then brag to his friends that he has had a sex experience. He has, in the same sense that all the lower animals have sex experiences. But he knows nothing at all of the sex experience which God created human beings to have.

As human beings, we crave more than immediate physical relief. We crave a security that comes from belonging completely to someone else. We crave a sense of importance that comes from being the cause of another's supreme happiness. We crave someone about whom we can know all there is to know, someone to whom we can bare our most personal secrets without shame. We desire to complete our incomplete selves by making ourselves one, indissolubly one, with another who is what

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Our Readers Say—

Amos Weaver's "Christian Morality" (March 31 issue) should be read and pondered by every person in the Mennonite Church. Ministers, please urge your people to read this. Sisters, where is the dividing line between modesty and immodesty? At the point where your appearance begins to make men's thoughts busy with your person.—Shem Peachey, Quakertown, Pa.

Would you in some way tell the older readers of the Herald who complain of long sleepless night hours to try to repeat the names of the ordained men of the church—deacons, preachers, bishops, and missionaries—as many as they are able to remember? Name them one by one with a "God bless them," including some of their trials and problems as far as known. They should make it a practice to acquaint themselves with the problems of the ordained men. Then notice how the hours grow short. God has promised to answer the prayers. Also, they might memorize a few of the Psalms and several other chapters of the Bible and notice how rich they are when repeated in the dark of the night, when all around is dark and quiet.

I, myself past 83 and nearly blind, am still able to see a few words at a time and so still read the Herald.—John L. Musser, Welsh Mt. Home, New Holland, Pa.

I deeply appreciate the article, "Do We Still Need a Holy Day?" (April 14), by J. C. Wenger. It reminds us of the early Christians' use of the day as well as the misuse of the day at the present time. It informs us of the secularization of our Sunday now, and possibly worst of all, today's attitude toward Sunday: "Mostly like other days except that we are to go to church for an hour or so." This is a bad sign. It reveals a decadence in our society as well as in the church. Certainly the church with its lukewarm position has become partner in Sunday desecration activities of many different kinds. We need more articles like this one, on different subjects, and they should be published in our official paper, commending the good and exposing the weaknesses and wrongs.

Why not have an article written on "The Dangers of the Ecumenical Movement," instead of so many favorable hints, knowing that in the larger body there are unbelievers, agnostics, atheists, and false prophets, as well as recognizing that the Bible even allows for the coming of the Antichrist from a group of religionists? Why not have an article published on "The Violent End Results of 'Nonviolent' Demonstration," showing the importance of scores of small mission groups living and working among the people where there are race and color differences? It might mean hardship, but Christ never promised His children ease and luxury. I fear that today Scriptural self-denial is almost a stranger to the church.

Why not have a strong article on "Obedience to Bible Teachings," urging our people to come back to the standards of Scripture? Why not an article on "My Will Blending with God's," letting the Bible speak to our hearts again? "If a man love me, he will keep my words." "Ye are my friends, if ye do whatsoever I command you," and scores of other Scripture that are being ignored. Indeed, we need to come back to the Bible teachings (Ana-Baptist way) before we become captiously entangled Scripturally. Why not have a strong Biblical article on I Cor. 11:1-16, or even have this discussed at our General Conference? Why not have an article on "Simplicity in Dress"? The Bible still teaches it. Menno Simons taught it

(Continued on page 446)

The Meaning of Marriage

By B. Charles Hostetter, Mennonite Hour Pastor

Marriage is a subject that almost everyone is interested in. It's the dream of the average person to marry someone he loves and to have a happy home. Immediate prospect creates excitement. But getting married is holy ground. It is more than a ceremony, a civil contract, or a social convenience. It is a holy estate in which a man and a woman are set apart for each other, and together they form a new relationship. God binds two people together to form a new unit.

But marriage is not the goal of life. The supreme end of man is God, not woman; and the supreme end of woman is God, not man. However, the Bible says, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22).

The Biblical doctrine of marriage is embedded in the first chapters of the Bible. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. . . . And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 2:7, 18, 21-24; 1:28a).

We see from the origin of the human race that God made male and female for each other. Man needs woman and woman needs man. They have an affinity for each other. But God has designated that male and female are to be united through love and holy matrimony. In this relationship, the two sexes are complementary. When joined together in marriage they become one; God has bound them together. This is why a husband (or wife) will often speak of his "better half."

The partnership created through marriage is more intimate than any other human relationship, even that of parent and child. The Bible says that at marriage the bride and groom shall leave their par-

ents and cleave unto each other because they have become one. The root meaning implies that they are firmly fastened together as by welding. It is an organic union that comes out of the depths of life.

The importance and permanence of marriage has its basis in this uniting experience. It is a physical, spiritual, and mystical union of one man and one woman, joined together by God. Two men or two women could never experience this unity. It is the blending of male and female virtues and characteristics which produces a oneness that no physician, scientist, or philosopher can explain. The marriage union is a great mystery, but a thrilling reality when it is formed in the Lord.

We see from the Scriptures that marriage was not a program inaugurated by God to fulfill man's desires and accommodate his appetites after he fell into sin and received a depraved nature. Marriage was instituted before the fall of man and was a part of God's original plan. Men and women were designed to fit together. They have a built-in attraction for each other. Love between the sexes is a normal experience in human relationship and is more than a mere convenience.

Neither is marriage a custom which gradually became accepted in early human history. Nor is it a mere temporary, man-made arrangement that exists for social benefits alone. Marriage is God-ordained and the laws regulating it are tied to God's judgment. So when man ignores and breaks the divine rules regulating it, he will suffer for it here and in the hereafter.

God says that marriage is for life. In the Bible we read, "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from

that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3). And Jesus said, "Whosoever putteth away his wife, and marryeth another, committeth adultery: and whosoever marryeth her that is put away from her husband committeth adultery" (Luke 16:18). So we see that God ordained marriage for one man and one woman. There is no provision for polygamy. Neither did God approve divorce. It was tolerated by Moses but never legitimized.

We have drifted far from God's standard today, with at least one out of every four marriages ending in divorce. Marriage is meant to be a spiritual experience. We are not to enter matrimony on a trial basis, or for any selfish reasons. Because many do, there are many broken and unhappy homes. God says that only death is to unclasp the hands that were united in matrimony.

Harold F. Branch says, "Marriage is a 'job' that people are to see through. They are to look before they leap, and having leaped, they are to stay manfully at the post of duty. There never was a marriage that could not have been a success, nor a marriage that could not have been a failure. No one has a right to happiness who does not win it by devotion, courage and self-sacrifice. . . . If men and women gird themselves for the adventure of marriage, determined to make a success of the venture at any cost—then they find happiness!"

From the account of creation we learn that one of God's purposes for marriage is to establish homes. After He created them male and female "God blessed them, and God said unto them, Be fruitful, and multiply" (Gen. 1:28). The Lord instituted the marriage unit in order to propagate the race in purity. The home is to be the nursery for those who will make up the church and the nation. The home is the unit through which each individual passes on his way to heaven or hell.

The family circle is the ideal place for giving moral and religious instruction. Parents are to nurture and teach the commandments of the Lord diligently unto their children. Thus through marriage the responsibility of training and rearing the children is put upon those who were instrumental in bringing them into the world. This is ideal and binds the family group together. There could be no better arrangement.

The seriousness of marriage can never be overestimated. It has a direct bearing upon future generations through the children. Because of the law of heredity, two people in marriage start a stream of influence, either for good or evil, that may last throughout human history. It even reaches into eternity through the souls of the descendants. So naturally this doctrine of marriage is a most basic one. None is more important for the human family. □

Home Comfort

By MARY ALICE HOLDEN

*A home should be padded with kindness
With extra batting in spots,
Lined with the joy of real living
And tied with many love knots.*



Nurture Lookout

Torches in Your Home

Guest Column

If I were to suggest that more of our Mennonite homes should have torches on their walls, you would question my logic or intelligence. However, any fifth, sixth, seventh, or eighth grade boy enrolled in your Sunday-school department would not label me "square" but would patiently explain, "He means the Torchbearers' pennant."

With new understanding you say, "Oh, I see. He is referring to a boys' club that meets fortnightly doing activities related to their homes, community, church, and themselves. This appears interesting, but I do think there are sufficient organizations without having additional ones. Why do you have Torchbearers?"

Present advances of society demonstrate that the future will display many new changes such as automation. This will result in people having more free time. Already rapid urbanization and new agricultural techniques are granting increasing leisure time in many Mennonite homes.

Most of our communities are aware of this extra time and are providing many interesting activities outside the church and home. Although these activities may be educational and stimulating, many do not seek to nurture the boy's spiritual requirements. Often the gulf between the church and the potential Torchbearer increases in proportion to his involvement in outside activities.

A junior's involvement in Torchbearers provides the fill for this gap. A boy is better able to see that life should not be composed of unrelated entities of school, work, play, club, church, and Sunday school. Rather, life is presented in its wholeness, drawn together by the lordship of Christ. Now Christ's influence is felt in every area of his life.

Torchbearers provides worth-while experiences that help the child become a creative, Christian colonist. Junior sees himself not only as a trainee for a distant tomorrow, but sees himself as an active colonist for an immediate today. This immediate involvement will guide his life to become more Christ-centered instead of self-centered.

A child of this age group abounds in vitality which requires wholesome outlets. Much of this energy and curiosity is motivated so that he investigates himself, his home, his church, and his community. As

he does this, he questions, he evaluates, he appreciates, and he improves.

The philosophy of a Torchbearers' Club co-ordinates with the general goals and purposes of Sunday school, summer Bible school, and church camping. Torchbearer membership may be used as a means of contact or follow-up for the previously named church organizations.

Thus the torch burning in your son's bedroom is not smoking irrelevantly, but is illuminating his entire life.

—Alvin Jantzi,
Secretary of Western Ontario
Mennonite Conference
Junior Activities

OUR READERS SAY

(Continued from page 444)

strongly. John Wesley preached it to his people.

Indeed, there are many Bible teachings that are much neglected in the Gospel Herald, as well as in pulpits and schools. All Bible teachings should be taught with preciseness and conviction, to give our people a conscience on them. Let's have some more articles like the one first referred to above. Scriptural principles go hand in hand with Scriptural activities.—D. D. Miller, Berlin, Ohio.



I've done a lot of thinking about this—and you know what? I've decided I'd rather be a fool for Christ than a dupe for Satan.

Dale Evans Rogers in *No Two Ways About It!* (Fleming H. Revell).

A Prayer

FOR THIS WEEK

Keep us, O God, from pettiness; Let us be large in thought, in word, in deed.

Let us be done with faultfinding and leave off self-seeking.

May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

May we never be hasty in judgment and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us to grow calm, serene, gentle.

Grant that we may realize it is the little things that create differences; that in the big things of life we are as one.

And may we strive to touch and to know the great common heart of us all; and

O Lord God, let us not forget to be kind.

—Mary Stewart.

Prayer Requests

(Requests for this column must be signed)

Praise God for the growing anticipation of what He can do through Mennonite Youth Convention for the youth of our church.

Our Mennonite Churches: Lebanon



Lebanon Mennonite Church, Lebanon, Oreg., is an outgrowth of a prayer fellowship of concerned and interested persons which began Jan. 30, 1956. Preceding this there was an MYF including some employees of the Lebanon Community Hospital. The first church service was held in a rented building, Oct. 7, 1956. Organization followed on May 8, 1957, with 32 charter members. Allen H. Erb was bishop and George Kauffman, minister. The present building was built in 1958, and enlarged in 1962. The present membership is 79 and Sunday-school enrollment is 139. Millard Osborne is pastor; David Mann, Albany, Oreg., is bishop; George Kauffman and Henry Gerig are ministers.

The Baptists and the Mennonites in Russia

There has been a close relationship between the Baptists and Mennonites in Russia ever since the earliest days of the Baptist movement in the Soviet Union.

Mennonite evangelists, along with revivalists from other denominations, introduced new life into the German churches of Russia during the nineteenth century. This movement spread from the German-speaking communities into the Russian villages and towns. One of the results of this awakening was the emergence of the Baptist Church.

The Baptists, once started, in turn, made a marked impression on the Mennonites. This influence became noticeable especially in 1860 when the Mennonite Brethren introduced baptism by immersion, a characteristic Baptist practice.

The *Mennonite Encyclopedia* reports, "The founding and organization of the Einlage Mennonite Brethren Church at Chorizta took place in close co-operation with the father of the German Baptist movement, Johann G. Oncken of Hamburg. He ordained Abraham Unger as elder of the congregation in 1869." Oncken was well accepted and was helpful in setting up the organizational structure of the Mennonite Brethren Church.

Earlier, in 1866 August Liebig came to minister in the Baptist churches in southern Russia and also visited the Mennonite Brethren churches there. He helped the old colony churches to iron out some difficulties which they were facing.

"Although the Baptists did not succeed in achieving an organic union with this Mennonite group," continues the *Mennonite Encyclopedia* article, "the spiritual ties and spheres of co-operation continued throughout the decades. Some Mennonite Brethren ministers received their training in the Baptist Seminary at Hamburg and many of their missionaries went out to the Baptist mission field in India a part of which was later obtained as a Mennonite Brethren mission field."

The Mennonites, particularly the Mennonite Brethren, were instrumental in introducing devotional meetings, called *Stunden*, into community life. Russian hired men attended these meetings and some were converted. They desired to be baptized. In 1863 the first Russians were baptized. Later, Elder Abraham Unger baptized Yefim Zemba who, in turn, baptized other Russian *Stundists*, outstanding among whom was Ivan Ryaboshapka, who became

a leading evangelist.

After the revolution of 1917, Jacob Kroeker established a mission organization in Germany called *Licht im Osten* (Light in the East). This organization distributed thousands of Bibles and devotional booklets in Soviet Russia. *Licht im Osten* also trained the young people for evangelistic work among the Slavic people. Many of the Baptist leaders in Russia were in close touch with *Licht im Osten* and visited it repeatedly. The advent of the separation brought this significant work to a halt.

The co-operation between the Baptists and Mennonites continued after the revolution. Many dispersed Mennonites found a church home in Baptist communities and were thus able to live and worship with evangelical Christians in the darkest hours of their lives.

Cornelius Krahn, writing in a 1956 issue of *Mennonite Life*, says, "There are many reasons why Mennonites should be grateful they have found spiritual fellowship with the Baptists and also that they should continue the same, even though times and conditions may change. This fellowship and contact will very likely continue at places where it is deep-rooted and organic."

"The Mennonites of Russia and of America," continues Krahn, "should be thankful for the opportunity they have to fellowship with the Baptists and evangelical Christians of Russia, with whom they have had contact for nearly 100 years. This is particularly important today since the Baptists have a well-established organization in Moscow, are in close contact with the Soviet Department of Cults, are familiar with the laws pertaining to religion in Russia, and have obtained permission to publish some literature, etc. Mennonites can only benefit through a close contact with a strong, experienced brother."

North American Mennonites have had four major contacts with the Baptists in recent years. The first took place in Chicago, Ill., on May 28 and 29, 1956, when 225 representatives of Canadian and United States Mennonite groups met with a delegation of five Russian Baptists. This was the first church group from Russia to visit the United States since 1917.

The two groups concentrated on learning about each other. One North American participant, in summing up his impressions of this confrontation, said, "This whole experience has been a great strengthening of faith to me. To think that through

this whole regime that has lasted so unbelievably long, the Lord could have so dynamic and faithful a flock. It showed how far above politics God works."

Five months later, D. B. Wiens and H. S. Bender visited Russia for three weeks. Their chief purpose was to establish contact with Mennonites and to seek to discover how they might be helped. But they also met with Baptist leaders. Wiens and Bender recommended that North American Mennonites maintain the closest relationship with the Baptists for the sake of Christian fellowship and encouragement.

In 1958 Orie O. Miller went for two weeks to renew relationships with the Baptists and to contact as many Mennonites as possible. About the former, he reported, "They are vitally, vibrantly, and spiritually alive."

Four men visited the Soviet Union for three weeks in May and June, 1960. This group consisted of D. B. Wiens, who had also been a member of the 1956 group; Gerhard Lohrenz, H. A. Fast, and Peter J. Dyck. In their comprehensive report, they said:

"It is estimated that there are some 40,000 to 50,000 Mennonites in Russia today. They are divided into two main groups: Mennonites and Mennonite Brethren. None of these has any registered local assembly. . . . Most of them have associated with the registered Baptist groups scattered throughout the Soviet Union. . . . It is quite easy for the Mennonite Brethren to fit into the framework of Baptist church policy. They hold the same views on baptism and general church practice, such as public prayer and testimonies."

"Since the Mennonites have a different mode of baptism, they have not fared so well in their relation to the Baptists. They cannot become members of the Baptist church unless they submit to baptism by immersion. Some have taken the step, but there are those who on the grounds of personal convictions refuse to take it and, consequently, are not permitted to partake of the Lord's Supper, not even on the basis of relating their conversion experience. This has created a real problem. . . ."

The attendance of Mennonites, in spite of problems is welcomed by most Baptist churches. At some places Mennonites are joining Baptist churches outright, although the Russian language is difficult for many older persons. In a few congregations, since German services are allowed, Mennonites worshipping with Baptist congregations have asked for and have granted the privilege of German services with their own preachers.

There are some Mennonite groups, however, which prefer to meet in their homes rather than in Baptist churches. On the whole the relationship between Baptists and Mennonites has been mutually appreciated.

June 14 has been set aside as "Prayer Day for Christian Broadcasters."

"Give the Winds a Mighty Voice"

By Eugene K. Souder

Today in the United States 94 per cent of homes have radio and 92 per cent TV. In the world today are more than 400 million radio sets, about half of which are in the U.S.

What is the Christian Church and more particularly the Mennonite Church doing to influence these people by means of mass communications? Compare the phenomenon of mass communication in our "electronic" culture to the break-through of printing in the Reformation. There are many similarities. The printing press scatters (broadcasts) on paper, enabling the fast spread of the Gospel during the Reformation.

Four hundred years later radio scatters (broadcasts) the Gospel, not by printed words, but by spoken words.

The late William Detweiler began using radio for Gospel broadcasting in 1936. Since the end of the second World War in 1945, the use of radio by the Mennonite Church has increased considerably.

Did you know that throughout the church there are 15 different radio programs produced? These are in addition to the ten different programs produced by Mennonite Broadcasts, Inc. Over 300 stations are using these various broadcasts.

Eleven of these speak for themselves in the following narratives:

"I Am the Calvary Hour"

I am oldest of all Mennonite broadcasts. I was born in 1936 and I am now over 27 years old. I was founded by the late William G. Detweiler. His twin sons, Bill and Bob, are now speaking regularly on this broadcast.

The Amstutz Trio began singing on the program almost from the start and they are singing on it today. For the first number of years of my existence I was not very well received by Mennonite friends since many felt the church should not be contaminated with the radio. However, after many years, this feeling gradually changed.

"I Am Rock of Ages Broadcast"

I am produced a bit differently than many Mennonite broadcasts since my whole

staff comes almost entirely from the Denbigh Church near Newport News, Va. John Shenk is my regular speaker. If you live in Eastern United States, you can hear me at 10:00 p.m., Eastern Time, from WRVA, Richmond, Va.

The Mennonite Hour is heard before me on this station. WRVA was our first station. Now we've reached out and are broadcasting on 17 stations including the Far East Broadcasting Company in the Philippines.

"I Am the Sunday School Meditations Program"

I am one of the newer broadcasts in the church. We started in 1958 in Lancaster, Pa., and were on one station for a number of years with the late Ford Berg as speaker. Recently we have expanded our program and are heard on six stations. Ralph Malin is my announcer and Melville Nafziger is now the teacher. Our purpose is to stimulate interest in the Sunday-school lesson for both teachers and pupils.

"I Am The Mennonite Hour"

I was born in 1951. My name was first of all, Crusaders for Christ, but after I was about two years old they changed my name to The Mennonite Hour. I originate in Harrisonburg, Va. Pastor B. Charles Hostet-



Lester Hershey (l.) interviews Rone Assef of Argentina, who is administrator of the Spanish magazine, El Discipulo Cristiano (The Christian Disciple). This interview was carried on the Spanish broadcast, Luz y Verdad.

ter is speaker on my program. He has spoken regularly since 1952.

I was adopted by the General Mission Board in 1953 and now I am an official son. I grew from one station in Harrisonburg, until today, I am heard in the United States, Canada, and many foreign countries on over 120 stations.

I'm amazed how many write me who do not know what the word "Mennonite" means; so they sometimes write Midianite, Man-of-the-Night Hour, Midnight Hour. One actually was addressed to the Moonlight Hour. In spite of the fact that many can't spell my name, they do say they get spiritual help from hearing the broadcasts.

"I Am Heart to Heart"

I was born in 1950. Mrs. Grant Stoltzfus, known better on the program as "Your Friend, Ruth," was my founder. In June, 1958, the program had grown to 33 stations. At this point, she requested to be relieved as speaker, and Ella May Miller was chosen to fill this post.

Since that time our stations have increased to 112. Many homemakers throughout the United States and Canada listen regularly to me. I'm tickled, too, that even though I'm speaking primarily to women many men tune in. How do I know? Well, some of them write me!

Talking about letters—I get hundreds of thousands of letters every year. Many tell of a home problem or share some other prayer request. It's thrilling to see how many are helped.

"I Am Luz y Verdad"

I am the oldest foreign-language program of the Mennonite Church. I began in 1947 in Puerto Rico with Lester Hershey as speaker and Paul Lauver as announcer. I have grown from one station to 39 stations. Some of the countries I am recently privileged to broadcast in are Argentina and Mexico.

For many years we couldn't buy time for religious broadcasting in these countries. I am thrilled with the great reception I am getting in Spain from Trans World Radio, a powerful short-wave station.

One listener from Spain recently said, "We live so far from church . . . so radio is our best friend." And if you live near one of the 11 cities in the U.S. carrying Luz y Verdad, you can hear me. If you understand Spanish, you'll understand me.

"I Am Glos Drogga" (The Voice of a Friend)

I am the newest of programs produced by Mennonite Broadcasts, Inc., Harrisonburg, Va. I was born to carry the good news of Christ to Russian-speaking people living in communist-controlled countries. My voice is welcomed by many Christians who seek out all the encouragement they can get from Christians in other countries.



Naswood Burbank, speaker on Navaho Gospel Hour.

I share my time with two brothers—Dr. Ivan Magal and Vasil Magal. Dr. Magal is a medical doctor in Stuart, Va., and Vasil lives in Belgium. Ivan uses a medical approach and then concludes with a spiritual application. While I do not get a lot of mail, I am thankful that enough mail gets through to let me know many more are listening.

"I Am Worte des Lebens"

In English, I mean "Words of Life." It is words of life I bring to Christians throughout Europe on a very powerful radio station called Radio Luxembourg. Samuel Gerber is speaker on my broadcast, which is heard in West Germany, Switzerland, France, and behind the iron curtain in East Germany, Czechoslovakia, and Hungary.

I'd like for you to get acquainted with one of my listeners in East Germany, who says: "I have come to a firm faith in God through the sermons and the wonderful songs on your program. I have shed everything that was hindering my full obedience to the Lord."

"I Am the Japanese Mennonite Hour"

I am produced here in Japan and am heard throughout the island of Hokkaido. I was born in August, 1956, and am now 7½ years old. I have been a definite asset

in the total mission program in Hokkaido. For instance, because listeners are writing to me from areas where a Christian church is not located, special services are being held in several of these areas.

I'd like you to hear from just one of my listeners: "I used to despise religion. But this broadcast has become the most important thing in my week and brought me to the most important thing in life. I want to deeply follow the Lord."

"I Am The Navaho Gospel Hour"

I was born March, 1956. I am heard on one station, KCLS, Flagstaff, Ariz., which reaches many of the 80,000 Navaho Indians located on reservations in this area of the United States. I am heard for 15 minutes every morning, Monday through Saturday, at 5:45 a.m. Naswood Burbank is speaker on my program. Bro. Burbank is a Navaho Indian who became a Christian through the witness of the Stanley Weaver family, who represent the General Mission Board there.

By the way, do you know that you help to keep me on the air? When you send an offering to Mennonite Broadcasts, Inc., Harrisonburg, Va., or Kitchener, Ont., you are not only helping to broadcast to the Navaho Indians but all the other foreign broadcasts produced by Mennonite Broadcasts. So I'd like to thank you right now for your help, not only in the past, but for your help right now and in the future.

"I Am Parole di Vita"

If you live in Italy or Sicily, you can tune me in on short wave. I am released on a powerful station called Trans World Radio, located in the country of Monaco, between Italy and France. I could almost be considered a twin since a religious magazine is also produced by my name. It is sent to all those who write to the broadcast. Over 3,000 are now receiving this periodical throughout Italy and Sicily.

Editor's note: This article is part of a kit of materials available for use in planning a special Sunday evening, June 14, "Radio Prayer Day" program. If you desire this kit for your planning, send to Mennonite Broadcasts, Inc., Box 472, Harrisonburg, Va., 22801. The program is also outlined in the May issue of the *Builder*.

Missionary Bible Conference

Laurelville Mennonite Camp, Mt. Pleasant, Pa.

August 22-28, 1964

Theme: Stewards of the Gospel

Main Speaker: Donald M. Davies, teacher of religion at Lincoln University, near Oxford, Pa., and former missionary to Ethiopia.

Missionary Speakers: Nelson Litwiller, Uruguay; Kenneth Seitz, Sr., Mexico; Paul Gingrich, Ethiopia; Edwin Weaver, Nigeria.

Group Discussions: On mission outreach in South America, East and West Africa, and the Far East.

Purpose: To combine inspiration, relaxation, and missionary education for anyone interested in Bible study and learning more about missions.

Missions Today

Natives and Foreigners

By J. D. GRABER

"The natives were very friendly to me," said the world traveler as he reached home. But his home this time was somewhere in Asia, and the natives he was talking about were Americans. "Natives" is a perfectly good word if we remember that it applies to us as well as to them.

The natives of Chicago, natives of Elkhart, natives that attend the services held at Zion, Sharon, or any other well-known church in these United States—this is a correct use of the word and is just as appropriate as to speak about the natives of Tokyo, Dharmatari, Ibianga, or Timbuktu. You and I are natives—we are all natives of some place.

A good word but with a bad connotation—this is what has happened to the term "native." It has been corrupted by history. The age of imperialism producing the proud, paternalistic spirit of the colonial is the culprit. People who were citizens of the ruling nations naturally thought of themselves as superior persons, for were they not ruling the world? Had they not produced a magnificent material culture? Were their machines and gadgets not the wonder of the world? So the underprivileged people in the colonies were naturally considered inferior, "of lesser breed." These were the natives. It is this history that now makes this word a loaded expression.

We should drop the word from our working vocabulary. The term "national" is much less offensive. This word has not been corrupted by colonial history and means simply "a citizen of the country." We can also properly speak of people as Brazilians, Argentines, Ghanians, Indians, Japanese, etc. Of course such nicknames as Japs, Wops, Chinks, Yankees, etc., are actually terms of contempt and should not once be named among us.

Respect for a person is the only framework in which evangelism can be done. When we approach someone with the Gospel, we humbly recognize that God was there before we came, otherwise our coming would be in vain. God loves him; God cares for him; he is also a child of God, by creation if not yet by adoption, so he is my brother.

We commit spiritual assault when we approach any person, or any people, in a spirit of pride, paternalism, or contempt. If we love, respect, and honor them, then only are we approaching them in the spirit of Christ.

Elkhart, Ind.

Volunteers Begin Assignments

Nineteen volunteers met at the Mennonite Board of Missions and Charities headquarters at Elkhart, Ind., from May 5 to 15 for voluntary service orientation. They began their respective assignments immediately following the ten-day school.

Four men go to Frontier Boys Camp, Woodland Park, Colo., as counselors. Paul Ressler, Dalton, Ohio, John Breneman, Thomasville, Pa., and Richard Trauger, Silverdale, Pa., are on a two-year assignment. Harold Shantz, Baden, Ont., serves for a year.

Four couples attended the school and received assignments. Frank and Sue Keller, a retired couple from Forkville, Pa., serve as unit leader and hostess at Hannibal, Mo. David and Mary Lee Chittick, Doylestown, Pa., will serve two years at Mennonite General Hospital, Aibonito, P.R.—he as a maintenance worker and she as a registered nurse.

Enos and Doris Kipfer, Kitchener, Ont., serve initially as orderly and unit hostess at the new VS unit in the University-Euclid area of Cleveland, Ohio. Enos will work at the nearby Mt. Sinai Hospital.

Melvin and Gertrude Miller, Nappanee, Ind., give a year's service as mission assistants at the Gospel League, Chicago, Ill.

Seven serve as institutional workers. Esther Demiter, Wadsworth, Ohio, serves for one year as a child care worker at Kansas City Children's Home, Kansas City, Kans. Joy Good, Kouts, Ind., goes for one year to Portland, Oreg., as a nurse aide in the Good Samaritan Hospital, and Pauline Gingrich, Wallenstein, Ont., serves for a year as unit housekeeper of the Portland unit.

Going to La Junta, Colo., Mennonite Hospital are Elton Eby, Alanson, Mich., who gives two years as a kitchen worker, and Maurice Yoder, Topeka, Ind., who serves for two years as an orderly.



Volunteers attending the May 5-15 orientation school in Elkhart, Ind., are: front row (l. to r.), Pauline Gingrich, Joy Good, Esther Demiter, Rhoda Longacre, Mary Ellen Eash. Second row (l. to r.), Enos and Doris Kipfer, Paul Ressler, Frank and Sue Keller, Maurice Yoder. Back row (l. to r.), Melvin and Gertrude Miller, Richard Trauger, John Breneman, Elton Eby, David and Mary Lee Chittick, Harold Shantz.

Year-end financial figures (March 31, 1964) indicate the following financial activity for the General Mission Board in the area of contributions and disbursements as compared to last year.

| | |
|---|-----------------------|
| Total contributions, 1964 | \$1,849,648.01 |
| Total contributions, 1963 | \$1,594,808.04 |
| Total disbursements, 1964 | \$1,913,230.26 |
| Total disbursements, 1963 | \$1,810,230.08 |
| Balance in general fund, March 31, 1964 | \$1,100.84 |
| Balance in general fund, March 31, 1963 | \$67,254.27 (deficit) |

We are grateful to the brotherhood for continued support for the witness and service efforts of the church. We seek His guidance as the program is planned for the year ahead.

—H. Ernest Bennett.

Rhoda Longacre, Spring City, Pa., and Mary Ellen Eash, Archbold, Ohio, both give a year as nurse aides at the hospital and nursing home at Glenwood Springs, Colo.

A commissioning service was held at Board headquarters on Friday morning, May 15. Richard Yoder, pastor of the North Main Street Mennonite Church, Nappanee, Ind., gave the commissioning message and charge, and Kenneth Seitz, Jr., director of short-term voluntary service, led in the dedicatory prayer.

The next orientation school to be held at the General Mission Board headquarters is scheduled for June 5-12, 1964.

Duerksen Tours North American Churches

Martin Duerksen, an Evangelical Mennonite Brethren pastor from South America, is touring churches in the U.S. and Canada from May 14 to June 2.

He is in North America to study voluntary service, become acquainted with his Peace Section assignment for MCC, visit the various conference offices, and speak in a number of churches on the Christian witness in South America and his own particular assignment.

Duerksen will visit churches in Manitoba, South Dakota, Minnesota, Nebraska, Kansas, Indiana, and Ohio. He attended the Evangelical Mennonite Brethren Executive Committee Meeting at Omaha, Nebr., on May 25.

Duerksen came across to South America from Europe in the late 1940's. For many years he was pastor of an E.M.B. church in Buenos Aires, Argentina. In 1962 he moved to Asuncion, Paraguay, to organize a voluntary service program for South American Mennonites and to represent the Mennonite Central Committee Peace Section in Latin America.

Listener Response Breaks Record

The Heart to Heart radio program broke all previous records in the Listener Survey during March, netting 5,402 responses,

which represents an 11 per cent increase over last year.

Here are the ten top stations according to the survey report: WDAC, Lancaster, Pa.; KJRG, Newton, Kans.; WBVO, Boyertown, Pa.; WCMR, Elkhart, Ind.; CFAM, Altona, Man., Can.; WWST, Wooster, Ohio; WFUR, Grand Rapids, Mich.; WCRF, Cleveland, Ohio; WSWA, Harrisonburg, Va.; KNWS, Waterloo, Iowa.

Hostetter Calls for Commitment

"Marginal commitment, or part-time Christianity is worthless. The Lord takes all or nothing," says Pastor Charles Hostetter as he opens the June emphasis on *The Mennonite Hour* and *The Way to Life* broadcasts on committed living. The messages for the month are: June 7, "Beyond Compromise"; June 14, "Playing with Fire"; June 21, "Blind Fate"; June 28, "No Alternatives."

Listen this month as *The Mennonite Hour* celebrates its thirteenth anniversary of "Proclaiming the Living Christ."

Eastern Board Assigns Missionaries

At the May 12 bimonthly meeting of the Eastern Mennonite Board of Missions, four new missionaries were assigned.

The following appointments were made: Elsie Van Pelt, Eastern Mennonite College, Harrisonburg, Va., for a four-year term as missionary-teacher in Somalia, leaving August, 1964; Ada M. Smoker, R.N., Route 1, Gap, Pa., for a two-year term as a nurse in British Honduras, leaving May, 1964; Vernon H. Kratz, M.D., 226 Madison Ave., Souderton, Pa., for a three-year mission advocates assignment as medical doctor, Ethiopia, leaving late summer, 1964; Elizabeth H. Nolt, Route 2, Mt. Joy, Pa., for a three-year mission associates assignment, Ethiopia, leaving late summer, 1964.

Reappointed were: Catharine J. Miller, Grantsville, Md., for a 33-month term in Luxembourg, leaving June, 1964; Norman

and Grace Hockman, Mounted Route 1, Souderton, Pa., for a four-year term of evangelist-teacher service in Honduras, leaving July, 1964; Robert and Alta Garber, Eastern Mennonite College, Harrisonburg, Va., for five years of teacher-evangelist service in Ethiopia, leaving July, 1964; Paul and Ann Gingrich, 2541 Marietta Ave., Lancaster, Pa., for a five-year term in Africa, initial assignment of one year in Nairobi, Kenya, followed by transfer to Ethiopia for balance of term, leaving September, 1964.

Thankful for Meat and Raisins

The Mennonite Central Committee shipped 265,000 two-pound cans of meat, vegetables, fruit, and lard to 13 overseas countries in 1963.

Letters of appreciation come into the office at Akron describing the feelings of the people receiving the material aid.

A Methodist missionary in the Congo translated the English script on meat cans for a Congolese district superintendent who was impressed by the "In the Name of Christ" label. MCC meat was distributed in a village sheltering 20,000 refugees. The same missionary wrote: "So much is being said against foreign aid these days, I felt you would be glad to know that some of it is helping a great deal."

A missionary of the Africa Inland Mission reported: "For six to eight weeks we had no red meat. In the dry season we are able to purchase a gazelle leg once in a while when a hunter comes with it quickly after killing. One must be very careful about spoiled meat. Your meat is really appreciated."

In Korea great excitement greeted the arrival of a large shipment of raisins to the Mennonite Vocational School located at Kyung San. Mrs. Leland Voth says that the raisins make a happy change from the rice and soup diet for 200 orphan boys at MVS.

Race Conferences in Indiana-Illinois

An all-day regional meeting on race and cultural relations was held at the Yellow Creek Mennonite Church, Goshen, Ind., May 16, 1964.

Opening the forenoon session was Marvin Sweigart who gave an address on "What Is Our Problem?" Gordon Dyck, Curtis Burrell, and Daniel Stoltzfus commented briefly on the same topic, followed by group discussion concerning ways to bring the home congregations to a confrontation of these issues.

A panel discussion on "What Shall We Do About Our Problem?" was chaired by Nelson Kauffman as part of the evening session. Other panel members were J. Howard Kauffman, Joe Holloway, Truman Weaver, and Mrs. Loretta Yoder.

Group discussion leaders were J. Warren Sherman, Peter Ediger, and Melvin Leidig.

Two similar inter-Mennonite race and cultural relations workshops will be held in Illinois this June. The first is scheduled for June 6 at the Metamora Mennonite

Church. Moderator will be Paul O. King; Roy Bucher and Melvin Norquist will lead devotional periods; talks will be given by Norman Kraus and Warren Moore; short meditations on the topic will be brought by Ed Reddick, J. Howard Kauffman, and Lorenzo Smith; panel members will be J. Howard Kauffman, Warren Moore, Joe Atherton, Alex Jones, and Norman Derstine.

The second workshop will be held on June 13 at the Meadows Mennonite Church. Lotus Troyer will serve as moderator; Harold Zehr and John Lehman will lead devotions; Peter Ediger and Warren Moore will speak; Mark Lehman, M. Henderson, and Herbert Miller will bring brief meditations; and panel members will be Harold Zehr, Warren Moore, Adams Marshall, Paul Roth, and Mark Lehman.

All workshops are being planned jointly by the Committee on Economic and Social Relations of the Mennonite General Conference and the Board of Christian Service of the General Conference Mennonite Church.

New United Mission Headquarters

New headquarters for the United Mission to Nepal, in building for the past two years, is finished and was occupied early this year, according to the executive secretary, Jonathan Lindell.

Bro. Lindell further describes it as "a large building of 22 rooms of cement floors and whitewashed walls. Offices occupy two rooms. Our family lives in a suite at one end of the second floor; the office secretary's room is at the other end.

"There are guest rooms to accommodate eight persons and we could put in more during conference. A building this size is necessary to house new missionaries during their initial period of language study and orientation, to give lodging to our missionaries who come in from outlying stations to do business in town, and to accommodate mission visitors from overseas. Our first three visitors were men from Geneva, Switzerland, from Toronto, Canada, and Darjeeling, India, who came as mission officials



Freshman nurses serve the queen at a special tea held at the hospital headquarters in Katmandu.

to do business with the United Mission."

Bro. Lindell also reports on the progress of the Gorkha Project, one of the ten mission projects intended to offer improved medicine, education, and agriculture to the people of Nepal.

Says he, "The project is still growing, with plans to upgrade the dispensary to a hospital, to build a high school in nearby Luitel, and to double the agriculture work. We request that you continue definitely in prayer for the Lord's cause in Nepal."

Argentine Pastors Study, Youth Confer

Pastors leaving for study in Uruguay, added church members, dedication of babies, and a youth retreat comprise recent mission activities of the Buenos Aires province of Argentina, according to missionary Alice (Mrs. Floyd) Sieber.

Pastors Heriberto Palomeque of Villegas and Amer Oyangueren of Tres Lomas went recently to Evangelical Mennonite Seminary in Uruguay to study some special refresher courses for several months. During their absence, laymen will carry on the work with some co-operation from the American congregation.

Young people from the area congregated in Trenque Lauquen the weekend of May 2, 3, for a spiritual retreat with a Youth for Christ team from Buenos Aires. There were lessons on personal evangelism, a street meeting, tract distribution, besides public meetings in church each evening. One of the team, before his conversion, was studying to be a Catholic priest.

At the America congregation communion was observed on Good Friday evening and, at the same service, two Christian couples dedicated their first babies to the Lord. One of these young fathers is a professor in the local commercial school. He is the church treasurer and a gifted song leader.

In a baptism service in Trenque Lauquen, two young boys, and a sister and



Nepali missionary nurse, Lena Graber, has a cordial visit with the country's queen as part of the tenth anniversary activity of the United Mission to Nepal.

her brother were received into church fellowship.

Program in Pastoral Care

Applications are being received for the one-year residency program in clinical pastoral education for ministers at Brook Lane Farm Hospital, Hagerstown, Md.

This program is conducted in three hospitals (general, private psychiatric, and chronic disease) in Washington County, Md., and is sponsored jointly by these hospitals and the Washington County Council of Churches.

The direction of the program and the supervision of the resident are carried through by a clinically trained and accredited chaplain supervisor. An adequate salary is provided. Application forms and further information may be secured from: Chester A. Raber, Th.D., Brook Lane Farm Hospital, Route 5, Hagerstown, Md., 21741.

New Colorado Hospital Shows Increased Occupancy

The Huerfano Memorial Hospital, Walsenburg, Colo., opened in December, 1963, admitted a total of 371 patients during its first three months of operation, according to Administrator Allen Erb.

Increase in occupancy went from 49 per cent in December, 1963, to 104 per cent in April, 1964. A total of 50 babies were born. At a May 1 dinner meeting, the financial report showed that the hospital operated for the first three months with only half the deficit that was projected in the budget at the beginning.

At the same meeting it was announced that the hospital has applied for membership in the Colorado Hospital Association. Membership in the American Hospital Association will be deferred until Jan. 1, 1965.

Last Minute Changes in Russian Baptist Itinerary

The four Baptist churchmen from the Soviet Union will spend two weeks—May 18-31—visiting Mennonite communities in North America instead of three weeks as was first announced.

Another change in the original schedule is the elimination of Kansas and Iowa from the itinerary. MCC and the Baptist World Alliance were unable to get permission from the U.S. government for the group's visit to Kansas, an area closed to visitors from the Soviet Union. There are also areas in Russia where U.S. visitors are not permitted to enter.

Mountain Lake, Minn., has now been added to the list of communities which the delegation will visit. Interested individuals from the Midwestern states and Canada are planning to come to Mountain Lake to meet the Russian guests.

The group's itinerary as it now stands is as follows:

May 18, Monday, arrival in New York.
May 19, Tuesday, visit churches and

Christopher Dock High School in Bucks County, Pa.

May 20, Wednesday, attend American Baptist and Southern Baptist conventions at Atlantic City, N.J.

May 21, Thursday, at Atlantic City.

May 22, Friday, visit Mennonite Publishing House and Laurelville Camp in western Pennsylvania.

May 23, Saturday, visit seminary and mission board offices in Elkhart, Ind.

May 24, Sunday, preach in Elkhart-Goshen churches and attend Associated Seminaries program.

May 25, Monday, visit Bluffton, Ohio, community.

May 26, Tuesday, visit Mennonite churches and community centers in Chicago.

May 28, Thursday, visit Mountain Lake, Minn., community.

Your Overseas Missionaries of the Week

Paul Conrad Family



The Paul Conrad family leave this week for their third term of missionary service in Madhya Pradesh, India, with the Mennonite Board of Missions and Charities, Elkhart, Ind.

The Conrads began their India assignment in November, 1951. Paul served as superintendent and staff doctor of the 125-bed Dhamtari Christian Hospital. Nancy gave general hospital assistance and cared for their four children—John Lester, 15, Glenn Carl, 14, Mary Kathryn, 9, and Paul Leslie, 7.

Originally from Canby, Oreg., Paul attended Goshen College and Biblical Seminary and Willamette University, Salem, Oreg., and graduated from Northwestern (Ill.) University Medical School with B.S., and M.D. degrees.

He spent more than two years (1946-48) in relief work in Ethiopia as a doctor prior to his India mission assignment. During his last furlough, he was in psychiatric residency at the University of Pittsburgh.

His wife, the former Nancy Hemley from Scottsdale, Pa., graduated from La Junta Mennonite School of Nursing in 1943 with an R.N. degree.

She spent nine months in relief work in Egypt and Palestine as a nurse in addition to assisting her husband in Ethiopia.

May 29, Friday, travel to Pennsylvania.
May 30, Saturday, visit MCC and Eastern Board of Missions and Charities office in Lancaster County, Pa.

May 31, Sunday, preach in Lancaster County churches.

June 1, Monday, depart for home near New York.

A brief visit to Ontario may be arranged after the delegation arrives in the United States.

The group's visits to the Bluffton and Goshen-Elkhart communities are examples of some of the activities the delegation will be engaged in during their two-week stay in North America. At Bluffton they will participate in Bluffton College's chapel service, eat lunch at farm homes in the community, participate in a TV interview program, attend a potluck dinner with local ministers and faculty members and their wives, and speak at a public meeting in Founder's Hall, Bluffton College.

In the Goshen-Elkhart area they will meet with seminary students and faculty members, attend an informal tea with local ministers and their wives, visit Oaklawn Psychiatric Center, and preach in local Mennonite churches.

Adolph Klaupiks, co-ordinator of relief for the Baptist World Alliance, Washington, D.C., will serve as the group's interpreter. Edgar Metzler, executive secretary of the Peace Section, will accompany the delegation and William T. Snyder, executive secretary of the MCC, will travel with the group for part of the trip.

This visit is a continuation of contacts that Mennonites have had with Russian Baptists for many years. This will be the first time, however, that a delegation will visit Mennonite churches in North America.

The objectives of this visit are: (1) to have Christian fellowship and to discuss mutual concerns, (2) to introduce the Russian Baptists to the life and work of the Mennonite churches in North America, (3) to attempt to improve international understanding and good will, and (4) to introduce Mennonites to church life in Russia.

The members of the Russian delegation are Ilia Ivanov, treasurer of the Baptist Union, Moscow; Ivan Motorin, member of the Baptist Union Council, Moscow; Anotoli Kirichatsev, pastor of the Baptist church in Leningrad; and Michael Zhidkov, one of the preachers in the Baptist church in Moscow.

Offerings taken at public meetings will be used to cover the expenses of this kind of fraternal interchange between East and West—MCC, Akron, Pa.

Writers' Workshop in Uruguay

A writers' workshop and the Pennzotti Colporteurs' Institute were recent special activities at the Evangelical Mennonite Seminary, Montevideo, Uruguay, according to missionary-teacher Merle Sommers.

The colporteurs' institute was sponsored by the local Bible society. All students participated.

Ernest Suarez, editor of *El Discipulo Cristiano*, the Mennonite Spanish publication, led the three-day workshop for future writers. Bro. Suarez's effective teaching methods and droll sense of humor combined to make the activity a high light of the semester.

With People in Service

J. D. and Minnie Graber arrived in Chicago, Ill., on May 14, after spending a month and a half visiting mission points in Japan. Bro. Graber will report on their trip and show slides at the Prairie Street Mennonite Church, Elkhart, Ind., on Wednesday evening, May 27.

John and Miriam Beachy, General Board missionaries to Bihar, India, are scheduled to arrive in Goshen, Ind., with their family on June 2, for a three-month furlough.



Jesse Adams, Fort Wayne, Ind., began working as an assistant for home Bible studies under the General Mission Board, Elkhart, Ind., on May 4. He will be in charge of the studies while Director Wilbur Hostetler attends a pastoral care institute lasting until June 26, 1964. Following his graduation from Fort Wayne Bible College with a Th.B. degree in 1962, Jesse served as club director of Fort Wayne's Youth for Christ. A member of the Fair Haven congregation, he was also active as Sunday-school teacher, junior church director, and youth leader there.

Robert and Nancy Lee, General Board missionaries to Japan, arrive in the States with their family on May 28, for a nine-month furlough. Robert will be entering the Harvard Divinity School summer language program to study German and French to prepare for entrance this fall in the Graduate School of Arts and Science of Harvard University to study Christian theology.

Ernest E. and Ruth Miller, educational missionaries to Dharmatari, India, arrived in New York City on May 13. Home on a

four-month furlough, they will reside in their home community of Goshen, Ind.

James Brubaker, M.D., along with his wife Carley June and three daughters, arrived in San Juan, P.R., on May 2 to begin their assignment as health and welfare workers under the General Mission Board. Bro. Brubaker will serve as a staff doctor of the Mennonite General Hospital in Aibonito.

THE TWO SHALL BE ONE

(Continued from page 444)

we can never be and yet belongs to us. All these things, and many more that lie too deep for words, are what God intends us to find in our sex experience. They simply cannot be found apart from a life partnership of one man and one woman.

Rule number two: *The Christian must be absolutely chaste until he finds his true mate.* Not only is premarital or extramarital sex experience unsatisfactory; it is wrong. It is wrong because it profanes what God intended to be holy. Every time we indulge in the profane use of sex, we lessen our ability to use it in a holy way. Every animal act makes us less men. God expects us to save ourselves for our true partners.

That, my friends, is an old-fashioned idea. It is hard doctrine. But it is the law of God. "Thou shalt not commit adultery" is one of the Ten Commandments, ranking just after "Thou shalt not murder." And the New Testament is equally clear: "Do not be deceived; neither fornicators [that is, those who commit sexual sin before marriage], nor idolaters, nor adulterers [that is, those who commit sexual sin after marriage], nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God" (1 Cor. 6:9, 10).

"But," many of you will be inclined to say, "chastity is an impossible ideal. Everybody slips up some time. After all, we're human. Most people, when they begin to talk confidentially, admit that they have had sexual experience. Look at the Kinsey reports."

It is easy to remember the sensational tales which some people tell and to ignore the people who keep quiet about such things and who did not volunteer to be questioned by Kinsey. Remember, it is the weak who seek to bolster their egos by braying and bragging about their sexual conquests. There are chaste men and women all about you, more of them than you might think at first, who with God's help have kept themselves pure. With men it is impossible—our fallen human nature is not strong enough to remain chaste—but with God, all things are possible.

Most of us look forward to finding someone someday with whom we would gladly

live the rest of our lives in Christian marriage. There is no greater gift you can give that person than an unviolated body, a body which can belong wholly to your beloved because it has never belonged to anyone else. It takes a real man or woman to do that! Thank God there are some who can.

The Two Become One

"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." The Bible has a very dynamic idea about sex union: it does things to people; it does not leave them as they were before. When a man and a woman become sex partners, something very strange happens. They become one flesh. They lose a certain amount of independence. Each becomes an inseparable part of the other's life. There is an invisible bond between them. Fact number three is: *Sex union makes two people one.*

If I understand the Bible rightly, that was God's primary purpose in creating sex: to make possible a high and holy unity between two personalities. It is the supreme earthly happiness that is granted us. Can you think of any happiness that has come to you apart from intimate companionship with some other personality? The ties between father and son, mother and daughter, brother and sister, friend and friend, lie at the root of all the genuine human happiness we know. But none of those ties just named is quite so close, quite so rich in happiness, as the tie between man and wife. God created sex to make that tie the closest in life.

Rule number three grows out of fact number three: *After he finds his mate, the Christian is expected to use sex in ways that will increase his oneness with that mate.*

The Christian who keeps himself chaste until marriage may think he has licked the sex problem. But he hasn't. It is quite possible to use sex wrongly with one's own wife or husband. This thing which God gave to unify us may become the thing which divides us.

You see, like all good things, sex may be used selfishly. We may regard our mates as means to our own selfish enjoyment. We may think of them as sex-objects rather than as persons. A marriage may become nothing more than legalized prostitution, where one partner merely uses the other to gratify his physical appetite.

Such marriages miss the whole point. Sex was given to man, not for self-enhancement, but for self-giving. The high joy of sex union is not in our own release, but in knowing we have made our beloved supremely happy, in a way no one else in all the world can do. When man and wife are truly one, each rejoices most in the other's delight. And each coming together increases a unity and oneness which only this special gift of God can bring about.

Let's backtrack for a moment and see where we are. We started out by saying that many Christians are confused about what is right and what is wrong in the realm of sex. Then we tried to find what the Bible has to say about it. We found out: first, that God made sex as a good thing, and therefore Christians should take a normal wholesome attitude toward it; second, that no real sex happiness is possible outside a permanent union between husband and wife, and therefore a Christian should be absolutely chaste until he finds his mate; third, that the primary purpose of sex is to make two persons one, and therefore its use in a Christian marriage should be unselfish, increasing oneness.

What If We Fail?

What happens to us if we ignore these facts and disregard these rules? God does not usually launch thunderbolts at those who disobey His laws. He simply lets the laws operate, and people break themselves upon them.

You see, the basic principle in the realm of sex is that the sex act makes two people one. That law operates as regularly as the law of gravity. "Do you not know," says the New Testament, "that he who joins himself to a prostitute becomes one body

with her" (1 Cor. 6:16)? Even the most casual of sex contacts creates a union which is very real, though neither partner intended anything permanent to happen. We may be very clever in avoiding such consequences as venereal disease or pregnancy, but here is a consequence that can never be avoided.

The man or woman who practices "sex liberty" faces an inner disintegration which is all the more serious because it may for a long time go unrecognized. He is soon bound by invisible ties to dozens of people who are strangers to him in every other way. He is caught in unions where there is no mutual interest or basic respect for each other, let alone real love. Such a person finds himself fragmented, filled with inner divisions, incapable of genuine devotion to anyone, without any central purpose in life.

Worse still, the person who disregards all standards of right and wrong in his sex life cuts himself off from Christ in a unique and disastrous way. The New Testament is not playing with similes when it compares our union with Christ with the union of man and wife. The two are strangely and mysteriously related. Persistent abuse of the power which makes us one body with our mates can destroy our possibilities of being united in one body with Christ. In

blunt language, no fornicator or adulterer can inherit the kingdom of God. 1 Cor. 6:9, 10.

To the Chaste and the Unchaste

All the readers of this pamphlet will fall into two classes: those who are still chaste and those who are not.

If you are still chaste, if you have never made yourself "one flesh" with someone who is not your life partner, then you should be humbly grateful. God has given you a great gift. He has showed you the right and has shielded you from overwhelming temptation to do the wrong. You still have the opportunity to enjoy sex in its ideal framework, in the way God intended it to be enjoyed when He created man male and female.

Do not then despise God's gift by treating your chastity lightly. Sex is no playing. It is terribly easy for a chaste man or woman to toy with sex until he is unconsciously swept past the point of no return on a tide of passion he never suspected he had. The Bible says in another place, "Let any one who thinks that he stands take heed lest he fall" (1 Cor. 10:12).

If you are unchaste, if you have fallen short of God's ideal for your sex life, if once or many times you have made yourself one flesh with someone who is not your life partner, what then?

Those sex acts outside of God's high purpose have left their mark on you and on your partner. This must be honestly faced. Sometimes there are things you can do and should do to make it easier on your partner and to demonstrate the reality and sincerity of your repentance. Yet no act of restitution will undo the past.

But what cannot be undone can be forgiven. This is the glory of the Christian Gospel. All sins, including sex sins, were covered in the atonement made by Christ on the cross. God will not undo the past, but He will forgive it. And He will redeem the future. He will make it possible for you to live from now on within the framework He has set up for the exercise of man's sexual powers. And in gratitude for His forgiveness and in obedience to His will, you may yet discover in the wonder and joy of a Christian marriage the inner meaning of those mysterious words: "The two shall be one."

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Scripture quotations are based on the Revised Standard Version.



The morning is the first part of the day, and it is fit that He that is first should have the first, and be first served. . . . Whatever you do, begin with God.

Matthew Henry in *The Secret of Communion with God* (Fleming H. Revel).



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Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Alvin and Martha (Weaver), Hartville, Ohio, second child, first daughter, Cynthia Joleen, May 7, 1964.

Belder, David and Mabel (Yoder), Grantsville, Md., second child, first daughter, Mary Frances, April 10, 1964.

Byler, Ben A. and Marian (Kauffman), Mill Creek, Pa., twins, second daughter, first son, Helen Lynne and Harold Linford, April 7, 1964.

Derstine, Stanley and Betty (Godshall), Ferndale, Pa., second daughter, Wendy Lynne, April 22, 1964.

Ebersole, Harvey and Ruth (Clasen), Newton, Kans., second daughter, Wendy Sue, May 2, 1964.

Glick, Isaac and Mildred (Alger), Calling Lake, Alta., fourth child, third son, James Peterson, April 8, 1964.

Graybill, Glenn K. and Anna (Weaver), Richfield, Pa., eighth child, fifth daughter, Elizabeth Ann, March 20, 1964.

Hostetler, Stephen and Faye (Nafziger), second child, first daughter, Marguerite Faye, April 26, 1964.

Klassen, Walter and Dorothy (Litwiller), Delavan, Ill., fifth child, second daughter, Wanda Sue, May 2, 1964.

Martin, Earl L. and Esther (Myers), Manheim, Pa., eighth child, second son, Arlan Ray, March 16, 1964.

Martin, Rufus S. and Thelma L. (Hoover), Wakarusa, Ind., sixth child, third daughter, Roma Joy, May 7, 1964.

Miller, Richard and Margaret (Steiner), Alliance, Ohio, third child, first daughter, Karen Elaine, April 22, 1964.

Miller, Robert and Betty Mae (Kurtz), Mt. Gilead, Ohio, fifth child, second son, Rodney Lee, April 19, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bombberger—Herr.—Robert E. Bombberger, Peach Bottom, Pa., and Joyce Marie Herr, both of Mechanic Grove cong., by Clayton L. Keener at the church, May 9, 1964.

Derstine—Musselman.—James V. Derstine, Dulbin, Pa., Deep Run cong., and Ruth Ann Musselman, Telford, Pa., Souderton cong., by Alvin F. Detweiler at Souderton, April 25, 1964.

Kaufman—Miller.—John Jay Kaufman and Loretta Miller, both of the East Union cong., Kalona, Iowa, by Cleus Miller, brother of the bride, at the church, March 28, 1964.

Kunkel—Smoker.—Glenn Richard Kunkel, New Providence cong., and Mildred A. Smoker, Millwood cong., Gap, Pa., by LeRoy Stoltzfus at Millwood, May 9, 1964.

Murphy—Stalter.—Larry Patrick Murphy and Nancy Gail Stalter, both of Chenoa, Ill., by Edwin J. Stalter at the Waldo Mennonite Church, Flanagan, Ill., April 25, 1964.

Sauder—Peters.—Raymond Clair Sauder, Lutz, Pa., Hess cong., and Doris Jean Peters, Littleton, Nev., by John R. Martin at Nevillsville, May 9, 1964.

Sauder—Moyer.—Harley B. Sauder and Elaine H. Moyer, both of Telford, Pa., Souderton

cong., by Russell B. Musselman at the church, May 9, 1964.

Yoder—Chupp.—Menno J. Yoder, Howe, Ind., and Anna B. Chupp, Goshen, Ind., both of the Clinton Frame cong., by Vernon E. Bontrager at the Marvin Miller home, May 10, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Schumm, Brian Glen, son of Glen and Lydia (Wagler) Schumm, was born at Stratford, Ont., March 18, 1963; died at his father's farm home, Tavistock, Ont., in a farm accident, May 4, 1964; aged 1 y. 1 m. 16 d. Besides his parents, he is survived by one sister (Janet) and one brother (Ross). Funeral services were held at the East Zorra Church, May 6, in charge of Henry Yantzi and Vernon Zehr.

Strouse, Mary M., daughter of Abraham and Agnes (Myers) High, was born in Bedminster Twp., Pa., Jan. 9, 1886; died of cardiorenal disease at Pipersville, Pa., April 2, 1964, aged 78 y. 2 m. 24 d. On Nov. 30, 1907, she was married to Harry K. Strouse, who survives. Also surviving are one daughter (Elsie), 2 sons (Abraham and William), 5 grandchildren, and 2 great-grandchildren. One son preceded her in death. She was a member of the Deep Run Mennonite Church, where funeral services were held April 5, in charge of Wilson Overholt, Abram Yoder, and Erwin Nace.

Yoder, Edith A., daughter of Peter and Annie Gerber, was born at Pigeon, Mich., Dec. 26, 1920; died at her home, following a long illness, April 19, 1964; aged 43 y. 3 m. 24 d. On May 7, 1939, she was married to Rufus Yoder, who survives. Also surviving are 2 daughters (Anna and Mrs. Genevieve Troyer), one son (Robert), one grandchild, her parents, one sister (Mrs. Irene Zook), and 4 brothers (Elmer, Peter, Raymond, and Joseph). She was a member of the Riverside Mennonite Church at Twinning. Funeral services were held at the Fairview Church, in charge of Levi Swartz and Harvey Handrich.

Zook, Roy Allen, son of John M. and Salina (King) Zook, was born at Garden City, Mo., Oct. 4, 1883; died at his home in Kansas City, Kans., of a heart attack, April 16, 1964; aged 80 y. 6 m. 12 d. On Dec. 27, 1908, he was married to Salina Mary Miller, who survives. Also surviving are 4 daughters (Esther—Mrs. Estel Bruce, Estella—Mrs. Albert Kleffaber, Elvera—Mrs. Earl Berkey, and Eldora—Mrs. Marion Hartzler), 2 sons (George R. and Luke), 43 grandchildren, one sister (Mrs. Shelly Miller), 3 brothers (Aaron, Paul, and John), one step-sister (Keturah—Mrs. Fred Drier), and 5 step-brothers (Christ, Chancy, and Levi Kauffman). Four children, 5 sisters, and 2 brothers preceded him in death. In 1918 he and his family moved to Tofield, Alta., then back to Kansas in 1936. He was ordained to the office of deacon in 1937 and served the church in this capacity for about 25 years, when he retired. Funeral services were held at the Argentine Mennonite Church, conducted by J. G. Hartzler, R. P. Horst, and Glen Yoder; interment in Maple Hill Cemetery.

New telephone number for Dale Schumm, is Tavistock, 519 655-2588.

A meeting of the Mennonite Commission for Christian Education is scheduled for Aug. 4-6, just prior to the Seventh Churchwide Sunday School Convention at Harrisonburg, Va. All Christian Nurture Cabinets are invited to participate in these sessions of the Commission. In addition to the regular business of the Commission, Christian nurture concerns brought by the cabinets will be discussed, as well as the new Christian Education objective. The objective finds expression in the Sunday School Convention program in the theme, "Teaching for Mission."

Travel Information

This is of interest to ministers east of Chicago desiring to use rail travel to the June 18-21 Mission Board Meeting at La Junta, Colo.

Normally a Western Clergy Certificate would be required for tickets between Chicago and La Junta. However, agents are being instructed to honor Canadian, Eastern, and Southern Clergy Certificates for purchase of round-trip tickets to La Junta for this occasion.

We call attention to rail fare savings which some in the East may be able to realize when traveling to Chicago or beyond.

The Baltimore and Ohio Railroad has extremely low round-trip coach fare with sleeper available (clergy certificate not necessary). Round-trip rail and sleeper Pittsburgh to Chicago is \$40.20. The same Martinsburg, W. Va., to Chicago is \$52.58. There are also substantially reduced first-class rail and Pullman space fares available Monday through Wednesday. By comparison round-trip first-class rail and Pullman space Lancaster to Chicago is \$137.06.

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Church Camps

Tel-Hai Camp, Honey Brook, Pa.
Boys' and Girls' Camp, ages 9-11 . . . June 15-20
Boys' and Girls' Camp, ages 12-15 . . . June 22-27
Cost: \$15.00 per week, payable upon arrival, plus \$2.00 registration fee to be mailed with application to Vernon Kennel, Agtlen, Pa.

Calendar

Ontario Conference, Bethel, Elora, Ont., June 3, 4.
Pacific Coast Conference, Oregon (place undated), June 3-6.
North Central Mennonite Conference, Fairview, Minn., N. Dak., June 9-12.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Alberta-Saskatchewan Conference and associated meetings, Tofino, Alta., July 2-5.
Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 26-31.

Field Notes

CONTINUED

Glen Sell, Columbia, Pa., at Diamond Street, Philadelphia, Pa., May 24-31.

Kenneth Bender, Stratford, Ont., at Ayr, Ont., May 31.



ITEMS AND COMMENTS

BY THE EDITOR

The Christian psychologist, Dr. Clyde M. Narramore, tells of the results of a survey in which several hundred Christian wives were asked, "What qualities do you prefer in a husband?" The two leading characteristics were: a deeply spiritual man, one who can offer spiritual leadership to the entire family; and a considerate man, one who is kind and understanding.

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A prominent Episcopal layman declared in Lancaster, Pa., that the major obstacle to racial integration is not the Southern segregationist but the "nice, white Northern liberal" who assumes it is the prerogative of white people to "dispense to the Negro what he will get." William Stringfellow, a New York attorney who serves on the World Council of Churches Faith and Order Commission and has been a leader of World's Student Christian Federation conferences, addressed ministers and laymen attending the annual convocation of Lancaster Theological Seminary, an institution related to the United Church of Christ.

He warned participants of the convocation—on "Race and Renewal of the Church"—that the Negro's nonviolent revolution may become "an insurrection" since "the dignity and humanity and patience and restraint of Negro leaders like Martin Luther King is imminently in danger of repudiation by the masses of Negro citizens."

Describing violent racial outbursts in several cities as "brush-fires that prophesy the agony and slaughter which is to come," Mr. Stringfellow predicted a "day of wrath" to come. When it arrives, he said, the role of white Christians will be "to accept and bear the hostility and assault of Negroes without protest, without prudence, without rationalization, without resistance, without a murmur—even though it means that one loses his job, or his possessions, or his status, or his family, or his very life."

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Sen. Hugh Scott (R.-Pa.) introduced a resolution in Washington, D.C., calling for a constitutional amendment which would permit Bible reading and prayer in the public schools. "There is no element of compulsion in my proposal," he said. "It would enable children who so desire to participate in prayer and Bible reading in their classrooms. Those who are opposed would not be compelled to participate." Except for the wording, his resolution was similar to more than 100 others that have been introduced in the past two years.

• • •

Thomas B. McCabe, Swarthmore College's Centennial Fund chairman and chairman of Scott Paper Company, suggests alumni might annually give a minimum of 1 per cent of annual gross income and,

when a capital fund appeal comes to them, a gift of 5 per cent of accumulated principal, payable over several years, would be appropriate. Both gifts are needed by private colleges. Typical examples: (1) Annual support over 40 years based on 1 per cent of \$10,000 average income "would about give back to the college the amount it invested in him." (2) A 5 per cent gift of a \$100,000 estate would help students in the next generation.

• • •

To those who wonder what the savings to taxpayers may be when private schools carry the burden of teaching young people—when the first grade was dropped for economy reasons by Catholic parochial schools in 19 Ohio counties March 5, an additional 10,000 pupils went into the public schools at an estimated cost of \$4,000,000 a year. There are 1,700,000 students enrolled in courses leading to degrees in private colleges and universities. These institutions, aided of course by tuition and fees and gifts, spend well over \$3 billion a year!

• • •

Nearly two thirds of Young Women's Christian Association members gained full voting rights as the result of an action by the body's 23rd national convention which eliminated the pledge of Christian faith as a prerequisite for voting on "Y" matters. However, all elected local or national officers, as well as voting delegates to the national conventions, must still affirm their Christian faith. Delegates also voted a program priority calling on local associations to make "a conscious and deliberate effort" to integrate all local facilities and programs and to work for integration in the total community.

Heretofore, individuals could be members of a local YWCA and participate in its programs, but could not vote unless they subscribed to the following statement: "We declare our purpose to be: to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians. In this endeavor we seek to understand Jesus, to share His love for all people, to grow in the knowledge and love of God."

• • •

The Lutheran Church-Missouri Synod reported a total membership of 2,683,876 in North America for 1963, a gain of 72,181 over the previous year. It said that part of the increase resulted from the addition of 12,436 members from the former National Evangelical Lutheran Church as a result of its merger with the Missouri Synod. Apart

from these additions, the rate of gain—2.81 per cent last year—was below the average annual increase in the previous decade when the Synod added about 76,000 members each year.

• • •

Augsburg Publishing House, Minneapolis, distributed more than 300 million pieces of Christian literature, music, and art in 1963, it was reported at the annual meeting of the Board of Publication of the American Lutheran Church, which operates Augsburg. Dr. Randolph E. Haugen, executive director of the board and Augsburg's general manager, revealed that sales in 1963 totaled \$7,370,435, up \$114,479 over 1962.

• • •

The Swiss experiment in television commercials will bar ads promoting alcohol, tobacco, medicine, politics—and religion. The government announced that effective Jan. 1 it will permit 12 minutes of advertising daily, Monday through Saturday, on the national television network. Advertising will be barred on Sunday and public holidays.

• • •

The cost to maintain a diocesan bishop in the Church of England has increased to \$30,550 annually, according to a report of the Church Commissioners. There are 43 diocesan bishops. Efforts have been made by the Commissioners in recent years to give bishops modern accommodations; housing thus averages \$11,350 annually for each prelate. In addition a bishop receives an average stipend of about \$9,000, plus \$10,200 to cover travel, telephone, secretarial help, and entertainment.

• • •

British and Irish Baptist churches have reported a substantial increase in the number of teen-age members during the past year. At the annual assembly of the Baptist Union of Great Britain and Ireland it was disclosed that the number of young people from 14 to 20 years of age in Baptist church rose from 58,665 to 64,898. During the same period there was a drop in the number of adult members from 310,437 to 300,382. Sunday-school enrollment remained fairly constant at about 190,000.

• • •

"Demonstrations for conscientious objection to military service have recently been initiated by Norwegian pacifists. At the camps where prospective military conscripts are first summoned for examination and interviews demonstrators are distributing leaflets informing them of the legality of conscientious objection—literature issued by the military authorities."—Peace News

GOSPEL HERALD

Tuesday, June 2, 1964
Volume LVII, Number 21

Let's Be the Church

By Nelson E. Kauffman


Two great social and moral problems face our world to which the Christian faith has the answer inherent in its theology, but which the churches as a whole have shamefully failed to practice in the past, and now must begin to practice or their very existence will be in jeopardy. These two problems are war and race, with all the vices and evils related to them.

The concern of this essay will be the response of the church toward the sins involved when one group of human beings exercise discrimination, prejudice, and a sense of superiority against another group for any professed reason. It can be said without contradiction that the New Testament teaches that Jesus Christ died for the sins of *all men* (I Tim. 2:3-6), that in the company of the saved will be people of every tribe, and kindred, and tongue, and nation (Rev. 7:9); that there is only one body in Christ (Eph. 4:4); and that all Christians are taught to pray "Our Father" (Matt. 6:9). Furthermore, it is clear that the love of God knows no boundaries or barriers (John 3:16); that "There is none righteous, no not one" (Rom. 3:10); and in Jesus Christ "There is neither Jew nor Greek. . . . bond nor free, . . . male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). It is clear that Peter learned after years of prejudice that "Of a truth . . . God is no respecter of persons" (Acts 10:34). The church since has professed to know this also.

The person who reads the references listed above and the context of each must then face the question: What responsibility does the individual and/or group who professes to be a Christian, a follower of Jesus Christ, have in the contemporary society where there are walls and barriers between people of the community and also between people who profess to be members of the same church, who preach from the same Bible, who pray to the same God? By what Biblical logic or spirit can one refuse to worship, pray, or eat at the Lord's table with any other person because of any matter of class or race?

And yet for no other reason than the fact of a bit different color of skin, in many places in congregations one cannot worship and eat with his brother in Christ. Unless we (Christians?) who profess faith in Christ take immediate steps to be the church, the body of Christ, and welcome and love and share

(Continued on page 460)



*I think when God makes little girls
He sometimes holds His breath,
For they have power to fashion men
In ways of life—or death.*

—Fannie M. Noll



FIELD NOTES

Urie A. Bender, Elkhart, Ind., at First Mennonite, Fort Wayne, Ind., June 7.

John Koppenhaver, Hesston, Kans., at Willow Springs, Tiskilwa, Ill., July 5.

Bible meeting at Meadville Chapel, Pa., June 13, 14. Speakers include Elmer Lehman, Parkesburg, Pa.; Leroy Umble, Oxford, Pa.; David Thomas, Lancaster, Pa.; and James Shank, Lancaster, Pa.

Omar B. Stahl, Germany, at Bossler's, Elizabethtown, Pa., June 21, a.m.

Brunk Tent Campaign with George R. Brunk, evangelist, and Gerald Brunk, song leader. Sponsored by Conservative and Mennonite churches of Holmes and Wayne County, Ohio, starting June 14, on Route 241, one-half mile north of Mt. Eaton, Ohio.

Mennonite Central Committee is sponsoring an All-Mennonite Conference on Christian Mutual Aid to be held at the Oak Grove Mennonite Church, Smithville, Ohio, June 4-6. The sixty church leaders who compose the delegate body for the conference will attempt to define how mutual aid can and should express itself in our contemporary twentieth-century setting. Any conclusions reached by the All-Mennonite Conference on Christian Mutual Aid are not authoritative; they will need to be considered for action by each of the Mennonite conference groups.

All-day Sunday-school meeting at Mumsburg Mennonite Church, Gettysburg, Pa., June 7. Speakers: Aaron Shank, Myers-town, Pa.; Ephraim Nafziger, Parkesburg, Pa.

Myron S. Augsburg, Harrisonburg, Va., received his Doctor of Theology degree from Union Theological Seminary, Richmond, Va., on May 17. His dissertation was a study of the theology of Michael Sattler, a sixteenth-century martyr.

New members by baptism: one at Osceola, Ind.; three at Weavers, Harrisonburg, Va.; six at Burton, Ohio; nine at Bossler, Elizabethtown, Pa.; one at Alpha, Minn.; eighteen at Nefsville, Pa.; nineteen at Goshen College Church, Goshen, Ind.; one at Lynside, Lyndhurst, Va.; nine at Thomas, Hollisopple, Pa.; six at Plains, Lansdale, Pa.

Four at Charlottesville, Va.; six at Filer, Idaho; twenty-two at Fairview, Albany, Oreg.; one at Berea, Alma, Ont.; one at North Ridge, Springfield, Ohio; one at Elmwood, Kendallville, Ind.; nine at Bethel, Ashley, Mich., and two by confession at Ashley; thirteen at East Union, Kalona, Iowa.

Roy D. Roth, Oldenburg, Germany, visited missionaries, Leon and Emma Shrock, of the Conservative Mennonite Board of Missions and Charities, at Bremen, Germany,

Sunday, May 17, and showed slides of the Logsdon, Oreg., congregation to a small gathering in their home that evening.

A meeting was called by the Illinois Christian Education Cabinet's Secretary of Junior Activities, Merle Sears, of the boys' and girls' club leaders of the state. About 60 were present at this afternoon and evening meeting, held at Camp Menno Haven, Tiskilwa, Ill., May 17. John R. Smucker, Fort Wayne, Ind., secretary of junior boys' activities of the Mennonite Commission for Christian Education, was resource and discussion leader.

Rudolf Martens was among the Mennonite refugees who arrived in Paraguay in 1947. From here he migrated to Canada. Now as an electrician for General Motors, Oshawa, Ont., he was recently honored at a special ceremony for his presence of mind and heroism in saving a fellow worker who had fallen into a tank of boiling liquids. He received a framed citation and a gold watch.

In the April, 1964, issue of *Der Mennonit*, a monthly journal published in Frankfurt, Germany, C. D. Toews gives a fascinating account of his visit with relatives in Russia last July. To be reunited with loved ones after 37 years of separation is an experience that cannot be described, says Toews. It must be experienced. Most of the reunions took place in Moscow. A definite "thaw" in national as well as international relations is evident in the Soviet Union. Economically most Mennonites seem to live in comfortable circumstances.

Andrew R. Shelly, Newton, Kans., is on a two-week administrative visit to General Conference Mennonite missions in Colombia, S.A. He also plans to stop briefly in Haiti. Bro. Shelly is executive secretary of the General Conference Board of Missions.

Aaron S. Stoltzfus, Paradise, Pa., and Mahlon Eshleman, Chambersburg, Pa., officiated at the ordination of Daniel Diller, May 17. Bro. Diller's address is 138 Shoun St., Mountain City, Tenn. Telephone number: 727-4064.

Barbara E. Fisher, Marion, Ohio, and Phyllis Elaine King, Elida, Ohio, two students at Goshen College School of Nursing, have won scholarships offered by the Miles Laboratories, Elkhart, Ind.

The April, 1964, issue of the Mennonite Quarterly Review just published is a report and evaluation of the late Harold S. Bender's contributions to the church in general and to the Mennonite Church in particular.

The Salt Lake City Crusade film, by Inter-Church Evangelism, Inc., was shown at the University of Virginia, May 20. Interspersed Christian Fellowship and the Charlottesville Mennonite Church cosponsored the meeting.

Change of address: Howard J. Zehr from Elkhart, Ind., to 213 Academy, Hesston, Kans., after June 20.

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Cover photo by H. Armstrong Roberts

GOSPEL HERALD

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Our Hungry World

I just finished reading a letter from a friend of mine who serves Christ as a medical doctor in one of the most needy areas of our world. What he says is searching. After writing of his wish that he might have milk and other food to share, he describes the dire need.

Let me quote a few short sentences. "Desperate situations arise where people are hungry. Knifings are frequent. . . . Abandoned babies are common in the clinic. . . . One widow stole purposely, hoping she would have more to eat in jail. . . . The government has a bounty on rattails. The large rattails have a smaller bounty because the large rats can be sold on the market for meat. In one area we heard of people with abdominal pain who go to the hospital to have grass balls taken out of their stomachs." It is difficult to imagine humans seeking to live on rat meat and grass.

Many die because of abundance of food. Others die from lack of food. The small percentage of the world's population living in America stock food higher and higher while the majority of the world is hungry. Is there any wonder that the "have nots" hate the "haves"? Can we expect continued blessing if we continue to withhold from the hungry? Does the love of God indwell if we remain calloused to known need?

Says Charles Weitz, co-ordinator of world-wide Freedom from Hunger Campaign, "The world today possesses sufficient resources and knowledge to solve the hunger problem." Arthur McCormack, in writing of "World Poverty and the Christian," says, "We have all the technical knowledge, we have all the material resources, we have all the financial potential to wipe poverty off the face of this earth in this century at least. What is lacking is a

sense of urgency, a sense of optimism, a conviction that we can and must do it."

Economists, scientists, and speakers who have the facts continually contend that there need not be hunger in our world. What is needed?

If humanity suffers from hunger, it is not because of failure in God's providence. It is because we, you and I, have not allowed God to develop that devotion and love in us which make us instruments in sharing as we ought.

It is serious that our government does not make more aid available from our gigantic stockpiles. It is serious, as a Washington spokesman serving in the aid program of our country told some of us a few weeks ago, that in order to get aid through Congress it must be tied to the military budget. Even more serious is the fact that Christians can continue to live unconcerned lives, without sacrifice, in a world of such tremendous need.

Some have caught the vision that responsibility is a personal thing. I take from the recent Canadian Mennonite Relief and Immigration Council News Release a letter written by a Mennonite pastor.

Enclosed is a money order for \$100.00 which we would like to designate for food for Hong Kong. Should there be an area where there is greater need, you are quite welcome to direct it to that area.

At the beginning of this month the prayer suggestion for our morning devotion was: "Betet, dass den Hungrigen Brot zuteil werde." (Pray, that the hungry might be fed.) After making this supplication, we were faced with the question by one of the family members, "Are we just going to pray, or are we going to do something about this?"

Since we had set aside this amount for a dining room chrome set, we decided we would scrape the varnish off the old table and revarnish it, and instead, send this money some place to feed the hungry. We count it a privilege to do this.

To feed the hungry is to perform personal service unto Christ Himself. "Inasmuch as ye have done it unto one

of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

—D.

Money and Things

"Destiny has two ways of crushing us—by refusing our wishes and by fulfilling them."

We live today in the lap of luxury. Only kings in the past knew anything comparable to the present life of the average American citizen. And we are being crushed by our comforts and conveniences. Most of us face the peril of plenty rather than the peril of poverty. No nation has withstood prosperity in the past. Can ours today? Jesus points also to the perilous position of persons who live in the paradise of prosperity. For the thousands who stand through poverty, few stand through prosperity. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24).

Perhaps the place we err the most in not heeding the warning of Christ is in thinking that *we* are not really rich. We apply His words to the financial tycoon or the tightfisted miser. Worse yet, we have such deep desires for so many more things that we fool ourselves into thinking we have little.

Let's put it down. Jesus was speaking to us. We, in comparison to the majority of the world, are very rich. And unless we all become better stewards, we will soon see our country and church crushed by our comforts and conveniences. We must cease grasping and learn better how to give. We must see that added to the phrase, "Love not the world," is the clear statement, "neither the *things* that are in the world." We can so easily be caught in this refined lust of fondness for fine things, fine food, and fine bank accounts—all fleshly lusts which war against the soul.

It is from the wrong or right use of these temporal things that we will hear "thou fool" or "thou . . . faithful servant." And we decide in how we use the next dollar God allows us to have.

—D.

Discriminating against people because of their birth, or color, and refusing to be brothers with them because of it, is a denial of the very foundational doctrine of the Christian faith and the church.

Let's Be the Church

(Continued from first page)

as brothers with those of other races, the very stones will cry out, the Lord Himself will answer our knock at the door with those terrible words. "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity" (Luke 13:27).

The unspeakable tragedy is that the professing church, and that wing of the church which claims to be more fundamental, more Biblical, more orthodox and righteous than another part of the church, uses its belief in Christ to justify discrimination, injustice, and humiliation of fellow men, and to justify racial and personal pride which God abominates.

In one southern state where injustice, discrimination, and attendant human suffering on both sides are the greatest, there church membership and church attendance are of the highest level in the nation. It is there that racial discrimination is preached from the pulpit as the will of God, while people live in unspeakable poverty and humiliation as a result of this discrimination.

This situation is not localized in any one part of the nation but exists to a greater or less degree in all the states of the Union as well as in all our Mennonite communities. Some say it is not a problem with us. This is, however, simply because we do not allow it to be. We could say the same about any other open sore of our society and world. If we are not involved, it is because we do not want to be, or we are too self-satisfied. We could sponsor a needy Negro refugee family from the south as well as a Cuban, European, or Korean refugee or family. If we really believe we are sent into the world, we cannot be unconcerned about any open sore in any part of the world, our own included. John 17:11.

We may be willingly ignorant (II Pet. 3:5) and allow a few crumbs to go to the captives of poverty (Luke 16:21). We may love people afar off and, passing by on the other side, justifiably say, "I have nothing against the poor people in the slums, the south, or on the other side of town. I hope someone helps them. I would even be willing to give money to help. Of course, I know many of these people are satisfied where they are; so I don't think we should bother them. Then, too, if you would help

them and give them an education, they would want to take over everything." How intolerable such attitudes must be to our God, who knows we need as much grace and forgiveness and help as any other human being on earth.

Discriminating against people because of their birth, or color, and refusing to be brothers with them because of it, is a denial of the very foundational doctrine of the Christian faith and the church. To fail to permit, let alone welcome, my brother in Christ into my congregation to share with me in all my Christian life and experience is to deny the basic essence of the church. We Christians need not discuss integration in our churches, but rather discuss simply being the church, being brothers to those baptized into the same body, by the same Spirit. Why should we be able to worship together with the lights out, when we could receive anyone who confesses Jesus as Lord, and then put him out of our house when the lights come on and we see the color of his skin?

We must be ready to confess to God our sin of not really being His people, the church. We must now repent and begin to be the church in spite of any cost, even dynamiting and/or death. There can be no other way to be the church. We must accept the cross if we are to be Christ's followers. We cannot wait until the world changes, then be the church. We are called to be the church now. The world will never change. To wait will be too late. We cannot win the lost to Christ with a message and a practice that denies Christ, but we can by this method win people to a perversion of Christianity that attempts to give moral support for a non-Christian practice. We can win people to a faith that equates the Christian faith with the preservation of the *status quo* of privilege and freedom for some and oppression and humiliation for others, and do so in the name of preserving our American freedom and rights. From this type of Christianity may God deliver us!

We plead today for congregations to seek the spirit of Christ in order to be the true church. We can and must become concerned about the 30 million in our land who are underprivileged, oppressed, and depressed. They are people of several races who, through no fault of their own, have been born into homes and communities of poverty and lack of opportunity. They

Our Readers Say—

As I was reading in the Gospel Herald, I read some articles that put me to thinking things that have often been in my mind. One was "Spiritual Optometry," by Anna Marie Moyer. When our eyes need attention, we go to an optometrist. How different everything looks when our vision is clear again and our lenses are right! I can speak from experience. Years ago my eyes failed me and the doctor said I could go to bed some night and see light, but wake up in the morning and everything be dark. But God in His mercy came to my aid and my eyes were made so that I could see again, although not as clearly as I used to see, but I surely praise God for the light I still have. I could see the trees and flowers and grass clearly again. Was it the trees and things that changed, or was it because my eyes were repaired? Everything was the same, only now I could see. It was almost like a new world. I never realized how bad my eyes really were till I had lenses so that I could see. I was made to think how we can spiritually lose our sight and never know it till we go see where we are, and God alone can reveal that to us if we let Him. I had to think how often I need a spiritual checkup to see how I am spiritually. I have been a shut-in for a few years, and I can see where God at times led me to a spiritual examination, and after several such exams, I might see many things in the Bible I did not see before. After taking time alone with God, we begin to search to see what is wrong. After the Spiritual Optometrist has shown us a few things we see better, maybe we will begin to see others' needs and the many, many opportunities as witnesses.

Another article was "Conflict," by Dorcas S. Miller. . . . We can sympathize with others and yet not be unhappy. The world watches the Christian to see if we do have faith in God and are happy in Him. . . . Living in a land of plenty one begins to have a conflict within himself. How could I do with less than I have so that I could help some needy ones? . . .
—Mrs. Barbara Sevis, Ft. Wayne, Ind.

I read with interest in "Our Readers Say" (April 21 issue) what Elaine Sommers Rich says in regard to the Mennonite churches being one church. It all sounds very good except for one thing. Would the G.C.'s be convinced that Paul means what he says in I Cor. 11:1-16? Read it in the New English Bible. . . . I know that many of the Old Mennonites do not practice this except when they attend an Old Mennonite church, but what about those of us who believe in keeping this practice? If we take that part out of the Bible, why not some other things that we seem to think are not necessary in this present age?—Mrs. H. Coopridge, McPherson, Kans.

have had no chance to learn thrift as we have been taught. The church denies her basic rights of existence if she ignores and is unconcerned about these.

We can take a trip into the sections of our home towns, nearby cities, our own state, and nearby areas, and see for ourselves the conditions of the other Americans, our fellow men. We can read books and magazines that describe our pockets of poverty and racial discrimination. We can invite people into our homes, to move into our neighborhoods, to work for us, to at-

(Continued on page 474)

Nelson E. Kauffman, Elkhart, Ind., is Secretary for Home Missions and Evangelism.

Divine Adoption

By Roy Bucher

It is said that the Roman emperor was passing through the streets of Rome one day. A little boy was seen to leap from the crowd to the side of the carriage in which the emperor was riding. A guard quickly pulled the boy away from the carriage, saying, "Don't you know this is the Roman emperor?" "Yes," replied the little boy, "I know it is the emperor; but he is also my father."

The Apostle Paul writing to the Romans describes the Christian's relation to God. He shows the benefits which belong to true believers. He says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption . . ." (Rom. 8:15, 16a). The apostle would lead us back to the beginning of the new life in Christ, when we became new creatures in Christ. He would remind us of the change that took place in our lives. We were in sin, in bondage. Then we experienced the claims of Christ upon our lives and we saw our guilt. Now being in Christ we experience forgiveness of sins and the power of God's boundless love. We experience divine adoption and we are numbered as one of His children.

Adoption Defined

Strictly speaking, in adoption one becomes a child of the family. There is a legal process which gives an orphan or homeless child full rights and privileges. It is a legal term that has been appropriated by theology to signify the act by which the privileges of a child of God are conferred upon the believer. Adoption in the Old Testament was often a matter of legal charter. Perhaps Paul was concerned that this experience be moved away from any legalistic tendencies when he emphasized the "Spirit of adoption." Paul would make clear the distinction between the "spirit of bondage" and the "Spirit of adoption."

The Spirit of Bondage

This carries the idea of oppression or fear. It seems to be as one who is about to be punished, standing in awe before his Lord. Pagan people who live in superstition and fear do not experience contentment. Their behavior is out of a sense of fear. Judaism in the Old Testament was often a spirit of bondage. There was a slavish legalism that Paul would move them

away from. It is possible, too, that Paul would draw this illustration to show how people react under the mastery of sin.

The Spirit of Adoption

Contrasted sharply to the "spirit of bondage" is the "Spirit of adoption." Both Greeks and Romans understood the language Paul was using. In those days there were no homes for unfortunate children. The people gathered up the homeless and unfortunate children and took them into their own homes and, often through the legal process of adoption, they became as their own natural born children. There is probably a reason why Paul uses the term "Spirit of adoption." Men may give a charter of adoption, but the "Spirit of adoption" brings filial love. Certainly Paul was more concerned about the "spirit" than the formal act.

In Galatians, the apostle emphasizes that Christ was "made of a woman, made under the law . . . that we might receive the adoption of sons" (Gal. 4:4, 5). The ultimate result was that we should receive the adoption of sons. Believers in the Old Testament were referred to as sons of God, but they were still treated as servants. Now in this new relationship they emerge into the true condition of sons. "Wherefore thou art no more a servant, but a son . . . an heir of God through Christ" (Gal. 4:7).

Considering again the Romans passage, Paul concludes verse 15 with the following statement: "Whereby we cry, Abba, Father." (Abba signifies father.) Charles Erdman, referring to this statement, says: "The Aramaic word for father, 'Abba,' was on the lips of our Lord in the hour of His agony and became familiar to all believers . . . the repetition of a child crying, 'Father, Father, O Father!'"* This denotes an affectionate relationship—a relationship that is full of love and understanding.

This then is our relationship as Christians with God. We are His children and we are received into the fold with all the rights and privileges of the sons of God. Through our acceptance of Christ, by faith, we have been received into the spirit of trust and fellowship, for we have received the "Spirit of adoption." Paul states further: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). In the beautiful passage in Philippians, Paul points out how ". . . he humbled himself,

and became obedient unto death, even the death of the cross" (Phil. 2:8). Christ emptied Himself of glory and subjected Himself to earthly limitations. He became as we are so that we might become as He is.

Sonship, while it carries with it its rewards, also has some conditions attached. We are expected to be identified with Christ, and sometimes we may be expected to suffer with Him; that is, we may experience misunderstanding, hardships, persecution in representing Him. But Paul assures us that we shall be glorified together. Paul wrote to the Corinthians, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Cor. 1:5).

The author recalls an experience of his CPS days while serving in a psychiatric hospital. A young man was brought to the hospital from overseas combat service. The young man was in a state of confusion and crisis. Information from government authorities relative to his condition stated that while in combat he had developed strong convictions against taking life. For weeks he refused to speak one word. The doctor made varied and numerous attempts to get him to speak. For several days in succession the doctor posed the question, "George, who are you?" Finally one day George took a pencil from the pocket of the doctor, and turning to the wall from his bed, wrote on the wall, "I am a child of the King." All that are Christ's are taken into the relationship as "sons." We are led by the Spirit of God as a blind person is led by a person with perfect sight. Submitting ourselves to His guidance we are led into all truth. We claim Him as our Father, for we are His children through the "Spirit of adoption."

Metamora, Ill.

*Charles Erdman, *The Epistle of Paul to the Romans* (Philadelphia: The Westminster Press, 1942), p. 88.

Water from Many Wells

COLLECTED BY NORA OSWALD

One of the biggest disciplines is to learn the lesson of freedom.

The first principle in the use of freedom is to know the laws of freedom.

Our strength or popularity may become our downfall.

Strength is strength when identified with the Almighty.

Our weakness can become strength only as we rely upon divine strength.

Outside help must come to relieve the avalanche of pressure that comes from without to press upon us daily.

Wait on the Lord and then thou shalt know the strength of the Almighty.—John Moesmann.

Roy Bucher, Metamora, Ill., is pastor of the Metamora Mennonite Church.



Nurture Lookout Chore Boy

A seminary student told me the other day that his student friends are becoming increasingly hesitant about going into the pastorate. This surprised me because I was of the opinion that the pastorate was what they were studying for. I recovered enough to ask, "Why?"

His friends, as he heard them, were not at all sure that their most significant contribution for the bringing in of the kingdom could be made as a pastor—that is, a pastor as his job is currently conceived. It seems that the pastor turns out all too often to be the everlasting chore boy for the congregation. This is what causes our seminary boys to raise some serious questions. Is the way to bring the kingdom in one continuous round of committee work, of home visitation, of nurture program headed up mostly by one man? Is this what a young man is being asked to give his life to?

So what is our image of the pastor? Now that we are beginning to pay him a little, shouldn't he be willing to get that visiting done? Can't he call those committees together? Preaching, that's for Sunday, but what's he going to do during the rest of the week? After all, old Bro. Mose Eby, our former pastor, made most of his living and did the preaching too. What are we paying the new preacher for? Look at his salary! Why shouldn't he carry the biggest part of the congregation's organizational responsibility? He should type the bulletins and run the duplicator. Long hours? Of course, or where is the sacrifice?

Well, that's the line we hear sometimes. But that kind of pastorate isn't a very happy prospect for a young man. One wants to follow Christ wherever He leads. The Master has given gifts of the Spirit to preach and to teach. These have not been buried. They have been enhanced by years of diligent study. But one wonders whether the best use of one's spiritual gifts should include all that cranking of the "spirit" duplicator. And did Jesus mean that members of a congregation could pay off their responsibility of visiting the sick by giving the preacher a better salary?

How about a program like this? The preacher would use his best gifts to the fullest. He would preach on Sunday. Some of the morning messages would be open ended. Then the questions and issues raised would be discussed by the congregation in the Sunday evening meeting. During the week the pastor would teach. One evening he would have a class of young married couples. He would bring the Bible

to bear upon their particular problems. One evening he would have a class of intermediates, one evening juniors, one evening adults.

During the day he would be allowed adequate time to prepare the best possible help for the group which would meet that evening. Some groups could meet immediately after school. In this way it would even be possible to schedule two different classes in one evening. Saturday would be a possibility for an across-the-age-span group. Retired senior adults could meet one afternoon during the week.

The whole program would be planned with this purpose. It would get individuals in these groups ready to go back to school, to their jobs, to their neighbors with the mission of the church in mind. These lay brethren would carry the responsibility to visit the sick, not only their brethren but also their sick neighbors.

The laymen would also do their best to release the pastor from serving the tables of church organization. They would run the duplicator, chair committees, and set up the summer Bible school program. The pastor would give himself almost wholly "to the ministry of the word" (in preaching and teaching) and "to prayer."

Right, this would require a completely different stance for the pastor and for the congregation. Any number of problems could be raised. The first one inevitably would be, This is not the way we have always done it. Also, one problem would immediately be solved. The pastor, called to preach and to teach, would no longer be the everlasting chore boy for the congregation.

—Arnold W. Cressman.

A Prayer FOR THIS WEEK

O God of wisdom and might, we thank Thee that Thou understandest when we lack understanding. Forgive us for our confidence in our puny concepts. Give us a fresh awareness of eternal truth so that we might not compromise with Thy truth.

We face a world that is dismayed with bewilderment and need. Open our eyes and move us with compassion. Guide the church that in obedience we might be the church in this world. Give us courage to be God's spokesmen when there are many voices speaking. Help us to outlive and outlove all systems and ideologies and voices through Jesus Christ our Lord. Amen.

—Nathan Nussbaum.

Prayer Requests

(Requests for this column must be signed)

Pray that all of those in places of leadership responsibility at Mennonite Youth Convention in August will be taught by God to offer praise as well as intercession.



In a very real sense, when it comes to knowing the truth about Jesus Christ, "Seeing is believing." All skepticism and doubt fade away in "the light of His wonderful face."

Donald T. Kauffman in *The Gist of the Lesson* for 1964 (Fleming H. Revel).

Our Mennonite Churches: Science Ridge



Science Ridge Mennonite Church, Sterling, Ill. The first church was built in 1858. Aaron C. Good was minister here from 1906 to 1951; Robert Keller, 1950-1954; and J. Frederick Erb, 1956-1962. Edwin J. Stalter is the present pastor. Present membership is 201.



FOR DISCUSSION

Paid in Full

By Titus Martin

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the Gospel Herald or the Mennonite Church in general.)

The support of our church workers is a live issue at the present time and well it may be, for many of us oppose a salaried, uphold a supported, and practice a neglected ministry. Much could be written on this, but I feel there is another side the Lord would have us think about also.

It has been said that the church is the worst employer. Since Christ is the Head of the church and promised to supply our every need, does this statement not reflect on His faithfulness? Pity the worker who is not in his or her place without a definite sense of call from the Lord. If we meditate on what Christ has sacrificed and wrought for us, we must conclude that we owe Him a debt we can never pay, and all that we may ever sacrifice and do for Him has been paid in full. We forget sometimes that there are rewards for the laborer apart from the material. Leading a soul to Christ, helping the discouraged, comforting those that mourn, have their own compensations that money cannot buy.

However, our workers need to live and many of them need support. This is an obligation of the church which cannot be taken lightly. A departed bishop once said that sometimes people get their needs and wants mixed. Our workers who live in homes of clay are not always immune to this, and may desire things just to be like the Joneses.

Comparing ourselves with others, the Scriptures say, is not wise and may perhaps be applied to the material also. Need, I believe, should be the basis of our support. A worker is hardly justified to look for support if he does not need it. The Word pronounces no blessing in giving to the rich. Prov. 22:16.

When the tabernacle was built, the Lord stirred the hearts of the people that they brought more than enough and were told to stop. Why does the Lord not stir the hearts of the people like that today? Perhaps He wants us to walk by faith more than we do. Again, our influence for good may be greater if we have to live a life of self-denial above our liking.

Those of our workers who find themselves in difficult straits may find some comfort in the thought that the Lord permitted it for reasons He alone knows. Perhaps you are not looking high enough for

help, for the Scriptures say, "Vain is the help of man."

How get the people's hearts stirred that they give more? We usually spend our money for that which interests us most; thus many times it may take a change of heart. We need to teach stewardship from the Scriptures, keep the needs of the church before the people at all times, and be sure we are in the Lord's will in the use of the contributions of the church. If we would constrain people to labor and give more, let us help them to appreciate Calvary more. Christ's love manifested there is still the greatest constraining power in the world, and the answer to many of our church problems.

Again, I would say, all that we ever have done or ever shall do has been paid in full by Christ, and the rewards that await the faithful laborer in the glory world should fill our hearts with joy, and call forth praise to our Lord and Saviour.

When the TV Went Out

By MARCUS LIND

Lynn Wolfer, a local electrician, meets a lot of people who speak about what they see on television. So in July, 1957, he purchased a TV for the purpose of keeping abreast with the times and on equal speaking with his friends. At the time the Wolfers had four children in their home, but these parents felt that by carefully screening the programs they would not be hurt by it.

A normal evening in this home had been the scene of young minds busily engaged with homework assignments, of taking pride in doing the work well, but it now became evident that television was taking its toll on grades. So a good family rule was made that schoolwork must come first. All lessons must be done before the TV is turned on in the evening. Now it was simply amazing how short was the lapse that TV actually needed to be off to accommodate homework. Assignments were terminated in record time to turn the dials at the earliest possible moment. But the grades remained down.

In their attempt to avoid most of the stick-ups and sex glamour these parents soon discovered that TV must go off during commercials between programs. But this was very disrupting, and often cut out parts of the shows. So a compromise stipulated that no one should look during commercials; they didn't care much for them anyhow. The alert parents, however, became aware that their children were imitating

some objectionable features that came between shows. The rule had been made and broken; so what now? A determined father saw to it that the television set was advertised and sold.

This change came at a busy time, and little thought was given to the matter. But life at home was considerably less frustrating now, and assumed much the same pattern as before television had been installed. Soon it became apparent that things were going a lot better in school when home again became a place where there was time for lessons to be done thoroughly.

About a month later, when Mrs. Wolfer had occasion to visit the school, Mrs. Buffington, the fourth grade teacher, engaged in conversation with her. "We teachers are really puzzled about the change that has come over your children. What has happened? We never saw such a remarkable change in students in so short a time. Ronnie is a different boy. He used to do his work, but his heart was not in it; he seemed to be in a sort of dream world. He had been doing a 'three average' in his work, but now is making straight 'ones'; and the girls, Kathy and Eileen, though not the poorest students in classes five and seven, have both raised their grades a whole number at the same time Ronnie made his change."

Mrs. Wolfer was taken by surprise. Though she recognized that the children were doing much better, she could give no logical explanation for it. But the teacher insisted, and finally a thought came. "We sold our television set just at the close of the previous report period. Do you think that is responsible for the change?" Upon more careful exchange of notes it was learned that the grades started to improve at the identical time the TV went out of the home. Said Mrs. Buffington, "If that is what it does, I wish every home in this district would get rid of its TV."

Another aspect of this experience is disclosed in a quote from Mrs. Wolfer's letter. "We bought our TV in July, 1957, when the children were Eileen 9, Kathy 7, Ronnie 6, Beverly 10 months. We sold it some time around February, 1960. I was really glad we did because not only the children watched, but Lynn did too, until I thought it was almost useless to say anything more. But now I have a husband who is interested in other things instead of that, and I thank the Lord for it. I can say TV never interested me too much because I would rather embroider than watch it."

And now quoting from Lynn, "It was our conclusion as parents that even the best programs were a detriment to the education of our children. It had a tendency to rob us of our family time and relations, especially in the things we do together as a family. We have a lot happier home relations now!"

Salem, Oregon.

OUR SCHOOLS

Goshen College

Two Goshen College faculty persons have received North Central Association study grants for the summer. J. Richard Burkholder, assistant professor of Bible, will be one of 50 participants at a workshop for beginning college teachers at Macalester College, St. Paul, Minn., Aug. 3-14. This special workshop, underwritten by a grant from the Danforth Foundation, is the first of its kind. Bro. Burkholder joined the Goshen faculty last September.

S. A. Yoder, professor of English, will attend the annual North Central Association workshop on studies in liberal arts education July 20 to Aug. 14. He will be one of some 200 participants meeting on the University of Minnesota campus in St. Paul. Carl Kreider, dean of Goshen College, has been the director of this workshop for a number of years.

J. Howard Kauffman, professor of sociology at Goshen College, has received a National Science Foundation grant to attend a three-week workshop on computer programming and machine data processing. The sessions will be held at the University of Washington, Seattle, Aug. 3-21.

Jonathan N. Roth, assistant professor of biology at Goshen College, will be at Purdue University, Lafayette, Ind., for the summer where he will do research on net blotch of barley, a fungus disease. The National Science Foundation made funds available for Bro. Roth's study, to commence there on June 22.

Nancy J. Eash, daughter of Mr. and Mrs. Sanford Eash, Goshen, Ind., has won a \$250 grant to study the Japanese language this summer at Indiana University, Bloomington, Ind. A junior at Goshen College, Sister Eash will attend the Far Eastern Language Institute, June 17 to Aug. 14, part of the Indiana Language Program to expand and improve the teaching of modern foreign languages throughout Indiana. The institute is financed by a Ford Foundation grant.

Professor Edith Herr Saluted

Some 250 employees of Goshen College honored Miss Edith L. Herr at the annual faculty-staff banquet on Thursday, May 7.

Miss Herr, assistant professor of physical education and a faculty member for the last 18 years, has resigned her position because of increasing physical handicaps due to multiple sclerosis.

The Goshen College Board of Overseers in a meeting prior to the banquet accepted her resignation with regret and with deep gratitude for her service, which the last four years she has rendered under difficult

physical circumstances. The Board unanimously moved that she remain on the faculty as assistant professor emeritus of physical education, beginning June 1.

Paul E. Mininger, president of Goshen College, presented two gifts to Miss Herr from the faculty and staff—a professional archery set and a loose-leaf notebook of letters from faculty members, friends, and students. Miss Herr is still a bow-and-arrow enthusiast, even from her wheel chair.

In his remarks President Mininger said, "We salute Miss Herr as a fellow teacher and as a member of the personnel staff of the college. She has directed the recreation program of the college for many years and has shared much of the responsibility in bringing into existence the new Goshen College Community Government, which gives to one organization oversight of student activities and affairs.

"In addition, we salute her as a friend and as a woman of genuine Christian faith who has allowed her faith to function during these very difficult years of her life."

Roman Gingerich, professor of physical education and chairman of the department of physical education at Goshen College, also paid tribute to Miss Herr. He said, "Miss Herr has added dignity and professional stature to the position of women's physical education instructor.

"She has contributed extensively to the camping program of the Mennonite Church and to the camping movement in the United States. And she has served in a number of leadership positions in denominations other than the Mennonite Church and in interdenominational camping organizations."

Vicky Bryan, instructor in physical education, led the group in four camping songs.

Verna M. Zimmerman, acting director of the School of Nursing at Goshen College, also saluted Professor Herr. Miss Zimmerman has lived with Professor Herr for the last ten years.

To Return to Pennsylvania

Miss Herr returned to her parents' home in Millersville, Pa., June 1. In a chapel service, May 4, she announced to the students that she plans to continue her activities as much as her physical handicap allows.

The superintendent of schools of Manor Township is arranging for Professor Herr to do private tutoring from her wheel chair to handicapped children, enrolled in the elementary grades.

In addition Miss Herr plans to write

materials for camping and recreation enthusiasts who have asked for help on camping problems, leadership, and skills. She said she wants to do as much as she can to stimulate others to do the kind of things that need to be done in camping.

Also, she said, she plans to spend more time reading and in prayer. In closing, Professor Herr pointed to a verse from the Bible: "He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man" (Psalm 147:10).

Central Christian High School

Faculty Announcements for 1964-65

Returning teachers: Edward Herr, Physical Education, Speech. Wendel Hostetler, administrative assistant to the superintendent, Industrial Arts, and Driver Education. Stanley Kaufman, Science, Art, and Piano. John King (part time), Old and New Testament. James Lehman, librarian, German, Church History, and American Government. Pamela Mullett, English. Robert Steckley, business office manager, Business Education. Clayton L. Swartzentruber, superintendent (new 3-year term), Christian Doctrine, and Citizenship. Zelda Yoder, Spanish, History.

New teacher: Robert Ewing, Music. Ewing formerly taught at Bethany Christian High School, Goshen, Ind.; Berean Bible Academy, Elbing, Kans.; and in Scott City, Kans. He received his B.A. (in violin) at Bluffton, Ohio, and his M.A. (in vocal) at Wichita, Kans., University. He replaces Paul Brunner who served for one year.

Receives Two Grants

James Nussbaum, instructor of mathematics, has received two grants from the National Science Foundation for graduate study: Summer 1964 at Kent State University, and in 1964-65 academic year at Penn State University. Mr. Nussbaum established the mathematics and science department at Central Christian in 1961, and taught for three years. The Board of Trustees has granted him a year's leave of absence. He plans to return after receiving his Master's to teach during the 1965-66 school year.



What a dreadful thing if the body needed water and yet did not thirst, for permanent injury might result before we knew anything harmful was happening to us. So the pain of thirst is a salutary warning that something important is required at once. Even so, when the spirit yearns and sighs after something better and holier and higher, it thirsts; there is no other but Christ to whom we may go with assurance that these deep spiritual needs will be met.

F. Carlton Booth in *Things Most Surely Believed*, Fleming H. Revell Co.

The Morning There Was No Sermon

By HERMAN R. REITZ

Sunday morning, April 5, dawned gray and overcast, giving no presage of what the morning service was to bring. After seeing a member in the hospital, we embarked on the 20-odd-mile journey to the little church, set picturesquely among the maple trees in the midst of the ancient cemetery. The attendance was a bit better than average, but not dramatically so. The Sunday school went along normally and the opening of the service was not unusual.

I had, however, decided to give an opportunity for testimony; so we sang only one song instead of two in the opening and joined the offertory and the morning prayer. I looked at the clock. It was 11:15. I was well aware that the Holy Spirit had done an unusual work in the lives of some who were present and it was intended that they should have an occasion to share with the congregation, but I was expecting to preach a sermon.

The first person rose to her feet with a testimony to the deliverance which she had found from irritability, frustration, and fruitless study. Now, she warmly said, it is all quite different and wonderful. The Lord's leading in her life, even in insignificant matters, was marvelous. Her testimony was followed by another, a witness to deliverance from the habit of tobacco, as we all knew. And they kept on coming.

The song leader faced the congregation and, with gestures suggesting progressive expansion, explained that this was the way God had been growing in his own consciousness. Down near the front a sister who recently underwent major chest surgery (and who has had a most remarkable recovery) related how the Lord had brought her from, as she said, "the dead." Her husband, a sober Christian man who had once been among the town's worst drunkards, testified to the Lord's deliverance and concluded that even if an ABC store were located in the town, it would get no business from him.

A young lady with a radiant face rose to tell how much more God had meant to her in recent days and how truths from the Book of Romans had literally begun to "jump out" at her. Back a bit another arose to tell how her devotional life had cooled, but how, in recent days, it had taken on new meaning. Still another spoke of a painful conversation with a friend who was frank enough to point out a growing lack of prayer and Bible study. The words found their mark, driving home conviction and compelling a new appraisal in the solitude of a prayer room. There, alone, our sister told of doing business with the Holy Spirit. She emerged with new joy and satisfaction.

A young man told of the basic need in his life—to be delivered from self. A woman who had gone through almost a year of intermittent hospitalization that had cost well over a thousand dollars shakily stood to her feet and in an unsteady voice said that God had done more for her than words could tell. Down front a tall man rose to affirm again that it is one's prayer life that makes one strong. He confessed, however, that in the press of his many duties he had been neglecting his own private devotions.

A dear woman, hard pressed in life and many times both misunderstanding and misunderstood, rose and, with tears, thanked the Lord for forgiving her sins. When she sat down, she put her head in her hands. Yet another worshiper related how, about a month previous, he had made a new commitment to the Lord which dealt forthrightly with such matters as the reading of the sports page and listening to pop music. Life had taken on new meaning, he happily declared.

On they went, the witnesses, one after another, speaking a different message to our hearts—a high-school student who experienced a new victory in prayer, a mother who told of committing the safety of a daughter to the Lord, a father who expressed concern that he was so interested in material things, a student for whom the experiences of Easter had meant so much, a little girl who told of getting along better with her parents, a first-time visitor who felt a compulsion to share. By this time the hands of the clock alike pointed straight up. No sermon needed to be preached; it had already been delivered in this memorable service. The Spirit had indeed spoken. As one participant pointed out, "This is the church." I rejoice that I didn't have to preach.

Harrisonburg, Va.

Concerns for Separation

By MOSES MAST

Fred and I belong to the same church. We work at the same factory. We used to be close friends. We always sought each other's company during the lunch hour at the factory. Our friendship was satisfying. We did not feel the need to have any other friends.

Fred is different now. I noticed the change soon after he began attending that men's fellowship in our church. Instead of always eating lunch together as we used to, Fred began joining another group of men. Now, these men are not Christians. I can hear their foul language from the nook where Fred and I used to eat. I can hardly believe Fred is among them. I decided that I should speak to Fred about our belief in

separation. Somehow, Fred could not understand. He called this his duty in the mission of the church.

It was not long until Fred's association with the men was not confined to his working hours in the factory. When our company sponsored a wiener roast for the employees, Fred went. Now everyone knows they also serve liquor at these parties. I know Fred would not drink, but wouldn't his presence suggest he is one of them? After this I noticed Fred became rather friendly to a man who often came to work with the smell of alcohol on his breath. He even brought him to the Sunday morning services until I explained to this man our doctrine of separation.

Once a month Fred goes to a ping-pong tournament with his new friends. I suggested to him that because of our belief in separation it would be better to attend our church league basketball games. Fred tried to explain something about mingling and witnessing. Lately I heard he is bringing some of these friends to that men's fellowship. I just wonder what effect their influence will have on the members of our church.

Since Fred began bringing these outsiders to this men's fellowship, interest in the fellowship has actually been growing. I heard one man explain how wonderful it is to share with non-Christians. I think it is time our minister preaches some sermons on the doctrine of separation. There are too many people in our church who do not understand this basic doctrine of our church.

Thomas, Okla.



If the Bible is the most joyful of all books, Christians should surely be the most joyous of people.

Charles L. Allen & Charles L. Wallis in *When Christmas Came to Bethlehem* (Fleming H. Revell).



The Better Way

By B. WRIGHT

I am always disappointed when a speaker, having launched into an account of some thrilling Bible event, suddenly runs down about midway with "and—well, you know the story." Without a doubt many in an average audience do know the story, but it is equally certain that an appreciable number do not. Besides losing a point, there is also the disquieting suspicion that maybe the speaker himself doesn't know the story, and a little virtue is inevitably gone from his speech. Aren't the stories good for many tellings?

Anglo-Saxon Bibles

By J. C. Wenger

As our children learn in school, the English language used to be called Anglo-Saxon. Many dictionaries give the Anglo-Saxon word from which a given English word of today has come. Who were the Angles and Saxons? They were German tribes, who in part, along with part of another group called the Jutes, migrated in several waves across the English Channel fifteen hundred years ago.

In A.D. 449 it was some Jutes who crossed the channel and eventually settled in Kent, England. Some Saxons crossed in three waves in 477, 493, and 530, and settled in South Saxony ("Sussex"), West Saxony ("Wessex"), and Middle Saxony ("Essex"). And finally, some Angles came in the years 527 and 547, and also located in eastern England (or Briton as it was then called). Our modern word, England, was originally, Anglaland, the land of the Angles.

Very little is known of how and when Christianity had reached the Celtic peoples of Britain, but it was there long before the coming of the German immigrants of A.D. 449-547. In an early fourth-century church conference held at Arles in France, several Christian bishops were present from England. Patrick the Scot, who was born about 389 and died in 461, did much to convert the Britons to the Christian faith, although he is more widely known for evangelizing Ireland.

Latin (Roman) Christianity was introduced into England in A.D. 597 when the bishop of Rome, a vigorous leader named Gregory I, sent a missionary named Augustine (not to be confused with the African church father) to Kent. The Kentish king was won for Christianity, and Augustine in turn became the first bishop of Canterbury. In the next hundred years Britain was largely converted to Christianity of the Latin type.

The history of the English language may be divided into Old (A.D. 450-1100), Middle (1100-1500), and Modern English (1500). And the Middle period may in turn be subdivided into Early Middle (1100-1250), Norman Middle (1250-1400), and Late Middle (1400-1500). And we may fit the translation of parts or all of God's Word into this history of the language. In the Old English period we know of a half-dozen feeble efforts to get at least a little Bible into Anglo-Saxon.

Caedmon, who was a stableboy in a monastery in North England, made musical paraphrases of parts of the early books of the Bible, as well as accounts of Christ's resurrection, ascension, second coming, etc., putting these paraphrases into beautiful

"Celtic Saxon," as linguists would describe it.

About A.D. 700 a bishop named Aldhelm produced an Anglo-Saxon Psalter. The "Venerable Bede," who died in 735 in his early fifties, made an Anglo-Saxon version of John's Gospel, finishing, it is said, on his deathbed.

About A.D. 875 King Alfred sponsored Anglo-Saxon versions of the Ten Commandments, and of various other laws from the Pentateuch, as well as a new version of the Psalms. A priest named Aldred made an interlinear Anglo-Saxon version of the Gospels in his Latin New Testament manuscript. And finally, about A.D. 1000 an abbot named Aelfric made another Anglo-Saxon version of the four Gospels.

In the Early Middle period a man named Orm made a metrical paraphrase of the first five books of the New Testament (Gospels and Acts). This came to be called the "Ormulum," and was made about A.D. 1215. And around 1250 an unknown scholar made another Anglo-Saxon version of the Psalter.

In the Norman Middle period (so named from the coming of the Normans who added a huge batch of French words to Anglo-Saxon) we have a fourth version of the Psalms, made about 1320 in the dialect of the West Midlands. About twenty years later Richard Rolle did the Psalms into a North English dialect.

Roman Catholic scholars claim that a complete Bible was also made, but no such manuscript has come to light as yet.

In the Late Middle period we come to the greatest translator to date: John Wycliffe, Professor in Oxford University, and fourteenth-century reformer and founder of the Lollards. Wycliffe was born in the neighborhood of 1324 and died about sixty years later. Wycliffe really headed a translation team of which the most brilliant member was Nicholas de Hereford. Like all Anglo-Saxon versions before it, the Wycliffe manuscript Bible was translated from the Latin Vulgate, not from the original Hebrew and Greek.

Wycliffe wrote in the English of the Midlands with a Norman French admixture. (There was no uniform "English" for all of England in that era.) The oldest Wycliffe manuscript Bible, which had been completed about the year 1384, dates from 1408. About 1388 a brilliant scholar named John Purvey revised the Wycliffe Version, and made it much better. Here is a sample of the way the Wycliffe-Purvey manuscript Bible read. We will give Acts 22:3 in the Wycliffe-Purvey Version: "And he seide, Y am a man a Jew, borun at Tharse of

Cilicie, nurischid and in this citee bisidid the feet of Gamaliel, taught bi the treuthe of fadris lawe, a louyere of the lawe, as also ye alle ben to dai." (And he said, I am a man a Jew, born at Tarsus of Cilicia, nourished and in this city besides the feet of Gamaliel, taught by the truth of the fathers' law, a lawyer of the law, as also ye all ben today.)

The Wycliffe Version reflected strongly the Latin original, being only fair English, and not too understandable, even to the people of that day. (Purvey did much to enhance its clarity and beauty.) And worst of all, it had to be laboriously copied by hand, a job which took ten months, and which made the price so high that only the wealthy could own a Bible. Furthermore, the man Wycliffe was considered a rather unsound man by his church. (Indeed, he was condemned as a heretic in 1415, and his bones were dug up and burned at the stake!) There were therefore numerous considerations which kept the Wycliffe manuscript Bible from becoming popular.

Goshen, Ind.

Mennonite Social Workers Meet

The annual meeting of the Association of Mennonite Social Workers convened in Chicago on March 19. Thirty-five persons from points as distant as Maryland and Texas attended the dinner and evening meeting.

The main event of the meeting was a discussion in which members of a panel talked about various aspects of the Mennonite social workers' relationship to the church and its welfare institutions, and about the church's views of social workers and social welfare. Orval Shoemaker of Hesston, Kans., and Curtis Janzen of Chicago spoke as representatives of the profession. Dorsa Mishler and Wilfred Unruh of Elkhart, Ind., participated as church representatives who are not social workers. The panel was moderated by Lester Glick of Goshen, Ind.

Consideration was given by the panel and in the subsequent group discussion to the reasons for the failure of churches and church agencies to utilize the skills of the professional social worker. Lack of understanding of the social workers' skills, as well as a feeling of distrust of social workers' views were suggested reasons. Social workers can offer to the church an understanding of the attitudes and feelings of people and of their behavior in relation to each other.

New officers elected for the coming year, to take office July 1, are Curtis Janzen of Chicago, president; Roy Harnish of Hagerstown, Md., vice-president; and Charles

Burkholder of Elkhart, Ind., secretary-treasurer.

The regular membership of the Association has grown to over 65 persons, and the mailing list of other interested persons equals that number. The present membership is widely scattered over the United States and Canada. Regular membership in the Association is open to all Mennonites and those of similar faith who are professionally trained in social work, who work in professional social work positions, or who are training for the profession. Associate membership is open to other interested persons.

In addition to the concerns about the relationship of social work and the church which were evidenced in this year's program, the Association is interested in the recruitment of Mennonites into social work, in creating a sense of fellowship among Mennonites in the field, and in considering trends and practices in the field of social work.

Inter-Mennonite Ministers' Meeting

The planning committee for the second North American Inter-Mennonite Ministers' Conference convened at the Pick-Congress Hotel in Chicago on Tuesday, April 7, with the following persons in attendance: E. J. Swalm, Duntroon, Ont. (Brethren in Christ); Nelson E. Kauffman, Elkhart, Ind. (Mennonite Church); Henry H. Dick, Shafter, Calif. (Mennonite Brethren); Archie Penner, Kalona, Iowa (Evangelical Mennonite Church—Canada); Erland Waltner, Elkhart, Ind. (General Conference). John C. Wenger, Goshen, Ind., attended as the North American vice-president of the Mennonite World Conference.

It was agreed that the next conference be held at the Atlantic Hotel in Chicago, May 4-6, 1965. It was further agreed that the purpose of this gathering should be to help ministers and other church leaders in the various Mennonite and Brethren in Christ groups to develop deeper acquaintance and fellowship with each other in Jesus Christ. The basic program structure is to follow patterns which were found acceptable and meaningful in the first North American Inter-Mennonite Ministers' Conference held in Chicago in May, 1963. An attendance of about 100 persons is contemplated. Invitations are being extended to at least ten different Mennonite and Brethren in Christ groups, with larger groups being encouraged to send from fifteen to seventeen representatives and smaller groups being encouraged to send up to seven representatives. Each group will determine how these representatives are to be selected.

The theme for the projected ministers' conference is to be "Our Fellowship in the Gospel," based on a study of Philipians.

Each day is to begin with intensive Bible study. Panel presentations and small group discussions will be accented in the program development each day.

John C. Wenger of Goshen, in his position as North American vice-president of the Mennonite World Conference, has been designated as the continuing chairman of the planning committee, while Archie Penner of Kalona, Iowa, serves as secretary.

—Nelson E. Kauffman of
Planning Committee.

A New Dimension

By Norman Derstine

"A new dimension has been added to my life." This MYF-er spoke for many others. He wasn't the same. He was different. Christ was more personal to him. He had seen Christ lived in others—others who were concerned for teen-agers in our churches and in the community. This "traveling caravan for Christ" was Life Team No. 2, commissioned and sent out by church-wide MYF to meet the youth of our church with the prayer and conviction that God could become "more real and more personal" to our teen-agers!

They did not travel by camel caravan over the dusty desert land in some foreign country. They traveled by Falcon bus over expressways, highways, and farm lanes into churches in Illinois. They found some desert atmosphere—one team member said, "Moving into ——— we found the MYF-ers very passive about being a Christian, no excitement and fun in being a Christian and in sharing Christ." These team members were personally committed to Christ and knew that God could use them. They came to us, not to preach, but to live, talk, play, lead, discuss, share, pray. They fully identified with our teen-agers—helping them find greater purpose in life and greater reality in Christ. Let Bob tell it in his own words: "When you think of Life Team, you could think of five teen-aged preachers, who try to make angels out of us. But if you went to a meeting, your mind would be changed completely. They don't do much preaching; they just talk about you on your level."

They traveled from place to place, called by God, commissioned by the church, and challenged by their spiritual leader—Eugene Herr, who is secretary of youth work. There are three things that could summarize what they were seeking to accomplish in young people: Get Changed; Get Together; Get Going. There was urgency to their call, for as Eugene expressed it: (1) "Never in the history of the world is there such an opportunity to live creatively for Jesus Christ." We need to "get changed" to live creatively! (2) "There are enough Christian youth in the Mennonite Church

to change the world. God could work mightily through our 18,000 youth if they are what God wants them to be." To accomplish this, we need not only "get changed but get together too." (3) "Everything that should be done for Christ can be done." "Get changed, get together, and get going."

When the team was here for both contacts, we certainly got together. There were activities that brought team members into the stream of life our MYF-ers follow, plus extra meetings to introduce the 30-day experiment which MYF-ers could choose to participate in. Yes, we certainly got together too, during this 30-day experiment after the team moved on, but in getting together, we were getting changed! We faced the question: "What is a real Christian?" This was broken down into three parts: "What is your answer?" "What is your buddy's answer?" "What is Christ's answer?"

In small discussion groups we looked at these questions. Our search for the answer brought spiritual renewal. We also wrote out our spiritual autobiography and shared it with our group. As Jerry put it, "The second week's assignment really had me frightened. This problem of writing my spiritual autobiography wasn't going to be easy. I waited to the last day to write mine, but this delay gave me a good chance to think seriously about my Christian life. I tried to tell myself that I never had any real problems. But then I had to ask myself, 'What are you really like down deep inside?' " Being together for sharing on this "depth level" brought change—getting together we were getting changed, and in getting changed, we were also getting going!

Bonnie said, "I never really realized what a wonderful thing it is to have Jesus Christ piloting my ship." With Christ at the helm she, like many other MYF-ers in Illinois, is going a different direction. Dan said, "I used to put football first. I thought I wanted a merry life, go with the girls, play sports, try to be popular and, in general, my attitude toward life was to have a real blast. . . . I did have a little room for Christ but He was far from first. The Life Team through Christ has shown me who should really be first."

We really never "get going" until Christ is first in our life. Many MYF-ers were just "spinning the wheels." Some still are. We cannot fully evaluate the contribution this "traveling caravan for Christ" brought to our churches. We're different than we were before Life Team was here. I join one of the other pastors in saying, "The very things this pastor has prayed for have happened and for this I praise the Lord." A new dimension has been added to the lives of MYF-ers, sponsors, pastors, congregations, and the conference. Join us in praise and prayer.

After an 8½-month international tour, a director of nursing gives some pointers on

Role of the Missionary Nurse

By Orpah Mosemann

During a sabbatical leave as director of Goshen College School of Nursing, I served under three church boards visiting 30 hospitals, 15 schools of nursing, and other service agencies.

For the Mennonite Central Committee, I made stops in Anchorage, Alaska; Hong Kong, Kowloon; Saigon and Nhatrang in Vietnam. For the Eastern Mennonite Mission Board, I visited the work in Ethiopia, Tanganyika, and Somalia. For the General Mission Board, I made a brief stop with missionaries in Japan, extended my stay in India to more than five months, and spent about a week in Nepal, Nigeria, and Ghana.

The tour, lasting from June 30, 1963, to March 12, 1964, provided inspiration through relating to nurses, doctors, and missionary personnel in these various locations. They are a dedicated group and give themselves unselfishly to the people they serve.

The short stay at most of the places permitted only a superficial overview of some of the work, but the longer stay in India permitted some depth study. It was also advantageous to share rather intimately with missionary nurses of other church groups. There seemed to be a common core of problems.

The following observations are not a criticism of the present work, but rather an attempt to give some direction in serving today's new India and Africa. Many of yesterday's methods are now obsolete.

Nurses Doing Many Jobs

Nurses were found to be filling many roles. As a whole they were doing a commendable job, but experiencing many frustrations. A frequently repeated comment was, "If I had known what I would be doing before I came." It is helpful for the nurse to have her major tasks defined before entering her missionary assignment and also some experience in a specific area.

Most nurses are experienced only in bedside nursing before their overseas assignment, but find themselves teaching, supervising, administering, and doing many non-nursing tasks such as supervising the laun-

dry, and housekeeping; relieving in the dispensary, and doing secretarial duties in their new assignment.

Nurses need to devote their time to nursing and these other duties are tasks of non-nursing personnel.

Hospitals today, regardless of location, are major business enterprises. They need experienced, qualified administrators. For the nurse to carry a partial administrative load causes a traumatic experience to her initially.

Prevent Rather Than Cure

The emphasis in modern medical practice is prevention. Nowhere does this seem more needed than in the underprivileged countries. Patients sit idly outside the clinics, waiting long periods for service. This, however, affords opportunities for teaching the Gospel.

Patients are a captive audience and would be inclined to listen if for nothing more than a lack of something to do. Perhaps we can learn a lesson from the World Neighbor Organization. Simple plans of health teaching are developed, usually with visual aids. These are then taught to an uneducated national who in turn teaches the people. The use of the uneducated national has been found to be more effective than the educated.



Orpah Mosemann explains a difficult point to two nursing administration students at Dhamtari Christian Hospital School of Nursing.



Science class at Dhamtari. The girl in the right foreground is a graduate of Dhamtari Christian Hospital School of Nursing who finished her Sister Tutor course and is now teaching at Dhamtari.

Train Nationals

The trend in missions is to have the nationals take over. Many key hospital staff persons spend much time doing secretarial duties. Sometimes this is due to inadequate planning, but often to the fact that qualified personnel are not available.

It seems to me a person with secretarial skills and teaching ability could be assigned several months to working with a national, teaching secretarial skills and principles of office management. This would free administrators for other tasks. There could also be classes in typing and bookkeeping for interested nationals.

World Health Organization (WHO) and the Agency for International Development (AID) assign nationals to the experts as counterparts with the specific goal of the national replacing the expatriate. Sometimes it takes ten years to achieve the goal.

Perhaps if the church developed similar plans, in ten or more years the present programs would likely be indigenous and the expatriates could move on to other fields.

The school for graduates at Indore, India, sponsored by the mission hospitals in Madhya Pradesh, is a good attempt at preparing national nurses for leadership roles.

Build Government Hospitals

Throughout India and Africa, the government is attempting to improve medical care and practices. Many new and modern hospitals are being built. These are often in marked contrast to the small, inadequate mission hospital close by.

Mission doctors and nurses are beginning to ask if their witness might be more effective if they moved into the government hospitals where the facilities would be adequate to carry on modern medical practice. This could relieve the church of the costly operation of hospitals and perhaps produce a more effective witness.

Counterparts in Missions

In my travels, I came across the frequently used word "counterpart." Some of my experiences will shed further light on its meaning.

For the Christmas holidays, Arline Zimmerman, a 1954 graduate of Goshen College School of Nursing, joined the mission family at the Dhamtari Christian Hospital. She serves as a WHO nurse in southern India.

In speaking about her work she frequently referred to her counterpart. This, I learned, was an Indian nurse who is being prepared to replace Arline as the pediatric clinic instructor at the end of Arline's three-year assignment. Arline is the senior member since she has had more experience and preparation for the job. During these three years she is sharing her knowledge and experience with her Indian counterpart.

Somalians Trained to Teach

When in Somalia I had the opportunity of visiting a teacher-training college which was being developed with financial aid from America. The East Michigan State Teacher's College provided six key staff members. Each of these had a counterpart—a Somali who was being groomed to replace the American professor.

After working with the professor for two years the Somali and the professor would go to America—the professor returning to his previous assignment and the Somali studying and observing at the East Michigan State Teacher's College. The Somali would then return to his country and for two more years work with another American professor. At the end of that time, six years after initiating the program, the American professor is recalled. It is expected that the Somalis are fully prepared by education and experience to carry the program of his institution.

While in transit at Leopoldville, I had the opportunity of speaking to a regional director of the Peace Corps. Among other things he began talking about counterparts. This, too, was a national assigned to an

American. The primary purpose of this relationship was to share philosophies so that the national could replace the Peace Corps worker after three years.

Don't Americanize Nationals

Since then I have reflected a great deal on the word "counterpart." Does this person have a place in the mission program of the church today? Maybe we have such a person but call him by a different name.

I do not propose that the national be poured into the mold of the missionary. I suggest that personnel of each mission post sit down and do some serious thinking on long-range plans with the ultimate goal of national replacements. This is not easy, for it means working oneself out of a job.

If we accept the philosophy of indige-

nous churches, more specific long-range planning needs to be done. It seems to me that a good place to start is with counterparts—selected nationals who are chosen for their ability, potential, and commitment. Following this, a definite plan for preparing the national for his leadership role will need to be developed. The length of time necessary for this preparation will vary.

After the counterpart has assumed his leadership role, the experienced missionary will then be able to move on to new frontiers where his counterpart will again be selected and the cycle repeated. This is the larger, more demanding task, but will lead to a larger scope of service.

(continued next week)

Service or Servant

By Omar Eby

During the years I taught in Somalia, I tried to keep up on the Mennonite news. But I was, to use an old phrase, defeated before I started.

The mission received almost every paper issued by the publishing house, the two mission boards, and MCC, but they were always two or three months late. Thus, one read them, not so much as news, but rather as a commentary on Mennonite life.

One recurring theme in these papers began to trouble me a bit—the emphasis on service. One could join MCC VS, MBMC VS, or EMBMC VS, provided, of course, that he hadn't first gone into I-W or Pax. If neither of these appealed to him, he could always go out as a short-term missionary or as an associated missionary.

And, of course, the steady ranks of full-time relief workers and missionaries could be joined. A few years later came "Operation Doctor," and if you still weren't had, you were probably TAP-ped.

All through college it had been drummed into my head that I was being prepared for service. Or a variation usually ran, "We're preparing you to serve Christ and the church." One of our colleges even has the word in its motto.

I came home a few years ago to find everybody throbbing with service ideas, thoroughly bobbing on their toes with bright service programs. And most of these were serious commitments.

Everyone had learned the slogans and was able to rattle off ten reasons for serving his favorite organization before one could decode the abbreviations slung at him.

But there is always a kill-joy around. Every group has at least one. What makes it so maddening is that he is a thinker—and a nice, quiet, pious one at that! In-

evitably someone somewhere was having second thoughts about this service binge and was probably sitting quietly, paring his nail, and thinking "in depth."

And then he made a nuisance of himself by asking questions. But I have found it stimulating to meet this kind of person.

Aside

Hasn't the same thing happened before in different areas? In home missions 30 years ago we drove 30 miles to cross the tracks, rounded up a herd of children, opened a Sunday school as some outpost from the congregation, and did mission work. Then someone began thinking. By now they are beginning to tell us that something was wrong back there.

Or take revival meetings. They began before my time, but I read how certain churches dared to have these "meetings" although they were not yet fully sanctioned by the conference officials. But they were so exciting everybody wanted them. So then every church had its winter revival meetings.

Now we are even hearing people admitting (what has been true for some time) that nothing seems to be happening at winter revivals any more. Perhaps something should be done about them. Now that does not mean that revivals should be dropped (for we all know that once we've built in one of these props, you can never tear it out; but you can always paper and repaint it).

Servant

If I can understand what the kill-joys are asking us to think about on this matter of service and servants, perhaps it can be summed up this way (though I've never heard this particular phrasing and if it has



Miss Patras (l.) demonstrates while Miss Ruth Harnar (r.), Disciples of Christ missionary nurse, teaches the class of Sister Tutors at Dhamtari's nursing school.

been used, I should be glad to accredit it—servant, rather than service.

I liked the idea from the very start. Or does it strike you as simply being another paradox? It places the emphasis on the "being" and not the "doing." And that's the reason I warmed to it. As far as I see it and have come to realize through experience, that's the proper emphasis.

Service

Our idea of service has come to mean one who offers his services, such as a doctor, a teacher, or repairman. Sometimes we are rather like a fat, cheery refrigerator repairman, gripping our little chest of tools and calling out, "Well, here we are, Lord; now what ya' want done? We can do it."

Does God really need our service? What can we do that He can't? What training have we which He lacks? What finances have we at our disposal which He hasn't? Now I know those are dangerous questions, but do you get what I mean?

Service sounds as if we have something to offer, which sets us apart from the poor souls who need so much help. And service sounds as if we could withhold it at our own volition.

Second Thoughts on Servant

The word "servant" is found often in the New Testament. One reads those verses and thinks, "Hmmm. What a lovely symbol to express a service relationship!" But bearing in on the word for a closer study does not offer too much comfort.

Read Lev. 25:39-55 and Deut. 15:12-18. (If you're like me, you probably don't bother to look up other people's references. So I'd better give you the gist of these passages.)

Two kinds of servants are mentioned—the hired servant and the bond servant. The first of these received wages, had certain rights and protections, and was given going-away gifts at the end of his six-year contract.

But the other servant—the bond servant—was little better than a slave. He received no wages, had no rights, had no one to whom he could appeal, and probably never got any gifts, because he was never going away.

Now the Jews had been commanded that they could not make bond servants of their own people, but they could of the heathen Gentiles. However, if the hired servant, who was one of the master's own Jewish people, liked his arrangement and was deeply attached to his master, he could, at the end of the six years (when his contract expired), enslave himself to his master.

And that's where you have the rather melodramatic account of how the master would put his servant's head on an anvil and bore a hole through his ear (the ear lobe, I suppose), whereby everybody would know that this fellow had sold himself to

his master for life. But I'm off the subject again.

In the New Testament

The Greek word for servant of the Lord Jesus Christ (I am told, since my knowledge of Greek is confined solely to the word "agape") is not "hired servant" but "bond servant." If this is true, the romance of the symbol is rather peeled off, isn't it?

Our position as a bond servant of the Lord Jesus then is one of no rights, no appeals, and existing solely for the purpose of our Master's will.

Buried away in the middle of Luke 17 is an arresting discussion on the role of a bond servant to his master. Numerous points can be seen here. I found these: a bond servant has to put up with having one thing after another dumped on top of him, without any consideration being given to him.

Did the master say, "Ah, come along, you poor chap, you've been slaving away all day out there in the hot fields; go wash up and take a little nap"? Indeed not! Instead he said, "Come on, button your shirt, make my supper, and serve me while I eat. Then you can have yours."

A bond servant, enduring such impositions, must be willing not to be thanked. But you know us. We like people to appreciate our services to them—to be thanked for the Christmas baskets, and out-of-style clothes, and Bibles we give them. We would gladly serve, but only if people would be more thankful!

It would appear that it must never enter the head of a bond servant to blame his master for being selfish, cold, and thoughtless. Perhaps we can endure having one demand after another hurled at us, and perhaps we can usually tolerate people who show no appreciation for our services to them, but on this one we often fail. How we castigate selfish people!

A bond servant, having passed all these tests, cannot even enjoy the proud feeling of his humble position. That, too, is stripped away; but more likely, as a true bond servant, he had never given much thought to his position.

Finally, the bond servant must confess, "As a bond servant, I have done only what is my duty." In other words, in his position as a servant, it was only a natural thing for him to serve. This is quite different, I feel, from service as we are generally made to think of it, as a kind of extension of our Christian life, or an expression of our maturation.

No Conclusions

Dare we say, then, that the low position we accept before the Lord is determined by the low relationship we choose as servants to our fellow men? And if we stubbornly refuse to be servants of good to

(Continued on page 473)

Missions Today

A Modern History of Missions

By J. D. GRABER

The Congo Inland Mission, a Mennonite mission board with headquarters in Elkhart, Ind., has passed through the fires of revolution and traumatic change in its Congo mission program. The following outline of this bewildering change represents what is happening in most so-called mission fields of the world, only that in the Congo it has been more severe and rapid than in many other countries. Congo Contact, a periodic news release from the CIM headquarters, dated March 16, 1964, outlines the radical developments thus:

"In the beginning

Through mission the church came into being on Congo soil.

The church existed and developed within the mission.

The mission owned the property it used.

Workers were hired, paid, and a pattern of life was set.

The church grew, slowly developing its own leadership.

For generations, the mission remained distinct from the church.

In some instances the mission subsidized the church and provided institutions such as schools, healing centers, technical services.

The mission tended to exercise considerable final authority.

A Western missionary bloc remained within the church.

"The sudden, rapid change

Local Christians regarded the existence of a foreign mission as a dominating power in their church as being unacceptable. (Unfortunately identified as a tool of Western imperialism.)

So integration developed, mission was dissolved into church.

Missionaries, by invitation of the church, were urged to become members of the same and become brother workers. (These were thought of as being helpers to nationals.)

Initiation of programs originated within the local church—not by a board headquarters in the West.

Financial grants from the West were desired in lump sum to be distributed at the discretion of the local church.

Missionaries relinquished controls and became leaders within the nationalistic church on the basis of confidence and merit rather than by arbitrary appointment of a Western Board."

(To be continued)

Radio Prayer Day Guests

To highlight Radio Prayer Day, June 14, The Mennonite Hour will feature interviews with two foreign missionary radio leaders from two leading missionary stations overseas.



David Augsburg (l.), program director of The Mennonite Hour, interviews Howard Jones of ELWA, Liberia.

On June 7, Howard O. Jones, staff radio evangelist with ELWA, Monrovia, Liberia, tells of the impact of missionary radio upon the Dark Continent. Jones is also an associate evangelist with the Billy Graham Evangelistic Association.

June 14, Robert Bowman, director of the Far East Broadcasting Company, Manila, Philippines, reports on the multilanguage programs which blanket the Far East with the Gospel.

The Way to Life, 15-minute condensation of The Mennonite Hour, is aired over both of these stations.

Interviewer David Augsburg says, "These two men will broaden our knowledge of what Gospel broadcasting is doing and guide us to deeper and more effective prayer on June 14 and throughout the year."

Quake Victims Move into New Houses

Yugoslavian families of Skopje who lost their homes in the shattering earthquake of last July recently moved into the new houses built for them by Church World Service.

Mennonite Disaster Service volunteers Curt Regehr, Inman, Kans.; Chester Steffy, Millersville, Pa.; and John Smucker, Unionville, Ohio, participated in the rebuilding project that erected prefabricated houses for the 125 families.

In a dedication service held at the site of the homes, a hillside area on the rim of Skopje, each occupant family received keys and a letter of welcome.

The total gift of American churches,

channeled through Church World Service, was \$101,753. CWS made the arrangements for the services of volunteer specialists, three from the Church of the Brethren, and three from Mennonite churches in the U.S. and Canada. They contributed 60 days of labor on the construction site.

Occupants of the houses were chosen by an independent local committee, with church, city, Red Cross, and welfare agency participation. Criteria were urgency of need, suffering experienced at the time of the quake, and family size. A total of 581 men, women, and children will be sheltered in the newly built houses, each having a living room, kitchen, two bedrooms, bath, and hall.

Home-coming and Dedication at Kings View

Kings View Hospital, Reedley, Calif., announces plans for home-coming festivities and the dedication of its new facilities on Aug. 8, 9, 1964.

Home-coming activities begin at 3:00 p.m., Saturday, Aug. 8, with swimming and games in the new recreation areas. Previous and present employees and board members are cordially invited to attend. A period of socializing will be followed by dinner at 6:00 p.m. in the new dining hall. The evening will be climaxed by a program given by personnel of the past and present.

On Sunday, Aug. 9, the dedication of the new 15-bed ward, clinic addition, and the dining and recreational building will be held. The program will begin at 3:00 p.m., with a dedication service, to be followed by tours of the old and new sections of the hospital. The dedication service is open to the general public.

Those planning to attend the home-coming festivities should write to P.O. Box 631, Reedley, Calif., for their reservations.

Summer Tutorial Projects

Last summer, the Mennonite Central Committee co-operated with the South Street Community Center, Nashville, Tenn., in conducting a summer school in remedial reading for 100 youngsters in the south Nashville area.

The MCC supplied four teachers last year to work for six weeks with children who had fallen behind in school. The results were so encouraging that Nashville officials requested that MCC expand the project this summer. Costs will be covered by funds donated by local charitable organizations.

The tutorial program will coincide with the dates of the regular public summer school project, June 15 to Aug. 7. Training will be offered to children in grades one through four at Carter-Lawrence and Murrell elementary schools. The teachers, recruited for the MCC Summer Service program, are all licensed instructors who teach during the regular school year in other states.

M. D. Neely, assistant supervisor of instruction for the Nashville city schools, emphasized that the project has the sup-

Your Treasurer Reports

The task of planning is now in full swing at General Mission Board headquarters. Preparing the annual budget for the annual meeting requires months of looking ahead by administrators, committees, missionaries, and staff workers. This is always a difficult task, but a very important one.

Budgets are not primarily a method of control. More realistically, preparing a budget is a procedure and means of looking carefully at each task to be done, the assignment of each worker, and evaluating the effectiveness of past activities. Budgets mean looking forward to open doors, and sensing the leading of the Spirit into new areas of need.

We believe that this is a time when prayer intercession is most significant. Only as the Lord leads in planning can we be confident in the recommendations being made about future plans. May we urge your prayer support during these days and as the Board reviews program and budget at the coming annual meeting at La Junita, Colo., June 18-21.

—H. Ernest Bennett.

port of the Metropolitan Board of Education.

"We are deeply grateful," Neely said, "for the work being done by these volunteers with students. Many youngsters have been given a boost in their schoolwork they normally would not get."

The operation is an extension of a broad MCC program concerned with such conditions as crowded classrooms, inadequate home support, and poor living quarters that cause children to fall behind in their schoolwork. A successful pilot tutorial plan in Nashville last summer has resulted in establishing a similar program in Atlanta, Ga., this summer. Four summer service certified teachers will launch a tutorial project in an Atlanta elementary school located in the neighborhood of Mennonite House, home of the MCC unit in Atlanta.

Last year's venture was the first of its kind carried out in the U.S. by the Mennonite Central Committee. Next year likely will see a similar project in Kansas City and possibly other cities.

Appreciate Graber Visit

Japan missionary Joe Richards sends words of appreciation for the recent visit of J. D. and Minnie Graber of the General Mission Board.

Says Bro. Richards, "It was good to have been together over these past weeks to share in a new depth the work the Lord has given all of us to do here in Japan. The work is far from complete, but we praise Him for the many blessings that have been ours over these past 12 years. The church is wellborn and is getting on its own feet in a good way."

"Especially do we want to thank the many faithful people in the States, Canada, and other parts of the world who have so faithfully supported the Japan work in sacrificial giving and in prayers."

Voluntary service teachers Wesley and Sue Richard said, "We enjoyed very much the Grabers' stay with us in Japan, especially the mission meeting at Sapporo."

Wesley further reports, "This week I began classes at Chih San for the first time in this school year. I'm teaching in the regular class schedule now as part-time foreign lecturer."

"In English Club this past week we had quite a lively discussion. One of the four students present at this first meeting asked me, 'What kind of books have you been reading?' 'Theology,' I said. 'Theology?' I thought they didn't understand; so I explained the word origin-study about God. 'But in Japanese that is abstract. There are many kinds of theology.'

"I explained simply: 'This is Christian theology.' Eventually we got around to the real issues in Christian faith. Their interest was demonstrated by their forward posture in their chairs. 'Did Jesus live on earth with His feet on the ground as we do?' 'Is it true that Jesus saves from anxiety?' 'Can God save anyone who doesn't have faith?'

"I explained as simply as I could—likening faith in God to faith in a chair. If we never sit on it, it won't hold us."

"We trust these contacts and others will continue."

Heifer Project in 20th Year

The Mennonite Central Committee and Heifer Project, Inc., co-operate on projects in Mexico, Haiti, the Republic of Congo, Paraguay, and are exploring possibilities in Algeria.

In Mexico, Paul L. Stone, Heifer Project representative, has the assistance of James Troyer, Engadine, Mich., and John Yordy, Ashley, Mich., two MCC I-W volunteers.

Troyer and Yordy assist Heifer Project with the distribution and care of improved livestock. Many of the animals go to villages where a Protestant missionary or church leader helps supervise their care. The two men are constantly on the move in order to inspect the projects sponsored by Heifer Project.

In its first 20 years, Heifer Project, Inc., has made over 1,000 shipments to 76 countries. In 1963 alone, Heifer Project shipped 271 head of cattle, 328 goats, 473 pigs, 62 sheep, 305 rabbits, and 104,538 chicks. This includes 20,000 baby chicks from the Canadian Mennonite Relief Committee shipped to the Congo by Heifer Project.

The Mennonite Central Committee is well represented in the work of Heifer Project, now celebrating its 20th anniversary year. Director of the MCC foreign relief and services, Robert Miller, is the secretary of the HPI's board of directors.

Job Awaits Prisoner

In appreciation of a job for her prisoner husband, a woman recently wrote the fol-

lowing letter to Wilbur Hostetler, director of Home Bible Studies for the General Mission Board:

"I am writing to thank you for writing my husband's boss concerning a job when he [husband] is ready to come home. I also want to thank you for helping give my husband an understanding mind and to get closer to God. It had to take something like this to bring him to know God better."

"I know God has heard my prayers. May God bless you and help you to keep on in His name."

VS-ers Man Navaho Youth Center

Volunteers Donald and Anita Beidler work full days at the Winslow Indian Center, Winslow, Ariz., where they are serving under the General Mission Board as program directors.

Donald teaches the local youth crafts and games in the afternoons and evenings. Anita trains the girls in household skills.



These Navaho children create pieces of art from burnt matches and mud. Looking on is VS-er Donald Beidler, manager of the Indian Center at Winslow, Ariz. Proceeds are used to promote other projects at the center.

The center is not strictly limited to youth, however. Donald reports that several ladies in the community have been using the center sewing machine. Both he and his wife are presently planning a program whereby the women of the community may come to the center to spin wool, etc. Donald is also working with tribal councilmen to initiate an Alcoholics Anonymous program in the community.

Since there is no Mennonite church in Winslow, the Beidlers worship at the Wesleyan Methodist Church. Besides the regular Sunday morning and evening and mid-week services, there are Women's Missionary Society, of which Anita is librarian, and Wesleyan Men's Fellowship, of which Donald is secretary. Anita is Sunday-school teacher of a primary class and Donald is Sunday-school superintendent. The church at present is small, but growing, with average attendance of 50.

Originally from eastern Pennsylvania, the Beidlers began their voluntary service assignment in September, 1963. A son, Lorin, was born to them on Jan. 14, 1964.

Discuss Material Aid

Sixteen conference and relief committee representatives attended the annual advisory meeting on Mennonite Central Committee's material aid held in Chicago, Ill., Wednesday, May 6.

John Hostetler, director of the material aid program, gave a comprehensive report on material aid distributions in 1963-64 and requests from the field for 1964-65.

In 1963, 829,655 pounds of clothing, bedding, shoes, soap, school supplies, and bandages were contributed by the Mennonite and Brethren in Christ people of the United States and Canada. This was 170,000 pounds more than in 1962. It is now costing MCC 5.11 cents per pound to process contributed goods. It is hoped that this cost can be brought down to five cents a pound.

Bro. Hostetler used Christmas bundles as an example to show how the MCC's program is shifting. In 1960, 6½ per cent of the bundles went to Africa; by 1963 this had risen to 28½ per cent. Shipments to Asia climbed from 27 per cent to 54 per cent during the same period. Europe received 31½ per cent in 1960 but none in 1963. The shipments to the Middle East and Latin America remained about the same.

During the fall and winter of 1963-64, the portable canner and stationary canners processed 265,433 two-pound cans of meat, fruit, and vegetables. This was a small increase over the previous year. Next year the number of cans will probably be less because the U.S. government has ruled that regulations were not being followed by some of the canners, especially the portable unit.

The portable canner, henceforth, will have to be set up on a farm and the animals for canning will have to be obtained directly from farmers, rather than from commercial sources or auctions.

A request for 13,600,600 pounds of surplus commodities has been submitted to the U.S. government for 1964-65, three times as much as the MCC requested for 1963-64. It costs MCC approximately \$1.00 to send 300 pounds of surplus food abroad.

The government contributes the food free of charge and pays for its shipment to the overseas point of distribution. Distribution costs are borne by MCC. Surplus food is being sent to Vietnam, Jordan, and Paraguay.

Mennonite groups received a total of \$104,046 in 1963 as a result of their participation in Christian Rural Overseas Program (CROP) drives in Kansas, Oklahoma, and Pennsylvania. Mennonites participated in CROP drives in the other states also and the funds designated for the conference offices will be forthcoming in June from the CROP national office.

Through Interchurch Medical Assistance, it has received over \$250,000 worth of drugs during the last three years. MCC is able to

send \$100 worth of drugs to its hospitals and clinics abroad for every dollar contributed to this program.

John Hostetler reported that the most urgently needed items in 1964-65 will be blankets and quilts, Christmas bundles, canned meat, sheets, towels, health kits, school supplies, yard goods, and bandages.

Complete descriptions of each of these projects may be obtained by writing to Mennonite Central Committee, Akron, Pa., or 104 Princess St., Winnipeg 2, Man., or 50 Kent St., Kitchener, Ont.

Also announced was a blanket drive, scheduled for October, 1964. Each conference and relief committee will decide on the Sunday in October when it wants to hold the drive. The goal for the U.S. and Canada is 65,000 blankets. Two years ago the MCC's first such drive netted 50,000 blankets. People can contribute money in lieu of blankets.

The committee approved the inclusion of jeans in Christmas bundles, starting in 1965.

M. A. Kroeker, Mennonite Brethren Board of General Welfare, served as chairman of the meeting. Officers elected for next year were Ray Horst, Mennonite Board of Missions and Charities, chairman; and M. A. Kroeker, vice-chairman.

For Your Summer Bible School

A missionary project can be a meaningful experience for children who attend summer Bible school. It should be used as a teaching resource.

A missionary project can help children learn facts about persons from other cultures and economic levels. It can help develop understanding and empathy for such persons. And children can learn the responsibility the church has in helping others, as well as feel that they themselves have a part in this kind of service.

To help superintendents and teachers in this vital work with children, the General Mission Board has prepared a set of leaflets for the pupil and a sheet of factual information for leaders. Ten projects are involved: five for preschool and primary children and five for junior and junior-high groups. Pupils' leaflets may be ordered in quantity, one for each child.

A sample packet of these materials is available on request from Information Services, Mennonite Board of Missions and Charities, Elkhart, Ind., 46515.

Nigerian Students Receive Grades

Enthusiasm ran high as the time came for the final day program at the United Churches Bible College, Uyo, East Nigeria, reports missionary Darrel Hostetler.

On April 24, the 49 students completing the courses received their grades for the first three-month term. Principal Edwin Weaver began by telling how his dream of several years was now being fulfilled. I. F. Umoren, pastor of the Qua Iboe Church in Uyo, preached a sermon on Daniel. Students gave testimony to the blessing they had received through three months of study in the Word of God.

Darrel Hostetler read the names of the first 20 students in order of merit. An interesting coincidence occurred when the first names given represented each of the five churches working together in the United Independent Churches Fellowship. The order was: Pentecost Faith, Full Gospel, Mt. Zion, Holy Face, and Mennonite.

With People in Service



Nelson and Ada Litwiller, General Board missionaries to Montevideo, Uruguay, as they celebrate their 45th wedding anniversary. Bro. Litwiller serves as president of the Evangelical Mennonite Seminary there.



On Sunday, March 8, a class of 22 student nurses of Mennonite Hospital, Bloomington, Ill., received their caps. First row, (l. to r.) Lila Baer, Mary Ann Zeisler, Jean Shiley, Edith Witmer, Judith Cleek, Evelyn Schnell, Janice Skinner, Sharon Baker. Second row: Ethel Good, Shirley Monk, Judith Miller, Joanne Terry, Ronda Shank, Gladys Swartz, Carolyn Ruth. Third row: Roxanna Barrington, Sharon Eslinger, Lila Reynolds, Janice Mitchell, Joan Heininger, Tena Kaufman, Linda Wilson. Some 200 friends and relations were present at this service, held at Trinity Lutheran Church, Bloomington. The capping service was presented by Ernest Bohn, interim pastor of First Mennonite Church of Normal, Ill. Lena Maxwell, R.N., and Martha Keaton, R.N., conducted the capping ceremony, after which the students accepted and recited the Nightingale Pledge.

Bro. Hostetler says, "Grades, so important to Nigerian students, will not determine their usefulness in the kingdom of God. Their gifts and their relationship to Christ will do this. Our prayer is that they know this also."

Nigeria Mennonite missionaries met the following day, April 25, for worship and fellowship. The morning highlighted the day with Bible study and communion, in charge of Darrel Hostetler and Cyril Gingrich, respectively. Business and recreation came in the afternoon.

Franconia Mission Meeting

"Partners in Evangelism" was the theme of the 47th annual meeting of the Franconia Mennonite Board of Missions and Charities held at the Souderton, Pa., Mennonite Church, May 4, 5, 1964.

Speakers serving on the two-day conference were Kenneth Seitz, Sr., missionary on furlough from Mexico; Allen Shirk, on furlough from Bihar, India; Roy Kreider, overseas administrative assistant of the General Mission Board; Mrs. Preston Allebach, president of the Franconia WMSA; Elmer Kolb, pastor and bishop of the Pottstown congregation; and Nevin Bender, Jr., pastor of the Bridgewater Corners, Vt., congregation.

A panel discussion on Tuesday afternoon entitled, "Personal Witness, the Basis for an Evangelistic Congregation," was chaired by Warren Wenger. Other panel members were Alvin F. Detweiler, Henry Goshaw, Markley Clemmer, and Walter Hackman.

Norman Hockman of Blooming Glen led the devotional periods and Isaiah L. Alderfer and Harold K. Weaver, president and vice-president respectively of the mission board, served as moderators.

Having a total of 50 congregations, the Franconia Conference and Mission Board has established witness through a Cuban refugee program in Miami, Fla.; among the Trique Indians of Mexico as well as in Puebla and Mexico City; a local mission of mercy, rehabilitating alcoholics from metropolitan Philadelphia; and in 15 outlying mission points in northern Pennsylvania, Vermont, New York, and New Jersey.

SERVICE OR SERVANTS

(Continued from page 470)

others about us, that this is an expression of our unwillingness to accept a servant position before Him?

It may well be that if people interested in serving understood more clearly to what they were ascribing, there would be less candidates for service. Yet one feels that among those serving, he might discover better servants.

Finally, this shift of emphasis might guide those people who misunderstand service entirely, thinking they have to go somewhere and do something special to serve. They may discover that "they also serve who only stand and wait."

Of this I am beginning to learn. I had

come home from Somalia where it was exciting to be working and living. Now, I was teaching high-school English to youngsters, who, for the most part, didn't want to learn any more English.

I felt as if God had canned me, stored me on a shelf, and that life was going by without me. I wanted to go somewhere and do something. I bumped about inside my can, rattling it on the shelf for attention. Then one day, a small seed of understanding was planted, and it has begun to grow.

—Reprinted with permission from
Missionary Messenger.

Your Overseas Missionaries of the Week

The Robert Witmer Family



The Robert Witmer family serves in France as missionaries with the Mennonite Board of Missions and Charities, Elkhart, Ind. They return for a three-month furlough early this month.

Going to France first in November, 1956, the Witmerts along with overseas volunteer worker Janice Eicher are the only General Mission Board workers there. Robert serves on the executive committee of the French Mennonite Mission, a co-operative effort of French Mennonites and American missionaries, and is in charge of a workshop ministry for 30 retarded youth in a suburb of Paris.

Originally from Petersburg, Ont., Robert graduated from Eastern Mennonite College in 1954 with an A.B. degree and from Goshen College Biblical Seminary in 1956 with a B.D. degree. He was ordained to the ministry at the Latschar Mennonite Church, Mannheim, Ont., in August, 1956.

His wife, the former Anna Lois Martin, was originally from Ridgeway, Ont. She attended Eastern Mennonite College and received her certificate in practical nursing from the Chicago School of Practical Nursing in 1955.

They have four children—Catherine 14, Debra 8, Philip 7, and Gerald, seven months.

LET'S BE THE CHURCH

(Continued from page 460)

tend our schools, by making it financially possible.

We can do more. We must be the church or we will forfeit the right to be called Christian. Unless we have the spirit of Christ who came to seek and to save all men, we are none of His! Can we hear our Lord, as He observes the failure of His

people in this day, weep, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42)? Heaven forbid. Rather, may we be the church against which the gates of hell shall not prevail.

Elkhart, Ind.

The Gift of Poetry

By Lorie C. Gooding

Poetry is the natural language of lovers. Whether they are enchanted by a myth or a mountain, a person or a high ideal, by all of life and its expression, by death and its afterward, or by the transcendent Mystery, they speak the language of love.

Poetry is a treasure of the people. The poet speaks not for himself alone, but for the great surging, weeping, singing, shouting, sorrowing, exulting, doubting, believing, inarticulate soul of a people. For this reason poetry must be written in the contemporary language, the way people talk. It must laugh with the people, sing with them, cry with them, pray with them, suffer with them, bleed with them. It must speak to them and command a reply.

If poetry fulfills its purpose, it relates man to God and man to man. It is a joy for those with courage enough to pursue a day's or a year's or a life's adventure. It is consolation in sorrow, expression in joy. It brings clarity to complex circumstance as it picks up and examines, with an intensity of passion and compassion, the problems of the present. If it is clear, compelling, sensitive, evoking specific images, it is a satisfying experience.

Today's poetry breaks away from the traditional, the Victorian, the romantic. Today's expression is inevitably the expression of our chaotic time. There has been always confusion in the world; but poets before us have expressed this only as it affected the individual. Sadness was personal; joy was solitary; faith was in the singular. War poetry was epic; it glorified battles and heroes. War poetry in our day does not glorify war. It weeps for the hate and the hurt, for a wounded world which blindly wounds itself still further, perhaps beyond healing. Twentieth-century poetry begins to be aware of the predicament of man. It moves, in however hesitant and halting a fashion, toward brotherhood, toward the identification of man with men, the indissoluble bond of a common humanity.

Poetry is the tender mantle of the human spirit. It yields and changes shape in response to every heartbeat, every shudder, every tide of sadness, every wind of joy in the ambient climate. It is as fluid as water, as compressible as air, as malleable as gold.

But it is neither weak nor chaotic. It is structured and disciplined and enduring. Whether the poet sings exultant songs for love, or weeps hot tears for lack of love, he labors within his predetermined framework. There is no pattern for poetry, but it is not unpatterned.

Poets in other ages have seen the decline of their eras, the collapse of their nations. Still they have worked on because a poet has no choice. And they have had the hope that their work would be a legacy for the future. Each has added his own inimitable jewel to that treasury of beauty held in trust by each generation for each generation. But no generation before ours has had to reckon with the predictive possibility that our particular civilization may be destroyed in our lifetime. This knowledge is a grinding ache in the heart, which threatens to become acute pain at any moment.

So, whether in fear or in faith, we live in such a time. A way must be found by which we may come to terms with it. We must have a relevant message, for to live unrelated to our age is the ultimate futility. Therefore the poet must regard life and the world through the compassionate glass of his gift. He must live for his brother men, and speak for them and to them; and have courage enough to love them, too, as though both they and he were immortal; which, in fact, they are.

Killbuck, Ohio.

No Time for Me

(If a Song Could Talk)

By RICHARD H. FRANK

The congregation had met for worship. The minister had announced the theme and text for the morning message. It was a good and practical one.

I was lifted from the bookrack with many other songs into the hands of the song leader. After using the Scripture and subject index in the back of the *Hymnal*, his mind was drawn to me. He looked at me and read my message, breathing a prayer for guidance. After comparing me with other songs, he felt I was the song to use in leading the congregation in a united response to God, and the message. I was thrilled to be used in worship, and to challenge God's people. This was the purpose of my birth. In fact, I hadn't been used for a long time.

The congregation had knelt in prayer together. After prayer, the song leader was expecting the call for the closing song. But the congregation stood for the benediction, and I was placed back into the bookrack.

I wondered, Didn't the congregation have time for me? Couldn't they have spent just three more minutes in worship? Were they in a hurry for Sunday dinner? Must the

benediction be pronounced at exactly eleven o'clock? Didn't the congregation need the blessing and challenge of singing an appropriate song in response to the message?

I wasn't offended because I wasn't used. Nor was the song leader offended because he didn't need to lead a closing song.

I thought, No time for me today. Maybe some other time.

"Go . . . Make Disciples"

By J. MARK STAUFFER

Robert Raines, in his excellent book, *New Life in the Church*, begins with a chapter entitled, "The Loss of Mission." He says, "The church too has lost her sense of mission. The church has accommodated herself to the cultured climate. The church is no longer changing culture, but is being changed by culture. The church is not enabling her people to live with purpose in a world without purpose. The average church member has little sense of individual mission in the world. . . ."

"The church is constantly seeking to save herself, to build herself up in terms of worldly status and power. The church is afraid of her mission, and well she might be. Her mission is to lose her life in the world, that her life and the world's life may be saved. We of the church are guilty. All of us stand under judgment. We have declined the cross which beckons us into a world of suffering, evil, and injustice. We have turned away from reconciling the world, thinking it enough to be reconciled ourselves."

And so this young minister from Yale University continues to indict the church. The major part of the book deals with the necessity of conversion within the church. The church cannot call the unsaved world to conversion and discipleship in Christ if she herself has never experienced divine regeneration. The church of which we are writing is, however, made up of individual Christians such as you and I. So that in the last analysis, the church is what the members are. This calls us to a brave, frank look at our own spiritual condition before the Lord.

Before you and I can hear God's call to "Go . . . and make disciples," we must be certain beyond all doubt that we have heard and responded to His call to "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). My deepest concern and prayer for each of us is that we know that the miracle of conversion has happened within in our own lives; then, and then only, are we positioned to "Go . . . and make disciples."

Finally, we must be strongly convinced

that we cannot bring salvation to unsaved persons; we are only human channels directing the stream of seeking, repenting comrades to the one and only Source of eternal life, Jesus, the Crucified. Someone has written these lines:

*Upon a life I did not live,
Upon a death I did not die;
Another's life, Another's death,
I stake my whole eternity.*

Harrisonburg, Va.

Shoplifting Stems from Moral Decay

By JOHN L. FEUDNER, JR., as told to Vivian Preston

John L. Feudner, Jr., recently appointed president and general manager of O'Neil's Department Store in Akron, Ohio, an affiliate of the nationwide May Company, estimated that O'Neil's lost a half million dollars in one year to shoplifters and pilfering employees.

"Can't the influence of our churches be greater in overcoming these practices?" asks Feudner.

"My suggestion would be that the churches continually re-emphasize the need to inject into our daily lives Christian principles for living.

"Specifically the clergymen should support religion-in-life programs through which persons in various vocations might be made aware of the rights and wrongs of their own pursuits and the importance of Christian morality.

"I would like to see religious services held at noontime in our cities as a way of relating Christian ideals to metropolitan life.

"In addition, I would also like to see the churches adopt a more consistent, day-to-day approach toward the emphasis on moral precepts. One aid would be the importance of encouraging daily prayer."

Feudner is a member and actively participates in the affairs of Trinity Lutheran Church in Akron, Ohio.

While bank robbers were making headway by stealing \$63,316, others were quietly pulling off a Brink's job in slow motion in Akron and similar stores throughout the country.

"I admit that the town's merchandisers all make it easy for people to steal," he says with a rueful grin. "The merchandise is within easy reach of all."

So while the bank robber pursues his greedy god desperately with mask and gun, the shoplifters and dishonest clerks find the going so easy that it hardly seems thievery at all.

"But should people steal just because it is easy?" asks Feudner.

When he says that he feels there is decay in our moral structure, he has the facts to prove it. Inventory losses are greater in recent years. The problem was not confined only to the store he is associated with.

"Every store in town suffered substantial losses," he said.

O'Neil's and all other stores locally and throughout the nation have their own

teams of plain-clothes detectives, both men and women, in the stores at all times. They work efficiently and enjoy the full co-operation of local police departments. But still the losses persist.

The following examples illustrate the idea that stealing on a small scale is okay in the minds of many.

One store detective picked up a youth who had slipped a couple of pencils in his pocket. The boy had no previous record; so the store involved decided to call the youth's father instead of the police.

The father was very co-operative about it. He paid for the pencils and lectured his son.

On the way out, he shook his head and said, "I just can't understand why my boy would do a thing like that. He doesn't need pencils. I can get all he wants at the plant. . . ."

Feudner asks, "How can we expect our children to follow a good example unless we set it for them?"

He cited another case. A woman bought a dress for her child, slipped an undergarment for the child into her purse, and paid only for the dress. She was nabbed and readily admitted what she had done. But she insisted:

"I just took it. I didn't steal it!"

The store involved, according to Feudner, followed the policy of most merchants in recent years and signed a warrant for the woman's arrest. She demanded a jury trial and was acquitted.

"The jury decided that stealing a \$2.00 item wasn't a serious matter," Feudner said.

Another example involved a group of store clerks who arranged to pilfer items from their departments and trade them with each other. The store concerned had been tipped off about the scheme and nailed the clerks with the goods. But one elderly person who had been somewhat less involved than the others won an acquittal and is now suing the store for a large sum and false arrest.

These and other instances Feudner believes are indicative of a weakening of our respect for right and wrong—including the person who sees others steal but will not tell. The teen-ager who wantonly defaces property is also high on his list.

"This lack of morality is a national deficit and the churches should get busy and do something about it," says Feudner.

The Closest Hour

BY ARTHUR L. JACKSON

When a family leads an active life, it is hard to find time to ponder the sources of true life and happiness. Nevertheless, this time for reflection and refreshment must be sought if the life given to us by God is to grow according to His will.

As dawn breaks across the horizon, life springs into activity. Mothers and fathers begin the preparation in getting their offspring to school. The farm awakes to the tune of roosters' glee. Soon all is in action as the workaday world turns another page and thrusts its finger into the homes of millions.

Noontime arrives with a brief pause and then the afternoon resumes the activity of the world. Mothers at home make the house livable. At the shops and plants about the town or city machines buzz as minds peer into the aspects of those items that go to make up our society. Then at three the school buses begin their homeward journey and before long dinner is on the table as dads come home, for the day's work is over.

All this time there has been little time left for reflection, for the business of keeping a family, a state, or a nation moving has turned another leaf and only now can one sit back and take stock.

After the dishes are put away and the family unwinds from its chores of homework and the like, after Dad has looked over the checkbook, there is time for looking forward to that future which lies just beyond the rising sun.

The family gathers around the piano or relaxes in the living room. Soon songs of praise fill the house and then there are moments when hearts are poured out in thanksgiving to God for the day just spent. The Bible is opened and the old foundation stories of His grace for Israel and the coming of Christ are unfolded. These suggest discussion as they are related to the happenings of the day.

Then the members of the family kneel or bow and open their cares to the Saviour. They pour out their concern for the world, for their fellow brothers. They implore God's judgment in their lives, that they may be fit for the day to come. Finally, Dad closes, giving glory to God for his flock and for the joys that are found in family life. He gives praise to Jesus for saving them from the eternal damnation that is fast encroaching upon the world pagans. Then silently, one by one, the members of the family make their way upstairs while only Dad and Mother remain.

Then it's their turn, as the lights are flicked off and the final check of the furnace is made. The day has closed, but with its closing come new challenges and new joys for the days to come.

Field Notes

CONTINUED

Eleven couples in the Blooming Glen congregation, Blooming Glen, Pa., married for 50 years or more, were honored in the morning service, May 10.

Special thanksgiving, tenth anniversary, and dedication services were held by the East Goshen Lighthouse Church, Goshen, Ind., on May 17. The church is located in the heart of a community of approximately 70 homes, socially isolated from the rest of the city. Work in this area was started in the 1930's by Goshen College YPCA personnel, and later carried on by the East Goshen Mennonite Church, which built the Lighthouse in 1954. A daughter congregation was organized in December, 1962. The auditorium was remodeled this winter. Claude Beachy is pastor.

The Conservative Mennonite Board of Missions and Charities has now located its office in the building purchased last year by the Conservative Mennonite Bible School. The new address of the Missions and Service office is Irwin, Ohio, 43029. Telephone: 614 857-2375.

Paul M. Gingrich, Lancaster, Pa., at Strasburg, Pa., June 28, p.m.

Robert G. Keener, Lancaster, Pa., at Nickel Mines, Paradise, Pa., June 28, p.m.

Ivan B. Leaman, Somalia, at Columbia, Pa., June 14, a.m.; Slackwater, Millersville, Pa., June 14, p.m.; Beaver Run, Watonsville, Pa., June 20, 21; and Derry, Danville, Pa., June 28, a.m.

In some areas of the church bus loads of persons are being organized for the Sunday School Convention. This is making possible larger groups from congregations where the distance would make the cost by car too expensive for some. The Sunday School Convention committee is suggesting that more congregations and groups plan to go by bus and that places such as the Mennonite Publishing House and Penn Alps be scheduled into the bus trip as part of a total Christian education experience.

Calendar

North Central Mennonite Conference, Fairview, Minn., N. Dak., June 9-12.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.

Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.

Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 28-31.

Indiana-Michigan combined Church Conference, Mishawaka Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.

Allegheny Conference, Blough Church, Hollisople, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.

Ohio Christian Workers' Conference at Elda Mennonite Christian Day School, Elda, Ohio, Aug. 9-11.

Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.

Iowa-Nebraska Church and Workers' Conference, Riverside Park, Milford, Nebr., East Fairview Church, sponsor, Aug. 18-21.

Stewardship Institutes:

South Pacific, Los Angeles, Calif., June 29 to July 2.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Christian Faith and War in the Nuclear Age; New York; Nashville; Abingdon Press; 1963; 108 pp.

In 1960 a special commission to study the Christian faith and war in the nuclear age was appointed by the Methodist Church. It was to be composed of theologians, natural and political scientists, and church leaders. This book is the published result of the commission's work.

The first part of the book surveys the present world situation along with the basic principles of Christian belief and guidelines of practice. The second section undertakes a Christian evaluation of present policy. It includes a brief look at such positions as the deterrent theory, preventive and pre-emptive war, the counterforce theory, theories of invulnerability and combined deterrents, arms control, and civil defense. After this survey an attempt is made at presenting constructive alternatives in foreign policy. The final section reviews the responsibility of the church and the individual Christian.

The commission was not all of one mind in its approach to the problems studied. Minority opinions are occasionally noted. The discussion as a whole proceeds on the assumption that the state will not and cannot act according to Christian commitments, but asks what the Christian might consistently do to bring the state to act as morally as it can on its own assumptions. It seems to be assumed that the Christian's task is to help the state to find the best solution at the highest moral level on which it can operate. From that point of view the book deserves attention as a serious attempt to cope with the problem of peace for the world.

The section on the responsibility of the church and individual Christian is rather disappointing. It does not make any clear call for the church to proclaim the Gospel so as to call men to the life at a higher level than the state. It does not call the Christian to serve and witness with a life that serves sacrificially out of love even at the cost of the cross. These failures reflect a lack of articulate understanding of the way in which the nature and mission of the church differs from the state. It also lacks a full view of the Christian life as one of discipleship to Christ.—William Keeney.

—MCC News Service.

The New Testament in the Language of Today, by William F. Beck; Concordia Publishing House, St. Louis, Mo.; third printing, 1963; 459 pp.; \$4.75.

Of the making of new versions there seems to be no end. And in this we ought to rejoice. For in spite of numerous weak spots, every version helps us see more clearly certain truths that are set forth with new words in a new manner. Dr. Beck has attempted to do what the apostles of the first century did: write in the living language of the day. This means that he has no need to retain the chaste literary style of the King James Version. He feels free to say "we're" for we are.

Instead of a word for word translation, he seeks earnestly to grasp the meaning of the original Greek, and then to say it as we of today would put it in our native tongue, twentieth-century English. Where the Greek reads: "And having seen the star, they rejoiced with exceedingly great joy," Dr. Beck renders: "They were extremely happy to see the star" (Matt. 2:10). Sometimes the translator seems to be more free than one would think necessary. In the Greek of Rom. 1:17 we read: "Now he who is righteous by faith, shall live." The new version puts it: "By faith you are righteous and you will live."

This version will not displace either the King James or the Revised Standard Version. Dr. Beck probably has no intention that it should. He has rather attempted to put into our hands another tool for finding the deepest meaning possible in the Greek New Testament. This version is one more study tool. And it is a good tool, produced by a devout Christian scholar who can write: "The Savior, crucified for us, is the reason why the New Testament was written—and why it is here translated" (p. v).

And Dr. Beck has a keen eye for the minor details as he moves along in his translation work. For example, when Jesus tested the humility of the Syrophenician woman by His remark about not taking the bread from the children, most versions say, "and cast it to the dogs." But the Greek there uses a diminutive, doggies, which makes the saying less sharp. Dr. Beck renders: "It isn't good," He answered, "to take the children's bread and throw it to the puppies." On the other hand, Dr. Beck does not render too ponderous "the evil one" in the Lord's Prayer. In John 17:15, however, he does so render it.

Like all other versions, this one of course has its limitations. But it is a job well done, and the Christian world owes a debt of thanks to Dr. Beck for the vast amount of time he undoubtedly devoted to the task of trying to make God's Word speak to modern hearts in the English language of today.—J. C. Wenger.

Are Parochial Schools the Answer? by Mary Perkins Ryan; Holt, Rinehart and Winston; 1964; 176 pp.; \$4.00.

For one who is familiar with Catholic doctrine and practice for the past decades, the incredible has happened. In this book a woman writer dares to open the doors of

Roman Catholicism and call into question assumptions and practices centuries old, allowing one to see from the inside what many Protestant writers long had seen from the outside. While writing to question the parochial school system as a method of indoctrination of youth, the author criticizes the whole range of Catholic religious life from the organization of the parish to the life of the individual Catholic church member.

The author, a Catholic lay worker, whose five boys attended both Catholic and public schools, is skeptical of the value of "give me a child till he is seven years old and he will always be a Catholic," and says (p. 73), "When one considers the denial of the power of both free will and grace implied in this notion, one wonders how it has managed to permeate so much of our thinking about Christian formation." She feels further that the parochial system has tended to keep the Catholic defense of his faith on an elementary level.

This book should be read by all our people who are engaged in church-operated schools. We should not conclude that church elementary schools have no value, but it is evidently quite easy to lose the distinctive values by the kind of teaching program. Mrs. Ryan is not against all Catholic schools, but really questions the Catholic system. It is clear that the closed theological system of the Roman Church of the past produced the parochial system, and the school system in turn has been used to promote the type of church life issuing from such theology. But now, says Mrs. Ryan, Catholics as well as non-Catholics "are coming to realize that the church is neither a static monolith nor a gigantic spiritual service station" (p. 130).

It is evident that neither we nor our Catholic friends will be able to live the life which Mrs. Ryan longs for without the new birth with which the Spirit of Christ enables us all to live the Christian life. This is the great void one feels in this book, for Roman Catholics know nothing of what we know as the new birth, a gift of God whereby Christ now lives in us. We sincerely pray that renewed study of the Scriptures will lead them to salvation by grace through faith.—Nelson E. Kauffman.

Biblical Realism Confronts the Nation, edited by Paul Peachey; published in association with the Church Peace Mission by Fellowship Publications, 1963; distributed by Herald Press; 224 pp.; \$4.00.

Ever since that fateful day in 1945 when the first atomic bomb was detonated over Hiroshima, a new dimension has been added to human anxiety over the question of war and peace. In the years since then the mounting East-West tensions and the ever-spiraling nuclear arms race have added a note of urgency to attempts to find some escape from what appears to many to be the ultimate logic of the present course of events. Frequently the answers proposed are concerned with tactics projected within the framework of what is consistent with American security and national interests. While this may appear as political realism,

surely the church should not and cannot rest until a more basic question is raised and discussed: What does God have to say about it?

The witness of the church to the whole question of warfare, however, has not been given with the clarity and consistency desirable. This concern prompted the Church Peace Mission to sponsor a three-day conference in 1962 at which various Biblical scholars were invited to present papers on the Biblical imperatives on the question of war and peace. The present volume is the product of that conference.

In addition to an introduction and a summary there are ten major essays which are divided into four groups. Two help to bring the problem into focus by reviewing the development of the classic Christian answer to war and by offering an analysis of the contemporary subservience of the church to the national ethos. Then follow two papers which deal with Old Testament perspectives. The themes investigated are "God and the Nations" and "Prophetic Faith and Contemporary International Relations."

The third group of three essays offers certain New Testament perspectives. Here, among others, occurs a very interesting discussion of "The Mission of the Church in Relation to Civil Government." The final section is entitled, "Some Proposed Solutions," and includes three essays. One deals with a hermeneutical stance that enables the Christian to deal with the teachings of Christ that seem to undercut the very structure on which society is built. Another offers a careful survey of the New Testament teachings on loving one's enemies. The third is an attempt to find in the ministry of Jesus a pattern for Christian discipleship today. The volume is concluded by some discerning observations on the foregoing essays by the editor.

The contributors represent various theological traditions. Only two are Mennonites (Paul Peachey and William Klassen). Many of the others are well-known figures in present-day Biblical scholarship (Norman Gottwald, Krister Stendahl, Otto Piper, Clinton Morrison, etc.). One is a British scholar (J. J. Vincent) who is the author of *Christ in a Nuclear World*. Not all are pacifists; but all agree that the Bible has a relevant and revolutionary word for our present situation which the church first must hear and then proclaim to all men.

It is impossible here to summarize or evaluate adequately the content of these illuminating and provocative essays. They deserve to be studied and discussed by all who are seriously interested in wrestling with the Biblical word on the question of war and peace. Members of the historic peace churches in particular will find this volume stimulating because it opens new vistas which in some cases challenge our traditional formulations and invite us to re-examine our position critically. It is not a book of final answers nor neat blueprints for action. But it can assist, if read thoughtfully and pondered, in hearing more clearly that Word by which all action that lays claim to being Christian must be shaped.—Howard Charles.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, L. Jason and Arlene L. (Eby), Maugansville, Md., second child, first son, Michael Ray, May 15, 1964.

Brunk, George R. Jr., and Erma (Hess), Harrisonburg, Va., first child, Douglas Lynn, April 16, 1964.

Douglas, Robert H. and Marian (Stover), Springfield, Vt., first child, Robert Alan, April 16, 1964.

Eberole, Daniel S. and Esther H. (Risser), Lebanon, Pa., fourth child, second daughter, Dorcas Jean, May 12, 1964.

Gochbauer, Mahlon H. and Doris (Buckwalter), Rohrerstown, Pa., third son, Barry Lee, April 16, 1964.

Hooley, L. Joe and Mary Lou (Kanagy), Elkhart, Ind., second child, first daughter, Soni Jo, May 15, 1964.

Kauffman, Charles F. and Ardice (Yoder), Alpha, Ohio, fifth child, third son, Charles Dean.

Kornhaus, Wayne and Phyllis (Rensberger), Marshallville, Ohio, first child, Robert Kim, Jan. 23, 1964.

May, Calvin and Linda (Beyler), Hays, Kans., first child, Lindaana Marie, Feb. 28, 1964.

Miller, Vernon and Marilyn (Beachy), Hartsville, Ohio, a son, Lynn David, May 8, 1964.

Renno, Joseph and Shirley (Kauffman), Bellefonte, Pa., second child, first son, Kenneth Dean, April 10, 1964.

Schloneger, Stanley and Alma (Snyder), Louisville, Ohio, second son, Brent Dean, April 19, 1964.

Schmucker, David and Violet (Brown), Unionville, Ont., fourth child, second son, Keith William, April 23, 1964.

Schweitzer, Cleve and Betty (Schweitzer), Millford, Neb., sixth child, second daughter, Nora Elaine, April 29, 1964.

Shultz, Robert B. and Pauline E. (Conrad), Strasburg, Pa., first child, Kenneth Robert, April 2, 1964.

Stutzman, Enos D. and Mary (Weaver), Plain City, Ohio, third child, second daughter, Regina Sue, April 19, 1964.

Thompson, Richard and Maude (Miller), Englewood, Colo., first child, Steven Howard, April 22, 1964.

Thurmond, James and Helen (Kaufman), Sarasota, Fla., third child, second daughter, Kristi Ann, April 15, 1964.

Unzicker, Virgil and Betty (Ingold), Champaign, Ill., sixth child, third daughter, Lisa Kaye, May 12, 1964.

Vogt, Richard A. and Sue (Miller), Hesston, Kans., second daughter, Shelly Kay, May 2, 1964.

Weber, Floyd and Salinda (Stoltzfus), Mohn-ton, Pa., second child, first son, Floyd Mark, May 1, 1964.

Wideman, Carl and Nancy (Troyer), Gormley, Ont., third child, first son, Leland Mark, April 20, 1964.

Widrick, Earle and Betty (Bast), Mannsville, N.Y., fourth child, third son, Errol Jon, April 28, 1964.

Wolgemuth, John Henry and Thelma (Cassidy), Mt. Joy, Pa., first child, John Douglas, March 22, 1964.

Yoder, Ambrose R. and Katie L. (Kauffman), Lewistown, Pa., seventh child, fourth son, Wesley Harry, March 29, 1964.

Yoder, Leonard and Marilyn (Stutzman), Hutchinson, Kans., first child, Sheila June, March 12, 1964.

Yoder, Mark and Lucille (Bollinger), Gaithersburg, Md., third child, second son, Dean Allen, May 9, 1964.

Zuercher, Mahlon and Beulah (Stauffer), Smithville, Ohio, seventh child, fifth son, Stephen Jon, May 10, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bare-Kauffman.-Jay Harold Bare, Bird in Hand, Pa., Stumptown cong. and Ester Mae Kauffman, Atglen, Pa., Maple Grove cong., by Aaron F. Stoltzfus at Maple Grove, March 28, 1964.

Burkholder-Lam.-Boyd Bowman Burkholder, Harrisonburg, Va., and Sharon Kay Lam, Linville, Va., both of the Zion Hill cong., by Glendon Blosser at the church, May 9, 1964.

Grabner-Deisch.-Paul Grabner, Elkhart, Ind., College Mennonite cong., and Nancy Jane Deisch, Goshen, Ind., Plymouth United Church of Christ cong., by Donald Jamieson at the Plymouth United Church of Christ, May 2, 1964.

Heatwole-Yoder.-Milton Albert Heatwole, Dayton, Va., Bank cong., and Constance Isabelle Yoder, Harrisonburg, Va., Zion cong., by J. Otis Yoder, father of the bride, at Zion, May 16, 1964.

Hershberger-Weaver.-Kenneth Hershberger, Canby, Oreg., and Fern Weaver, Portland (Oreg.) cong., by Luke Weaver at the home of the bride, May 1, 1964.

Horst-Ogburn.-Lee Wilmer Horst, Hagerstown, Md., Reiff cong., and Elsie Jane Ogburn, Mummaburg cong., Gettysburg, Pa., by Richard Danner at Mummaburg, April 12, 1964.

Korner-Forry.-Timothy Korner and Rhoda Forry, both of the Hanover (Pa.) cong., by Richard Danner at the church, April 26, 1964.

Lehman-Wadel.-Galen H. Lehman, Chambersburg, Pa., Rock Hill cong., and Jean E. Wadel, Shippensburg, Pa., Rowe cong., by Amos E. Martin at Rowe, May 9, 1964.

Rupp-Nafziger.-Richard Rupp, Fayette, Ohio, and LuAnn Nafziger, Archbold, Ohio, both of the Inlet cong., by Dale Wyse at the Central Church, April 25, 1964.

Smithson-Doolin.-Tom Smithson, Goshen, Ind., and Aletha Doolin, Goshen, Ind., College cong., at the Church College, April 23, 1964.

Wyse-Kauffman.-Jerry Lee Wyse, West Unity, Ohio, Lockport cong., and Lois Jane Kauffman, Haven, Kans., Yoder cong., by Edward Yutzky at the Yoder Church, April 11, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alliman, Daniel J., was born in Washington Co., Iowa, Oct. 8, 1887; died at the Washington County Hospital, May 8, 1964; aged 76 y. 7 m. Wyse, who survives. Also surviving are 2 sons and one daughter (Gilbert, Frances-Mrs. Paul Miller, and Wayne) and 2 sisters (Mary-Mrs. Elmer Wyse and Kathryn-Mrs. Sam Kennel). He was a member of the Sugar Creek Church, Wayland, Iowa, where funeral services were

held May 11, in charge of Vernon S. Gerig and Robert L. Hartzer.

Birky, Colleen Sue, daughter of LeRoy and Beverly (Klukas) Birky, was born in Gary, Ind., Sept. 2, 1961; died of pneumonia at the Gary Methodist Hospital, April 8, 1964; aged 2 y. 7 m. 6 d. Surviving, besides the parents, are 2 brothers (James and Gary) and grandparents (Albert Klukas and Mr. and Mrs. Reuben Birky). Funeral services were held at the Hope-well Mennonite Church, Kouts, Ind., April 11, in charge of John F. Murray and Samuel S. Miller.

Bontrager, Fanny, daughter of Jeremiah and Elizabeth (Christner) Yoder, was born near Middlebury, Ind., Dec. 3, 1875; died April 30, 1964; aged 88 y. 4 m. 27 d. Since the age of 17 she lived in the Hutchinson, Kans. community. On Feb. 17, 1898, she was married to John M. Bontrager, who died Aug. 20, 1946. Two daughters also preceded her in death. Surviving are one daughter and 4 sons (Elizabeth-Mrs. M. B. Yoder, Jerry J., Mahon, Simon, and Emery), 15 grandchildren, 29 great-grandchildren, one sister and one brother (Mrs. Susie Headings and David J. Yoder). Two sisters and 2 brothers also preceded her in death. She was a charter member of the Yoder Mennonite Church, where funeral services were held May 5, in charge of Harry Diener and Edward Yutzky.

Boshart, Katherine, daughter of Christian L. and Elizabeth (Oesch) Erb, was born in Perth Co., Ont., Aug. 29, 1904; died of a heart ailment at the St. Mary's Hospital, Kitchener, Ont., March 24, 1964; aged 59 y. 6 m. 24 d. In 1925 she was married to Michael Boshart, who survives. Also surviving are 5 sons and 10 daughters, 22 grandchildren, one brother, and 4 sisters. One daughter, 2 brothers, and one sister preceded her in death. Funeral services were held at the Maple View Church, near Wellesley, Ont., March 27, in charge of Chris Streicher and Alvin Leis.

Bowman, Abraham M., son of Mr. and Mrs. Levi B. Bowman, was born in Woolwich Twp., Ont., Jan. 14, 1874; died at South Waterloo Hospital, Galt, Ont., April 24, 1964; aged 90 y. 3 m. 10 d. In 1897, he was married to Catharine Brubacher, who survives. Also surviving are one son (Henry), one sister (Mrs. Menno Wideman), and one brother (Simeon). One son, one daughter, 4 brothers, and 2 sisters preceded him in death. He had been residing in Preston, Ont., since 1951. Funeral services were held at the Conestoga Mennonite Church, Three Bridges, April 27.

Burkholder, Monroe L., son of Jacob and Mary (Hilty) Burkholder, was born at Bluffton, Ohio, Oct. 11, 1877; died suddenly of a heart attack at his home in Nampa, Idaho, April 23, 1964; aged 86 y. 5 m. 12 d. On July 15, 1909, he was married to Florence Kohli, who survives. Also surviving are 2 sons and one daughter (Dr. Maurice M., Joe D., and Marilyn -Mrs. Millard Rodman and 6 grandchildren). He was a member of the First Mennonite Church in Nampa. Funeral services were held April 27, in charge of Harold Hochstetler and D. A. Good.

Gerber, Curtis, son of Henry and Fannie (Christner) Gerber, was born April 7, 1887; died May 9, 1964; aged 77 y. 1 m. 2 d. On Dec. 9, 1915, he was married to Mary Mast, who died May 30, 1961. Surviving are one son (Dean), 7 grandchildren, one great-grandchild, one brother (Renas), and 2 sisters (Mrs. Cora Sael and Mrs. Alma Bradley). Four brothers and one sister preceded him in death. Funeral services were held at the Berlin Mennonite Church, May 12, in charge of Paul Hummel, Roman Stutzman, and Warren Miller.

Gerig, Jacob S., son of Benjamin and Lydia Gerig, was born in Wayne Co., Ohio, Jan. 28, 1866; died at the Glendora Nursing Home, Wooster, Ohio, April 26, 1964; aged 98 y. 2 m.

29 d. On Feb. 5, 1899, he was married to Mary Ann Smucker, who died 7 years ago. Surviving are 2 sons and one daughter (Melvin R., Orrie B., and Katherine—Mrs. Lester J. Hostetler), 7 grandchildren, 21 great-grandchildren, and one great-great-grandchild. He was ordained to the ministry in 1896 at the Oak Grove Mennonite Church, and later as bishop. He served as bishop in congregations in the Holmes and Stark County area. Funeral services were held at Oak Grove, April 29, in charge of Sanford C. Yoder, J. N. Smucker, and Robert Otto.

Hartman, Abram, son of Peter S. and Anna (Weldy) Hartman, was born in Elkhart Co., Ind., July 9, 1890; died at Goshen, Ind., May 8, 1964; aged 73 y. 9 m. 29 d. On Jan. 1, 1916, he was married to Ada Hoover, who survives. Also surviving are 6 children (Vesta—Mrs. Earl Weaver, Lowell, Lester, Paul, Doris—Mrs. Dale Reinhart, and Ira), one brother (John), 3 sisters (Mrs. Mary Christophel, Mrs. Amanda Yoder, and Mrs. Emma Hartman), 27 grandchildren, and one great-grandchild. On May 22, 1938, he was ordained as deacon to serve the Yellow Creek congregation. Funeral services were held at Yellow Creek, May 11, in charge of Jerry Weaver and John D. Zehr.

Hemlin, Susan S., daughter of Christian H. and Lizzie R. (Leshner) Eshleman, was born Feb. 25, 1881; died April 7, 1964; aged 83 y. 1 m. 13 d. On June 11, 1908, she was married to Seal Hemlin, who preceded her in death. The last 11 years she had made her home at the Maugansville Mennonite Home. Surviving are 2 stepdaughters (Mrs. C. R. Wastler and Mrs. Nevin Barr), 4 stepgrandchildren, 8 step-great-grandchildren, and one brother (Abner). She was a member of the Miller Mennonite Church. Funeral services were held at the Paradise Church, April 10, in charge of Irvin Shank and Samuel Martin.

Ressler, Joseph L., son of Levi and Susan (Landis) Ressler, was born in Elkhart Co., Ind., May 22, 1886; died at the Dunlap Hospital, Orrville, Ohio, April 5, 1964; aged 77 y. 10 m. 14 d. On Nov. 10, 1907, he was married to Mary Wenger, who survives. Also surviving are 10 children (Mabel—Mrs. Elias Burkhardt, Paul, Retha—Mrs. Emanuel Killian, Inez—Mrs. Oran Brubaker, Dorcas—Mrs. Paul Gable, Edna—Mrs. Marion Brubaker, Earl, Evelyn—Mrs. Evan Taylor, Ellis, and Marjorie—Mrs. Joseph Kotva), 41 grandchildren, 25 great-grandchildren, and one sister (Eliza—Mrs. C. W. Weaver). One daughter, one grandchild, and one great-grandchild preceded him in death. He was a member of the Pleasant View Mennonite Church, where funeral services were held April 8, in charge of Elmer Yoder, Willard Ressler, and Frank Sturpe.

Schultz, Enos, son of Menno and Elizabeth (Litwiller) Schultz, was born in North East Hope Twp., Ont., May 23, 1879; died at the home of his daughter, Mrs. Wm. Yantzi, Bruner, Ont., April 1, 1964; aged 84 y. 10 m. 9 d. On June 18, 1907, he was married to Mary Lutz, who died Jan. 10, 1963. Surviving are one son (Mahlon), one daughter (Vera—Mrs. Wm. Yantzi), one brother (Bishop Samuel), 9 grandchildren, and 6 great-grandchildren. He was a member of the Poole Church, where funeral services were held April 4, in charge of Henry Yantzi and Christian Brunk.

Schultz, John L., son of Menno and Elizabeth (Litwiller) Schultz, was born in North East Hope Twp., Ont., Dec. 10, 1877; died at the home of his son in Milverton, Ont., Feb. 7, 1964; aged 86 y. 1 m. 28 d. On Sept. 26, 1900, he was married at East Zorra, Ont., to Barbara Zehr, who died in 1954. Surviving are 2 sons (Elmer and Allan), 2 brothers (Samuel L. and Enos; Enos passed away April 1, 1964), 8 grand-

children, and 18 great-grandchildren. He was a member of the Poole Church, where funeral services were conducted by Henry Yantzi, Valentine Natziger, and Christian Brunk.

Smucker, Katie, daughter of Benjamin and Lydia (Schrock) Gerig, was born in Wayne Co., Ohio, July 2, 1873; died at the Dunlap Hospital, Orrville, Ohio, May 11, 1964; aged 90 y. 10 m. 9 d. On March 2, 1902, she was married to Noah E. Smucker, who died in 1934. Surviving are one daughter (Grace—Mrs. A. J. Troyer), 2 sons (Benjamin and Earl), 11 grandchildren, 9 great-grandchildren, and 2 sisters (Mrs. Levi Wenger and Lydia Gerig). She was a member of the Oak Grove Mennonite Church, where funeral services were held May 13, in charge of Robert W. Otto.

Snyder, Emma, daughter of Abram and Susan (Bucher) Brubaker, was born near Brickerville, Pa., June 30, 1876; died at the Oregon Rest Home, after a long illness, April 4, 1964; aged 87 y. 9 m. 5 d. On Oct. 10, 1897, she was married to Nathan L. Snyder, who died 40 years ago. Surviving are 4 children (Edna B.—Mrs. Christ C. Hess, Sue B.—Mrs. D. Paul Hershey, C. Abram, and Helen B.—Mrs. Harry S. Munma), 18 grandchildren, 42 great-grandchildren, and one brother (Abram B.). She was a member of the Lititz Church, where funeral services were held April 7, in charge of Melvin Lauver; interment in Longenecker Cemetery.

Stemen, Emma Jane, daughter of Daniel and Rachael (Stemen) Shenk, was born near Elida, Ohio, Aug. 16, 1880; died at the home of her daughter, Mrs. Lauren Yoder, Denbigh, Va., March 12, 1964; aged 83 y. 6 m. 25 d. On March 1, 1902, she was married to John T. Stemen, who preceded her in death. Two daughters also died in childhood. Surviving are 4 daughters (Kathryn—Mrs. Ellis Good, Rowena—Mrs. R. K. Yoder, Nina—Mrs. Lauren

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Yoder, and Elva—Mrs. Milton Holloway), 2 sons (Carl M. and Merle G.), 4 sisters (Mrs. Henry Hertzler, Mrs. Mamie Longacher, Mrs. Alice Sauder, and Miss Elizabeth Shenk), 5 brothers (Menno S., Amos, John H., Ray, and Dan D.), 28 grandchildren, and 42 great-grandchildren. She was the oldest member of the Warwick River Church, where funeral services were held March 14, in charge of Truman H. Brunk, assisted by Wilbur Smoker.

Weber, Wilson Halteman, son of Henry W. and Mary N. (Halteman) Weber, was born at Salfordville, Pa., Dec. 4, 1884; died at Harleysville, Pa., April 25, 1964; aged 79 y., 4 m., 21 d. On April 20, 1907, he was married to Annie M. Benner, who died July 20, 1948. On Nov. 1, 1952, he was married to Fannie G. Good, who survives. Also surviving are one daughter and one son (Edna—Mrs. Hartley Rhines and Harry), 4 grandchildren, 3 stepgrandchildren, and 4 step-great-grandchildren. He was a member of the Salford Church, where he taught Sunday school for 50 years. Funeral services were held at the church, April 29, in charge of John E. Lapp, Henry L. Ruth, and Willard Shisler.

Yoder, Sadie, daughter of Amos and Amanda (Smucker) Yoder, was born in Wayne Co., Ohio, Sept. 8, 1890; died at the Wayne County Hospital, May 8, 1964; aged 73 y., 8 m. Surviving are one sister (Icie—Mrs. Dan Miller) and 4 brothers (Luman, Jay, Clark, and Elton). She was a member of the Oak Grove Church, where funeral services were held May 12, in charge of Robert W. Otto.



ITEMS AND COMMENTS

BY THE EDITOR

Governor John W. King purchased the first \$3 ticket in the New Hampshire state lottery after it was approved by the voters 114,987 to 31,327 in the March 10 referendum. Governor King is a Roman Catholic. Protestant clergy had publicly opposed the lottery. Catholic clergy were privately sympathetic but took no public position.

The overkill of our weapons today is unlimited. According to *Information Services*: "To get some idea of what is involved, imagine Yankee Stadium packed to its upper tier with TNT; imagine the instantaneous detonation of this lethal mass—and then try to realize, if you can, that this demonic force still would not be equal to that of one pound of hydrogen bomb material about the size of a golf ball."

"Now we have in our nuclear stockpile golf balls equivalent to some 22 billion tons of TNT. Each of our 1,300 Strategic Air Force bombers, one intercontinental ballistic missile, one Polaris submarine is equipped with hydrogen bombs 5,000 times more powerful than the primitive Hiroshima device that exterminated 100,000 lives in one blinding flash. To carry the step one inevitable step further, there are only 2,000 cities in the entire world with populations of 100,000. We have enough hydrogen bombs in our stockpiles to deliver the equivalent of 2.5 million tons of TNT, 125 times the force of Hiroshima, upon each 100,000 population, not just of each city—and we can deliver it not once,

not twice, but 125 times. This is overkill gone stark, ravingly, inhumanly mad. But still we pile it higher."

The DIAL for RIAL program has been used in a number of communities but an item in the *Kiwanis Magazine* shows a new twist. "You can't beat youth for creative imagination. Some Key Club boys in a Sunday school split up the church roster and made a plan. Now on a Sabbath morning the young folk dial each member and let the phone ring once, as a reminder that it's time to get ready for worship. They have increased attendance by 40 per cent."

The NSBRO has learned that the Lutheran Church in America has adopted a statement on conscientious objection which will take the place of previous statements adopted by Lutheran denominations which have merged under the present name. The new statement reads:

"The Executive Council of the Lutheran Church in America affirms the following in regard to its members who are conscientious objectors:

"1. A member of the church who is convinced that he is called to bear witness for peace through conscientious objection to military service should, prior to the time of his registration, state his position in writing to the president of his synod, sending a copy of his statement to the secretary of the church.

"2. Pastors of the Lutheran Church in America should extend a supportive ministry to all their care who are conscientious objectors."

"In a circular letter the General Synod of the Dutch Reformed Church has said that nuclear war is incompatible with the Christian faith. The Dutch Minister of Defense stated that this opinion was tantamount to incitement to military disaffection."—War Resisters International News Service.

A bitter seven-year period of religious controversy in the U.S. would follow Congressional endorsement of a "prayer" amendment to the Constitution, a noted Southern Baptist clergyman charged in Raleigh, N.C. W. W. Finlator, pastor of Pullen Memorial Baptist Church, noted that passage of the so-called "Becker Amendment" authorizing school prayer and Bible reading would require ratification by three fourths of the state legislatures within a seven-year span. Those seven years, he charged, would produce something America has never experienced before—"the states bitterly embroiled in religious controversy.

"Once you grant your government the right to promote religion, you have said the same government also shall have the right to neglect or to restrain or to discourage religion."

Fast-changing world events and a new atmosphere of brotherhood surrounding the Jewish-Christian confrontation challenge members of both religious groups to re-examine "old categories of thought and the usual ways of perceiving" themselves, an American rabbi told a Lutheran audience in Logumkloster, Denmark. "Our obligations toward each other, and for all men everywhere," said Rabbi Arthur Gilbert of New York, "require more openness and less defensiveness. They require at least the willingness, despite our differences and our alleged designs on each other, to explore together opportunities to improve this world and be a light unto the nations."

A total of 104,000 persons heard evangelist Billy Graham preach during a three-day crusade conducted in Tempe, Ariz., at the Arizona State University's sports stadium. Largest crowd of 38,500 was reported on a Sunday afternoon when Mr. Graham likened America to the Biblical city of Sodom. "It, too, was a city of science and learning and moral depravity, and its citizens had a high standard of living," he said. He continued: "There never has been a nation like America that has tried so hard to have fun." The evangelist admonished Arizonans for their neglect of Christian teachings after they "came out here from the East and Midwest." More than 4,700 "decisions for Christ" were made, crusade officials announced.

In his concluding sermon, Mr. Graham deplored the television habits of Americans, noting that the average American watches television more than five hours a day. "We've made a god out of that one-eyed monster in the corner; we bow down before it. Sunday night church services in Tempe had to be discontinued so people can watch Ed Sullivan and the Beatles."

He added that he likes the Beatles. Mr. Graham cited an appalling growth in drunkenness, adding: "I believe the only reason God ever spared America is because we have a dedicated Christian minority. You've gotten away from God out here. I ask you today to rededicate your lives, to go to work for Him." Previously Mr. Graham stressed that the nation's young people symbolize a "bundle of conflicts and contradictions" fraught with insecurity. "They have their hot rods, exhibitionism, crime, and sex, but deep down this is only a cover-up for lack of purpose."

GOSPEL HERALD

Tuesday, June 9, 1964
Volume LVII, Number 22

The Unchanging Christ

By John D. Zehr

We have become increasingly aware in recent years of the revolutionary changes that have affected, are affecting, and will continue to affect the lives of all of us. Patterns of change in our society are multiplying and accelerating. Even the church changes. Speakers at Mennonite General Conference at Kalona, Iowa, last summer forced us to accept the unchangeable given factors in our human situation. The Mennonite Publication Board program for this year centered around the theme, "Meeting Change." At both of these meetings, speakers stressed the need for the church to move ahead under God to find the divine will for the church in this time in history.

Whenever I think of change, my mind wanders to that great assertion in Heb. 13:8 where the author speaks of "Jesus Christ the same yesterday, and today, and for ever." We Christians must see our changing human relationships in the light of our relationship with the eternal and unchanging Christ.

The changes in our world involve the Christian in a dilemma. Changes come. They are inevitable. Every living thing changes. As I look out of my study windows at the cemeteries that bound my home on two sides, I am impressed by the peaceful changelessness of cemeteries. But wherever there is life, there is also change. And the church changes because through her throbs the life of the living God.

However, change threatens us. We trust the old modes of doing things. But we are unsure of the new and the unfamiliar. On the other hand, we all really desire certain changes. Perhaps we expect to improve our finances. Or we may hope to gain better health. We all see things that we wish we could change in our communities. All of us would like to see some change in the church. Herein lies our dilemma. We really want to see certain changes come. And yet we dread the changes that life inevitably brings.

We remember the vivid claims that Jesus made for Himself while He shared our humanity. He said, "Before Abraham was, I am" (John 8:58); "He that hath seen me hath seen the Father" (John 14:9); "The Father is in me, and I in him" (John 10:38). As the supreme revelation of God, our Lord brought eternity into time. He remains as the one unchanging and unchangeable factor in the life of the believer and in the faith of the church.

(Continued on page 484)



Love-light

*The lamp
We fill with Love
Will light a golden path
And never cease to carry men
To God.*

—Eva R. Hartley



FIELD NOTES

Myron Springer, Goshen, Ind., will show pictures and report on mission work in Thailand at Bloomington, Ill., June 28.

Mission Institute at Eastern Mennonite College, Harrisonburg, Va., July 1-18. Courses with or without credit can be had in Old Testament, Missions, and Evangelism. Instructors include G. Irvin Lehman, associate professor of Old Testament Language and Literature; R. Herbert Minnich, missionary to Brazil; Linden M. Wenger, assistant professor of Philosophy; J. Otis Yoder, professor of New Testament Language and Literature. For further information write Ira E. Miller, Dean, Eastern Mennonite College, Harrisonburg, Va.

Paul and Alta Erb, Scottsdale, Pa., at Bloomington, Ill., July 5.

B. Charles Hostetter, Harrisonburg, Va., evangelist in a Crusade for Christ meeting to be held at City Park in Mountain Lake, Minn., July 19-26.

Dedication services for Hillside Mennonite Church, Dover, N.J., June 14, 2:30 p.m. Joseph Gross, Doylestown, Pa., will preach the dedication message.

Pray for the Ohio Conference MYF Convention, June 12-14, at Central Mennonite Church, Archbold, Ohio. Speakers are Ray Bair and Robert Baker, both of Elkhart, Ind.

Mennonite Nurses' Association annual meeting, June 12-14, at 206 King Street N., Waterloo, Ont., Canada. Telephone: Kitchener 745-4086. Lloyd Boshart from Pleasant View Drive, Ephrata, Pa., to Route 4, Lowville, N.Y., after June 10. Harlan Steffen from Wilmore, Ky., to Route 2, Dalton, Ohio.

Howard Good, Preston, Ont., and C. F. Derstine, Kitchener, Ont., served as speakers on the tenth anniversary program for the Preston, Ont., Mennonite Church, May 17.

C. F. Derstine, Kitchener, Ont., was Bible Conference speaker at Camp Barakel, Fairview, Mich., May 30, 31.

Due to poor health, Menno Troyer, Elida, Ohio, is retiring as bishop of the Central Church, Elida, Ohio. Roy Sauder, Wauseon, Ohio, will become bishop of the congregation.

New members by baptism: nine at Bay Shore, Sarasota, Fla.; three at Bethel, Elora, Ont.; one at Huntington Ave., Newport News, Va.; one at Decker Chapel, Kirksville, Mo.; twelve at Moorepark, Three Rivers, Mich.; one at Petoskey, Mich.; twenty-five at Salford, Harleysville, Pa.; nine at Thomas, Thomas Mills, Pa.; eight at Erb Street, Waterloo, Ont.; one at Neffsville, Pa.

(Continued on page 501)

Due to an oversight, the name of the writer of the articles which appeared in May 12, 19, and 26 issues of the Gospel Herald regarding the Russian Baptists was not mentioned. The writer of these articles is Larry Kehler of the MCC office, Akron, Pa.

There is a need for several ministers in the South Pacific Conference. Should anyone know of possible persons who might serve, write to Stanley Weaver, Black Mountain Mission, Chinle, Ariz.

John Martin, Neffsville, Pa., at Faith, Oxford, N.J., June 14.

Annual alumni association meeting of the Lancaster Mennonite School, Lancaster, Pa., will be held June 13, 7:00 p.m., in the school chapel. The theme: Contribution of Alumni Members to Society. In Business—Richard L. Weaver; In Teaching—Charles Longenecker; In Journalism—Daniel Hess.

Richard Detweiler, Perkasie, Pa., will be speaker at Mennonite Youth Fellowship, East Chestnut Street, Lancaster, Pa., June 13.

Mary Kay Gerber, who recently completed her MCC assignment in India, has been invited to sing in an Austrian choir which is now on tour in Pakistan, Thailand, and Japan. She plans to fly home for a brief visit this fall, then return to tour with the choir.

J. C. Wenger's article on the Devotional Life in the May Builder is to be reprinted in the Missouri Synod Lutheran Leadership Magazine Interaction.

Change of address: J. B. Martin from 187 Erb Street W., to 206 King Street N., Waterloo, Ont., Canada. Telephone: Kitchener 745-4086. Lloyd Boshart from Pleasant View Drive, Ephrata, Pa., to Route 4, Lowville, N.Y., after June 10. Harlan Steffen from Wilmore, Ky., to Route 2, Dalton, Ohio.

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| Cover photo by Luoma Photos | |

GOSPEL HERALD

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Why a Sunday School Convention in 1964?

Guest Editorial

The first church-wide Mennonite Sunday School Convention was held in 1892 at the Clinton Frame Church, east of Goshen, Ind. The second followed in 1893 at Bluffton, Ohio, and the third in 1894 at the Forks Church near Middlebury, Ind. Following these three initial conventions, annual meetings have been conducted by various district conferences. Some of these were called Sunday School Conferences and others Christian Workers' Conferences.

In 1952, the Commission for Christian Education deemed it advisable to have a church-wide convention on Christian Education and so planned the fourth Sunday School Convention on the campus of Goshen College that year. Four years later (in 1956) the fifth convention was held on the college campus. Again, four years later (in 1960) the sixth convention was held at the same place. Now the seventh church-wide convention is planned for 1964 to be held on the campus of Eastern Mennonite College at Harrisonburg, Va., Aug. 6-9.

Why have a church-wide Sunday School Convention? There are many reasons. Why have annual Mission Board meetings? Why have biennial General Conferences?

First, there is value in church-wide communion and fellowship within the brotherhood. The more we learn to know each other and to understand one another, the more appreciation we will have for each other. This helps us to think together and become more unified and co-operative. This is a vital factor in building a strong, faithful, Christian brotherhood.

Second, there is value in total joint effort. All our congregations and workers are interested in witnessing, teaching, and winning souls for Christ and His kingdom. While we work locally in over 900 different schools, and more

or less independently, we often meet with failure and limited progress. In a convention we receive new inspiration, new ideas and helps, and new visions and goals. As we share experiences, we commit ourselves anew to our tasks and with common concern we return to our fields with renewed vigor and dedication.

Third, there is value in short-term learning experiences. Most successful businesses, education groups, and organizations designed for public service conduct regular refresher courses, institutes, sales meetings, exhibits, and

demonstrations. Likewise, teachers, officers, and all local church workers need refresher experiences. As we participate in the numerous workshops, observe the extensive exhibits, and listen to the speakers, we receive new insights with additional ideas that will make us better workers when we return to our home congregation.

Fourth, there is value in a planned and creative vacation. Many people simply consider their own pleasures in planning their vacations. The Sunday School Convention provides an opportunity for a vacation at an appropriate time and place that will help you to prepare for better service in your home congregation. In coming to the convention at Harrisonburg, Va., you will have the opportunity to stop at Mennonite institutions and historical places. You will enjoy the fellowship and conveniences at E.M.C. while attending this convention—J. J. Hostetler.

Reverently Kneel

The mechanics of prayer are not of first importance. The important thing is that we pray. The Bible brings to our attention many postures people assume in praying. Some fell on their faces before God. Others covered themselves with sackcloth and ashes. Others knelt before God in prayer. The publican stood before God and beat upon his breast while he prayed. The primary thing is not the posture in prayer but the reality and sincerity of our prayer.

In spite of this, however, I cherish a practice we as a church have had for many years. It is the practice which calls the entire congregation to kneel in public worship before God in prayer. It reminds me of the words of David, "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God . . ." (Psalm 95:6, 7). We have often heard the call, "Let us reverently kneel together in prayer."

No, I do not believe that every prayer in the congregation needs to be kneeling prayer. There are times to pray with bowed heads. There are just as appropriate times when the congrega-

tion should stand in prayer. There probably are times when we should fall on our faces. But we should not eliminate kneeling prayer.

In the last decade some denominations and groups have tried to introduce again the practice of kneeling prayer in public worship. One denomination found it impossible because over the years churches were built with too little space between benches. Some found that there was little interest to kneel on the part of many people. It seemed humiliating to some, undignified or too noisy to others. It seems hard to restore such a practice after it is lost.

Certainly any position is acceptable before God when prayer is real. Yet I, for one, love to share in at least one kneeling prayer in each worship service. Maybe some will call it merely sentiment. However, there may be something spiritually and Scripturally significant in falling on our knees before the Lord our Maker. I desire to see kneeling prayer continue to be practiced in our congregational life.—D.

We find the answer to our human dilemma only through our unchanging Christ.

The Unchanging Christ

(Continued from first page)

Christians need to keep their minds focused on the eternal and unchanging meanings of life. However, we often feel practically overwhelmed by the petty circumstances of day by day living. Only through our Lord Jesus Christ can we find fellowship with the eternal God. "No man cometh unto the Father, but by me," the Master claimed. Only our Lord can bridge the gap that separates our restless changing human scene from the absolutes of eternity. He spoke truly when He said, "Without me ye can do nothing."

However, Jesus did not mean that His disciples should merely mark time during their sojourn in the world. He prayed to God "not that thou shouldst take them [His disciples] out of the world, but that thou shouldst keep them from the evil" (John 17:15). Our Lord does not want us to withdraw ourselves from the hurry and scurry of modern living.

Again, however, we face another dilemma. We live in a sinful world. The larger culture around us is under the domination of the god of this world. In New Testament churches at Corinth, in Galatia, at Colossae, and in other places, we discover traces of carnality even in the lives of church members. In our churches to this very day, certain patterns of fleshliness survive. We find plenty of evidence even in our own lives that the old nature has not been totally eradicated. At least some of the pressures that would induce change in our lives and in the church come from evil sources. Paul urged the church at Rome, "Don't let the world . . . squeeze you into its own mold" (Rom. 12:2; Phillips).

On the other hand, Jesus Christ confronts us and demands that we break with the evil if we would be His disciples. "Why call ye me, Lord, Lord, and do not the things which I say?" He asks His would-be disciples. All of us have sinned and have alienated ourselves from God. We all must depend upon our forgiving Saviour with a desperate faith. And the unchanging Christ always receives the repentant sinner with unfailing grace. We Christians know from experience!

But our Lord also requires that we turn away from sin. "Sin no more, lest a worse

thing come unto thee," He warned one penitent sinner. Jesus Christ requires that individual Christians and the church find ways to express the righteousness of God in the midst of an evil world. Our problem, then, focuses on how we can achieve an ever more mature and growing Christian character when our lives are constantly subjected to so many evil pressures.

Again, we find the answer to our human dilemma only through our unchanging Christ. Jesus did not set down rigid dietary requirements for discipleship. He had nothing to say about any "Christian" methods of transportation or communication. He did not legislate concerning types of home furnishings or clothing that Christians must use. The Lord assumed that Christians would and should adapt to changing cultural patterns. Thus the Christian Church has been able to speak to all people at every stage in history and in every cultural setting.

Our Lord does, however, require of us that we seriously attempt to discern His will in every phase of our individual lives and in the life of the church. Only through our living relationship with our unchanging Lord can we escape the pitfalls of lawlessness on the one hand and of legalism on the other. "Whatever you do, eating or drinking or anything else, everything should be done to bring glory to God" (1 Cor. 10:31; Phillips). Paul admonished the believers at Corinth. Only through a living relationship with and unswerving loyalty to Jesus Christ can the believer realize this goal for all of life.

The whole Bible assures us that God has a comprehensive plan that He is working out in human history. Jesus Himself, during the years of His incarnation, felt a strong sense of participation in this divine mission. "How is it that you sought me? Did you not know that I must be in my Father's house" (Luke 2:49; RSV)? "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). And He ever sought to enlist His disciples' complete participation in this same life mission.

But the Christian faces another dilemma at this point. The unbeliever assumes

Our Readers Say—

Thank you for printing Gerald Studer's courageous letter (April 14). I am so glad you published it! It is time we are made aware of our glorious privileges in Christ through the Holy Spirit. There have been perversions and distortions of this doctrine, as also of election and eternal security, but that is no reason to abandon the plain teaching of the Scripture.

These signs (tongues, healings, etc.) are occurring with increasing frequency among all denominations in these last days. As a church we should rejoice that God should choose to manifest His power and grace through us. Tongues, healings, miracles are a testimony that God is the same God now as He was in the early church. Jesus Christ is the same yesterday, today, and forever! He has never changed at all!

It is a pity if Christians who have been given the manifestations of the Holy Spirit (12 and 13) should need to go outside their church to find acceptance and fellowship. It is this which leads to "sects," which in turn leads to excesses. Noise, activity, hysteria are not necessary adjuncts to the operation of spiritual gifts. Let us approach this phenomenon with a reverent attitude and open hearts and minds; keeping strictly within the bounds of Scripture; seeking the truth as it is in Jesus; remembering that 1 Cor. 13 is not "instead of," but "with."

And God will reward us above all that we can ask or think!—Lorie Gooding, Killbuck, Ohio.

It'd like to echo a hearty Amen to your editorial, "Chain Letter Campaign" (May 12 issue). I personally have received four letters and know of others in this congregation who also were in this chain. I did not send money to this so-called "trust fund." I answered each letter, stating my views as to why I had broken the chain. I assured them I was concerned about the racial problem but I couldn't share with them the method of working on it. Mrs. Evers, the letter stated, was in financial need. I raise the question of the validity of sending approximately \$20,000 (as several letters indicated would be the case) to a person who is described as "in extreme financial need." I also suggested to each person that if he ever receives a chain letter to get the Mission Board out of debt to be sure to include me in this chain.

Our Mission Board is continuously "in extreme financial need." I often wonder if the reason is because we help sponsor nonchurch projects. An example in point is these private radio preachers who preach and then beg for financial help because they are doing "a great work."

May God stir us to an awakening to "bring . . . all the things into the storehouse [church], that there may be meat in mine house" (Mal. 3:10). If the church is going to meet its obligations and challenges in this generation, there needs to be: first, a group of people who are loyal to their church, whose hearts are dedicated to "show forth the praises of him who hath called . . . [them] out of darkness into his marvelous light" (1 Pet. 2:9); second, a group of people who love souls more than silver.—Earl B. Eberly, Hannibal, Mo.

naturally that he must find all of life's meanings in the experiences and concerns of this earthly life. And so the nonbeliever pursues one or more of a variety of life goals. Some people spend their lives search-

(Continued on page 500)

John David Zehr, Goshen, Ind., is pastor and bishop of the Yellow Creek Mennonite Church, Goshen, Ind. This message was given at the annual Publication Board Meeting, Scottsdale, Pa., March 21.

The Price of Power in Prayer

By Earnest Kauffman

"I knew that thou hearest me always." These words of confidence were spoken by Jesus at the graveside of Lazarus. They are typical of the prayers of Jesus. Confidence, brevity, relevance, and effectiveness characterize the prayers of His which we have on record. We know little of the content of His extended personal sessions of communion with God. However, the fact that He resorted to such periods of prayer indicates that here is a vital part of spiritual life.

This is the amazing thing about the effectiveness of the prayers of Jesus. He promises to us the same privilege of addressing God and expecting to be heard. He offers us the privilege of bringing requests to God and expecting results.

We have these promises: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

"If ye shall ask any thing in my name, I will do it" (John 14:14).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and . . . that we have the petitions that we desired of him" (I John 5:14, 15).

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Every one of these promises offers unlimited possibilities of blessing to the Christian. Every one is an invitation to draw upon the power and resources of God. But every one contains a condition to be met. Every one begins with an "if." It is these "ifs" that speak to us of the price of power in prayer. Let us examine them.

"If my people . . . humble themselves, and pray, and seek my face, and turn from their wicked ways. . . ." This humbling of self and turning from sin are the conditions for forgiveness. Turning to God in humility

and abandonment of self brings healing to the soul. It begins a new relationship of sonship to God and puts us in a position to claim His other promises. The prayer of penitence need not be lengthy, but it must be sincere. The publican at the temple "smote upon his breast, saying, God be merciful to me a sinner." According to Jesus, this man's prayer was answered.

"If ye . . . ask . . . in my name." What is meant by "[asking] in my name"? Does it mean closing our prayers with the phrase, "This we ask in the name of Jesus"? In this connection we think of the seven sons of Sceva (Acts 19:14-16) who attempted to use the name of Jesus as an incantation to cast out an evil spirit. Their use of His name not only failed to accomplish their purpose, but resulted in harm to themselves.

We pray in His name only if we are identified with Him—are members of His family. When we ask in His name, we acknowledge that, of ourselves, we have no claim to God's notice. We make our request on the basis of the reconciliation that He accomplished by His death.

"If ye abide in me. . . ." This promise was given in connection with the vine-branch relationship. John 15:1-8. The branch abides in the vine. It has its life in the vine. From the vine it receives power to produce fruit. The function of the branch is to fulfill the purpose of the vine—fruit bearing. The Christian abides in Christ. From Christ he receives his life. From Christ comes the ability to bear fruit. The Christian's aim is to carry out the plan of Christ. When we abide in Him as completely as a fruit-bearing branch abides in the vine, it will follow that our petitions will be in harmony with His purpose. Only then are we in a position to "ask what . . . [we] will" and expect the petitions to be granted.

"If we ask any thing according to his will." Jesus prayed, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Paul prayed three times for the removal of what he considered a hindrance to his work. God showed Paul that the thorn in the flesh was a useful device to keep him from becoming too exalted over the abundance of revelation and his own success as a missionary.

Praying according to God's will means,

first of all, a recognition of God's infinite wisdom. It also implies such a yielding of ourselves to Him, and such a complete acceptance of His will that our petitions will not be at variance with His purpose. We often express this sentiment in these words from a hymn:

"May Thy will, not mine, be done;
May Thy will and mine be one."

"If two of you shall agree . . . as touching any thing that they shall ask." How simple it sounds! Only two agreeing on one thing! And yet how difficult it is many times to attain even this degree of agreement. Disagreement stems from conflicting personal interests or opinions. Perfect agreement can result only from the mind of Christ in the believer. In Phil. 2:5-8 we are instructed, "Let this mind be in you, which was also in Christ Jesus: who . . . made himself of no reputation, and . . . humbled himself, and became obedient unto death, even the death of the cross." Paul pleaded with Euodias and Syntyche to "be of the same mind in the Lord."

Other New Testament passages stress the need for like-mindedness among believers: "Be of the same mind one toward another" (Rom. 12:16). "Be like-minded, having the same love, being of one accord, of one mind. . . . In lowliness of mind let each esteem other better than themselves" (Phil. 2:2, 3).

When we study the prayers of Jesus, we become convinced that the effectiveness of His prayers was related directly to His practice of spending nights in private communion with God.

We can be sure that much of the burden of these prayers was intercession for His disciples. In John 17 we have this kind of prayer recorded. In Luke 22:32 Jesus said to Peter, "I have prayed for thee, that thy faith fail not."

Since Jesus frequently resorted to long periods of prayer after times of intensive service, we can also be sure that He found in prayer a source of spiritual strength. Preaching, teaching, healing, and feeding the multitudes drew upon the spiritual and physical energies of Jesus to the point where they could not be restored in any ordinary night of sleep.

Perhaps the most vital element in His personal communion with the Father was the struggle to yield His entire will to the will of God. It was the struggle of the Spirit against the flesh—the struggle to make the flesh subject to the Spirit in all things. He told the disciples, "The spirit indeed is willing, but the flesh is weak." In Heb. 5:8 we read, "Though he were a Son, yet learned he obedience by the things which he suffered." In Jesus the flesh was subject to the Spirit, perfectly and always. But it was not accomplished without a struggle. It cost suffering and agony of soul. It caused the blood drops of sweat to fall in Gethsemane. The flesh cried out against the in-

Earnest Kauffman is deacon of the Beemer, Nebr., Mennonite congregation.

justice of the Perfect suffering for the sinful. "If it be possible, let this cup pass from me." But always the dominant note in His prayers—in His very life—was, "Nevertheless not my will, but thine, be done."

We too can spend extended periods of time in prayer, but unless we can first of all give ourselves completely to Him—surrender our will to His—our prayers will be futile. The power of prayer lies in the One who answers; and the effectiveness of prayer lies in our being one with Him.

If we would be able to say as Jesus said, "I knew that thou hearest me always," we must also say as He said, "I came . . . not to do mine own will, but the will of him that sent me," and "I do always those things that please him."



Nurture Lookout

Coming: Program Guide Guest Column

Program Guide, the new resource book for program planning, will become available to Sunday Evening Service Committees on Oct. 1. This annual publication will replace the current Sunday evening helps found in *Builder* which will be deleted at the end of 1964.

How is *Program Guide* new? First, it is an annual publication containing forty undated programs. The fact that it is an annual makes possible good long-range planning. Committees will have it soon after Oct. 1 so that they can spend these three months getting ready for 1965. It would be possible and helpful to outline in a broad way a whole year's programs and then plan more intensively three months in advance. Most committees should plan at least three months in advance to get a good perspective. Undated programs allow for maximum adaptation for the varied local needs. Programs in the areas of Bible study, church year emphases, social concerns, family living, witness, as well as a large general section will help committees adequately where they need help. Cross-indexing will allow each committee to put the programs together in many meaningful ways.

Second, *Program Guide* is new in its understanding of the place of the Sunday evening service in the total church program. Sunday evening is the time when the church faces the questions growing out of the lives of its members through the week. Family living, questions involved in making and spending money, relations with other persons or groups in the community, witness life, etc., are the subjects of this re-

source. These programs will help members to be Christian, not only on Sunday at the church, but all week wherever they go.

Third, *Program Guide* is new because it encourages total family participation in one service. While suggested children's helps could be used in a departmental meeting, they are planned primarily to be a resource for a children's meeting in the midst of the larger meeting. The children's helps look through children's eyes at the same question the adults are facing. Here is a service that is planned to unite the family in one worship and learning experience.

Program Guide continues to be a help for committees to enable them to involve the membership of their churches in this program. Helps are adaptable for topics, panels, discussions, small group use, and for the preacher in preparing a sermon. The material is suggestive and stimulating, meant to assist and to encourage creative work by those using it. And it continues to be a resource based on the Bible. Bible passages related to particular questions are cited and special groups of Bible studies are included.

Congregational leaders will receive (or have received), a 20-page prospectus early in July to let them become familiar with *Program Guide*. Copies may be ordered with the October-December Sunday-school supplies. And be sure to order enough. Each member of the committee will want a copy, several copies should be available for persons on the programs, and it might well be that youth leaders, pastors, or even

Sunday-school classes would find this helpful. But it is first a help for Sunday evenings. May all find the proper use, that it may be helpful in the local church programs.

Arnold C. Roth,
Secretary of Sunday Evening Services.



By B. WRIGHT

In general speech, guessing at words should be out. A dictionary, well used, is a must. Then you can look up status (state-us); genuine (no "wine" here; the accent is on the *gen*, as *gen'* yoo in). Hypocrisy wants the *y* sound short as in hip, not as in eye.

Prayer Requests

(Requests for this column must be signed)

Pray for a family which is experiencing much difficulty in family relationships between children and parents. Pray that God may have His way in the lives of the parents and in the salvation of the children.

Remember Myron Augsburg and Clayton Beyler, speakers at Mennonite Youth Convention in Kitchener in August. Pray that they will be channels through whom God can speak to the hearts and minds of His loved ones.

Our Mennonite Churches: Orrville



Orrville Mennonite Church, Orrville, Ohio, began as a mission church in 1909. For 40 years the congregation worshiped in the old German Reformed Church building. A new brick building was erected in 1949, and a wing was added in 1963. Previous pastors were I. W. Rorer and Harold E. Bauman. Present pastor is J. Lester Graybill. Bishop overseer is Reuben Hofstetter, Kidron. Current membership is 281.



FOR DISCUSSION

Heads Bowed—Eyes Closed

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Dear Brother Editor,

This isn't really an article—it is just a letter—and since you have had experience both as an editor and as an evangelist, I take the liberty of addressing it to you.

My question concerns the head-bowed-eyes-closed method of extending the "invitation" in our revival services. I might as well say at the outset that it does not appeal to me. In this method the entire invitation period is spent by the audience in a tolerably uncomfortable position, especially uncomfortable if one is also expected to join in singing, and more especially so for those having to cope with children.

In earlier years we heard a great deal about the power of song; and its place in a revival service was recognized by no one more than by the evangelist himself. In fact, many of the noted revivalists carried along their own Gospel singer. Moody had Sankey, Spurgeon his Alexander, Sunday his Rodeheaver, and Billy Graham his George Beverly Shea. But somewhere along the way this idea seems to have gotten itself lost—at least one aspect of the case.

It is with a great deal of nostalgia that we older ones recall revival services of bygone days when the minister brought his sermon to a close and trusted the chorister to select and lead a suitable number. The brooding presence of the Holy Spirit was clearly manifest as we sang, head erect, eyes open, such appeals as, "Troubled Heart, Thy God Is Calling," "I Hear Thy Welcome Voice," "O Weary Wanderer," "Come, Lost One," "Softly and Tenderly," and many others of the wide and rich variety offered in our hymnbook. During the singing most of the evangelists would wait in *silence* while the message of the song was allowed to make its impact. But that was a long time ago, and I can truthfully say it has been some years since I have heard any invitation hymn except "Ju-u-ust A-as I A-a-m-m."

Sometimes we get to sing two or three stanzas; sometimes the first stanza over and over; sometimes we just hum the tune, but always it is with head bowed, eyes closed, and always the song proves simply an accompaniment to the further pleadings and exhortations of the evangelist.

The reason for this change of tactics has never come clear to me. We have, presumably, already been in prayer individually and collectively; the minister has sup-

posedly come to the end of his sermon. Then why not give the song a chance as the penitents make their "before men" confession? (Perhaps I have never asked "why?" of the right person.)

Sometimes I wonder whether the reason too many professions do not seem to stick is because the confession has been a timid and almost furtive upraised hand in the face of closed eyes. When one stands in his feet, or goes forward in the sight of all, is the commitment more likely to be taken seriously?

Well do I remember hearing the story of the conversion of one of our staunch leaders of the past. No hand raising at half-mast was for him! He had to make his way practically across the knees of his rowdyish companions and down the aisle to the mourners' bench. "He meant it with all his heart," later recalled the evangelist, who happened to be John S. Coffman; and the young penitent that night was George R. Brunk, Sr., later known church-wide as evangelist and Bible teacher in his own right.

Also in this connection my mind often goes to the great awakening at Pentecost. In the interests of accuracy it must be admitted that there was probably no choir present to sing, "Oh, Why Not Tonight?" But neither, we are certain, was there any head-bowed-eyes-closed routine after the sermon. The people were pricked in their hearts and they wanted help badly enough to cry out in the hearing of all, "Men and brethren, what shall we do?"

A certain well-known radio personality frankly gives his singers a ten-second "running start" (my term, not his) on their invitation song, but he always overtakes them at the end of the first line after which the floor is again his while the beautiful musical appeal drops into a background for his continued harangue. In contrast, Billy Graham, it is said, utters a few sentences of invitation, then stands waiting. The informant remarks that sometimes the silence becomes a little long, but then by ones, twos, and tens the seeking ones come—and keep coming as the Spirit quietly moves.

How the choristers feel about trying to lead a song in an uncomfortable position and in competition with a speaker's steady voice would be another story. This is mine alone—a plea for the old-time, head-erect-eyes-open type of evangelistic invitation hymn.

Sincerely yours,
Phebe L. Kraus.

Hollywood Hoopla

By Fred Schurmman

This is being written in the full awareness that for all the good it will do it might just as well have been whispered into the teeth of a gale off Cape Hatteras. And as for bringing about any change it will be about as effective as ordering the sun to rise in the west. Nevertheless, let this one little voice make some observations in protest against the Hollywood-like spectacles being put on in some churches—church weddings.

Even before the wedding the Hollywood influence is apparent. A rehearsal or a series of such has become a must. Why? What would be so awful if the bride and her attendants did not match the precision of the Rockettes of Music Hall fame? And is it conceivable that the bride could be married to the wrong man because the groom was not previously instructed just where to stand during the ceremony? Would it be tragic if the father of the bride did not know just when to move out of the limelight? Church service or Hollywood production?

Comes THE DAY! Ribbons on the pews, special carpet along the middle aisle, flowers in profusion, ushers in confusion. And the absurdity of separating and seating the invited guests either on the "bride's side" or the groom's. Like two "for" and "against" cheering sections. Plus the carefully staged entrances of the respective mothers of bride and groom. And which must follow protocol which, it seems, has its place even in the church.

Comes now the GREAT MOMENT when the star of the show is about to make her entrance. According to the dictionary, a definition for a "procession" is a "moving forward." Which could lead to the plausible assumption that this means moving along at a reasonable rate of speed. But it does not mean this for the bridal procession. "Hasten as a bride to meet him?" Not for this bride! Slowly, oh, so slowly, she inches toward the altar. And about the only thing lacking—but which soon may be part of the show—is a bank of spotlights. Holy or Hollywood?

The ceremony (production) comes to a close with a triumphal march worthy of *Aida*. Bride and groom and their supporting casts greet their guests. The Amen is spoken with a shower of rice and confetti.

This must not close without the observation that church weddings dare not be gloomy events but should definitely be joyous occasions. But the church must remember that the church is God's house and not Stage Number 50-and-so on some movie lot. And the church must remind people that the important features of a church wed-

dignity are not the size and splendor of the procession, the number of bridesmaids, the bridal gown, the pomp and ceremony. But the simple exchange of vows of a man and woman before God.

And the closing observation—that the perpetrator of this opinion had better find some deep, dark cave before the IBAMOB (Indignant Brides and Mothers of Brides) catches up with him.—In *American Lutheran*.



OUR SCHOOLS

Eastern Mennonite College

College Commencement

Eastern Mennonite College awarded degrees to 100 seniors at its forty-sixth commencement on Monday, June 8. Richard C. Detweiler, supervising principal of Christopher Dock Mennonite School, delivered the commencement address.

In addition to those receiving degrees, eight students were given two-year diplomas, and seventeen seniors to be graduated in August were recognized.

Two of the one hundred graduates received the Bachelor of Divinity degree from the Seminary division.

Bro. Detweiler, a bishop in Franconia Conference, is at present studying at Princeton Theological Seminary in addition to his duties at Christopher Dock.

Truman H. Brunk of Denbigh, Va., preached the baccalaureate sermon at 7:30 Sunday evening, June 7. Bro. Brunk is a bishop in the Warwick District of Virginia Conference and has bishop oversight of mission churches in Florida, Jamaica, and Italy.

The Class Day program on June 6 featured a presentation of "Christ in the Concrete City." Six seniors presented this portrayal of Christ's death as a historical event with deep meaning for the world and for individuals. Senior president Melvin Keim addressed the class and the audience on "The Quest for Tomorrow."

Commencement weekend opened with "The Peaceable Kingdom," sung by Collegiate Chorus, on Friday evening. This cantata by Randall Thompson portrays Isaiah's prophecy of judgment for the wicked and blessing for the righteous. Nine other selections preceded the cantata.

High School Commencement

E.M.H.S. granted diplomas to 58 high-school seniors on Monday, June 1, at 10:00 a.m. Harold D. Lehman, former director of the high school, gave the commencement address. Bro. Lehman is presently serving as registrar of E.M.C., and acting director of teacher education.

High-school and college commencement activities were separate for the first time this year.

A. Lehman Longenecker, Ashley, Mich., father of class president Wayne Longenecker, delivered the baccalaureate sermon Sunday evening, May 31.

"David, the Shepherd Boy," Vesper II Chorus's traditional commencement-time cantata, was sung at 2:30 Sunday afternoon. Mrs. Annetta Miller, director, trained high-school soloists this year, whereas solo parts were formerly sung by college students.

The Senior-Alumni banquet Saturday noon and the Class Night program on Saturday evening opened the high-school commencement weekend.

Class Outings

Scenic Virginia called all college and high-school students to class outings Saturday, May 16. Freshmen and sophomores had separate activities, while juniors treated the senior class to a time of relaxation. The college juniors entertained the seniors at a mountain retreat, while the high-school juniors entertained the seniors with a program in the Assembly Room.

Retirement Tea

The faculty honored Dorothy C. Kemrer with a retirement tea on Friday evening, May 15. Miss Kemrer joined the faculty in 1920 and has given faithful service for forty-four years, primarily as an instructor of Latin and New Testament Greek. She plans to reside in Lancaster, Pa., following her retirement in June.

Goshen College

Degrees Awarded to 191

One hundred and seventy-seven June graduates and fourteen January graduates received diplomas at Goshen College's 66th annual commencement on June 1. Forty-six August graduates participated in the exercises but do not receive their diplomas until the end of the summer.

Of the 237 participating, three received two degrees. Fourteen received the Bachelor of Divinity degree, three the Master of Religious Education degree, and one both degrees, from the Goshen College Biblical Seminary.

The number receiving degrees for four years of college work is 215. Four persons

received the Associate in Arts degree after two years of college work.

J. D. Graber, general secretary for the Mennonite Board of Missions and Charities, Elkhart, Ind., delivered the baccalaureate sermon, "Live Your Faith." Charles L. Taylor, executive director of the American Association of Theological Schools, delivered the commencement address. He spoke of "Time for What?"

Scholarships Awarded to 33 Freshmen

Goshen College has awarded 33 one-year Freshman Scholarships to high-school graduates from eight states. This brings to a total of 53 the number of next fall's freshmen receiving scholarship awards from Goshen. Maximum stipend to the Freshman Scholars is \$250.

High-school seniors ranking in the upper 10 per cent of their class are eligible for these awards. Goshen College chooses the recipients on the basis of high-school record, character, contribution to church and community life, and performance on the College Entrance Examination Board test.

A Prayer FOR THIS WEEK

Dear Father,

I am unworthy—

Unworthy to call you my Father,

Unworthy to utter these feeble words to one so holy.

Forgive my waywardness,

My oft repeated phrases in place of

earnest prayer,

My flickering candle in lieu of flaming torch for you,

My shallow plumbing of the depths of understanding you have for me.

Thank you, Father,

For Jesus, my Saviour,

For dark sins forgiven and sweet peace within,

For blessed fellowship with believers here on earth.

Accept, I pray,

My love and adoration,

My feeble efforts to be a witness,

My faltering footsteps in new fields of service for you.

And most of all, I pray

That I may be an open channel through which you can work,

That your love may flow through me, and That others may feel that love because

I have passed their way today.

—Mrs. Roy Frey.



We like the short line run recently in the *Houston Times*: "If you want your neighbor to know what Christ will do for him, let the neighbor see what Christ has done for you."

Frank S. Mead in *Tarbell's Teachers' Guide for 1964* (Fleming H. Revel).

William Tyndale, Martyr for the English Bible

By J. C. WENGER

The Wycliffe-Purvey Bible went on the market about the year 1388. Twenty years later, in 1408, the Convocation of Canterbury, led by Archbishop Arundel, forbade further unauthorized translations into the vernacular. But the hunger of God's people for His Word was too great to be stopped. The Wycliffe manuscript Bible circulated widely and, in spite of its defects, was a prized possession for those who could afford to pay ten months' wages for a Bible. Professor B. F. Westcott, eminent New Testament scholar, made a study of known manuscript English Bibles. He found 18 Wycliffe New Testament manuscripts. For those who are interested, two scholars, Josiah Forshall and Frederick Madden, after twenty-two years of labor, issued the Wycliffe-Purvey Version in four volumes in 1850, *The Holy Bible*.

But the Wycliffe Version was not able in the long run to hold the field. A better English version was made by William Tyndale who was born in Gloucestershire about the year 1484, one hundred years after Wycliffe died. And great strides forward had been made after Wycliffe's death. About 1450 printing from movable type was invented in Germany by Johann Gensfleisch, better known as Gutenberg (his home town, and which he preferred to use as his name). The first Greek grammar was printed in 1476; and the first Greek lexicon in 1480; and Erasmus got out his Greek New Testament in 1516. Similarly, the Hebrew Old

Testament was printed in 1488; the first Hebrew grammar in 1503; and the first Hebrew lexicon in 1506.

Tyndale earned his B.A. degree at Oxford about 1508, and his M.A. at the same university about three years later. He was an unusually gifted linguist, having the mastery of such ancient tongues as Hebrew, Greek, and Latin; as well as such modern languages as English, Dutch, Spanish, and Italian. He studied under the mighty Erasmus at Cambridge. Tyndale burned with a desire to get the Greek New Testament translated into English and printed for everyone to read. When he discovered how hostile the British church leaders were toward his version, he went to Europe where Luther's reformation had created a more favorable climate. He lived successively in Hamburg, Cologne, and Worms.

In 1525 he started to have his English New Testament printed in Cologne, but when the plan was discovered by his theological opponents, he fled to Worms where the job was completed the next year. These Testaments were smuggled into England in sacks of grain. They sold like hot cakes. The Bishop of London tried to buy all he could and burn them. But this only created a brisk market for a revised edition. By 1528 the number of English New Testaments printed had reached 18,000.

Meanwhile Tyndale dug into the translation of the Old Testament. He issued the Pentateuch in 1530, and Jonah in 1531.

And before his lamented death he also had finished the manuscripts of Joshua, Judges, Samuel, Kings, and Chronicles. But alas for the project, Tyndale was captured by his ecclesiastical enemies the spring of 1535, imprisoned in Belgium for sixteen months, and burned at the stake on Oct. 6, 1536. It is reported that his last prayer was that God might open the eyes of the king of England.

Tyndale is the man who set the basic style for all English Bibles down to the Revised Standard Version. He made, for the first time, a translation based on the original languages of Scripture, not on the Latin version. But he kept his eye on the Latin Vulgate as he translated, also on the German Bible. And his version indicates much use of the Wycliffe manuscript Bible.

Let us take Acts 22:3 as a sample of the Tyndale New Testament, using his latest revision of 1534: "I am verely aman which am a Jewe borne in Tharsus, a cite in Cicill: nevertheless yet brought up in this cite, at the fete of gamaliel, and informed diligently in the lawe of the fathers, and was fervent mynded to Godwarde, as ye all are this same daye."

A comparison of this passage with that of Wycliffe will indicate: (1) greater accuracy of translation, and (2) a closer approximation to modern English. Detailed studies have been made, comparing the King James Version with that of Tyndale, and in Ephesians about 84 per cent of the wording is Tyndale's, while in 1 John it is 90 per cent. Tyndale cut the groove which has been followed all the way to the RSV.

Goshen, Ind.

Church-Wide Sunday School Convention Planned

By J. J. HOSTETLER

As a Sunday-school teacher have you often wondered how to get your pupils to study and participate in the lessons? How might you find some new ideas to help bring your class out of the rut of self-complacency? Have you often wished for help to make your teaching more vital and challenging? Perhaps you have wondered how other teachers perform their tasks. What is the best way to study and prepare a lesson for teaching? Answers to all these questions and many more will be available to you and all church workers at the *Seventh Mennonite Church-wide Sunday School Convention* to be held at Eastern Mennonite College, Harrisonburg, Va., Aug. 6-9, 1964. The Convention will convene on Thursday evening, Aug. 6, and continue until Sunday evening, Aug. 9. There will be workshops, talks, panels, exhibits, and helps for all teachers, officers, and workers in the local church.

You can stay in the dormitories of the college or in private homes as you wish. Motels and other facilities are also available. Good meals and Christian fellowship with other Mennonite workers across the church will be greatly enjoyed. You may also plan to visit some historic sites while on this trip to the Convention. Bus excursion trips are being planned for your convenience. Sight-seeing trips may include restored Williamsburg and Jamestown, also Washington, D.C., and New York. You may also visit the Mennonite Publishing House at Scottdale, Pa., and Penn Alps at Grantsville, Md.

The theme of the Convention is "Teaching for Mission." The church has one major task, to equip her workers for service in the ministry of redeeming the people of the world. These include both our neighbors and the strangers within our gates. All our teaching ministry in the local congregation,

whether Sunday school, summer Bible school, winter Bible school, teacher training, junior club activities, Sunday Evening Services, Missionary Education, and WMSA activities, is a part of this major task. This Convention is planned to help workers in all of these areas to do their task more effectively.

The Convention program includes challenging and inspirational messages and many workshops which will answer your questions and provide you with new ideas. The exhibits and displays will enable you to visualize possibilities for increasing your effectiveness. The fellowship with friends and new acquaintances from all over the country will warm your heart and stimulate your faith and dedication.

Conventions held at Goshen, Ind., in 1952, 1956, and 1960 were very successful and well attended. Many married couples, teachers, and workers, young and older, registered and received untold benefits. Church workers appreciate these conventions. They have been planned only every four years. The Commission for Christian Education and the Mennonite Publishing

House in co-operation with district conference Christian Education leaders are putting forth great efforts to make this a most memorable convention for you. The Commission for Christian Education and district conference Christian Education Committees will all meet for business session just before the Convention, on Aug. 4-6. Reports and review of Christian Education activities in the Mennonite Church will be evaluated and plans developed for the coming years.

For further information, write to the Commission for Christian Education, Mennonite Building, Scottsdale, Pa.

Secretary of Sunday Schools for MCCE.

A Colony for Atheists?

By RAYMOND L. COX

"I'm a troublemaker at heart," exclaimed a Baltimore, Md., mother, "and I don't give a ——— what people think!"

Ordinarily a housewife's statement of such nature would attract little attention, but this particular mother's remarks hit the nation's wire-services, for she was one of the parties whose protest to the Supreme Court resulted in the June, 1963, opinion outlawing prayer and Bible-reading requirements in public schools.

What trouble this mother proposed to promote came to light some weeks later when she announced plans to settle a colony of atheists and establish a godless community on the wheat plains near Stockton, Kans.

The land for the colony was to be donated by a 77-year-old retired farmer and former Kansas legislator, Carl Brown, of Stockton, who styles himself as "an atheist and nudist." The Baltimore mother started the organization of a corporation called, "Other Americans, Inc.," to promote the project. Plans call for the establishment of a university, a radio station, a printing press, an information center, and a home for the aged.

The donor of the land commented, "I think people are liberal minded enough in the plains to accept the community. They might think we're queer and so on, but I think they will accept it."

But complaints commenced immediately from citizens of the agricultural community of Stockton in northwestern Kansas. It almost seemed that all two thousand of the inhabitants voiced simultaneous protests, "My reaction is not favorable, definitely not," declared Mayor L. B. Waller. "I don't think the people will take very favorably to it." Clergymen and laymen joined in denouncing the project, and especially its proximity to Stockton.

The fact is that people—even nonreligious citizens—have no desire to dwell in an

environment or even near an area where God is banished and Christian morality is officially repudiated! The average American would flee such a place as he would avoid the plague!

Many years ago a proposition was stated which deserves renewed study today: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical to move thither and ventilate their views. But so long as these very men are dependent upon the very religion they discard for every privilege they enjoy, they may well hesitate before they rob the Christian of his hope and humanity of its faith in that Saviour who alone has given that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom!"

Perhaps Other Americans, Inc., has aspirations of creating such a community with a godless society, but godlessness inevitably gravitates downward, for morality divorced from religion is like fruit severed from a tree. As A. J. Balfour insisted, "Naturalistic virtue is parasitic, and when the host perishes, the parasite perishes also. Virtue without religion will die" (*Foundations of Belief*, page 82). And Benjamin Kidd inquires, "Because the fruit survives for a time when removed from the tree, and even mellow and ripens, shall we say that it is independent of the tree?"

Whether Stockton's citizens' hue and cry will hinder creation of the atheistic colony on eighty acres of Carl Brown's farmland nearby remains to be seen. Certainly atheists have the legal right to believe as they do in our democratic society. But as the pastor of a Stockton church remarked, "I believe in freedom of worship and also in freedom not to worship. But I regret it's going to be located here!"

Atheism is nothing new. It existed in Bible days, even in Old Testament society. The psalmist took note of it and exclaimed, "The fool hath said in his heart, There is no God" (Psalm 14:1). J. E. Conant calls attention to the fact that denial of God springs from the heart of the atheist rather than from his head and remarks, "The reason is not far to find. It is because of the fundamental wish of his sinful heart

that there should be no God to whom he must answer. It is that wish which begets his atheism." But one must wonder what the atheist who now says, "There is no God!" will say when he meets God.

Sometimes a society seeks to abolish God, but suppressed devotion always has risen again. Some time ago a report filtered through the iron curtain concerning a bedtime conversation between a Russian child and her mother. The tot inquired very seriously, "Mother, does God know we don't believe in Him?"

On the other hand, it may not be long before Russians are chuckling over this incident from America: A public school teacher entered the classroom a few days after the opinion outlawing prayer and noted a group of her boys huddled together, kneeling on the floor. "What are you boys doing?" she demanded sternly.

"We're just shooting dice," one lad replied.

"Oh," sighed the teacher in relief. "That's all right. I thought you might be praying!"

The secularization of American society certainly is not improving the moral atmosphere of the nation. Perhaps it would be beneficial if all atheists did segregate themselves in colonies apart from the rest of us. But the greatest spiritual danger is not from the out-and-out infidels, but from the indifferent and negligent who perhaps applaud Christianity with their mouths but ignore personal involvement in the Gospel. And it is just at this point that individual Christians, committed wholeheartedly to God, can exert a powerful influence for righteousness. America to be saved must be saved from the bottom up, not from the top down! Jesus' program, outlined in the Sermon on the Mount, will work today if we work it: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Hillsboro, Oregon.

Lesson from History

According to news from Baltimore, Md., and Stockton, Kans., Mrs. Madelyn Murray, the woman who won her suit against prayer and Bible reading in public schools, is about to take new court action against tax exemption for churches and other related properties. Suits are to be filed both in Kansas and in Maryland.

Besides, Mrs. Murray intends to proceed with her plans to establish an atheist "university" in the north central Kansas town "to teach the concept of man living with man, rather than man living with God." Citizens over the area—and in other parts of the state as well—are worried and disturbed.



How to Be Creative in Time of Change

By John E. Lapp

Create means: "To bring into being; cause to exist; produce. To evolve from one's own thought or imagination. To be the first to represent."

Creative means: "Having the quality or power of creating; originative, productive."

In the ultimate, it is God alone who can create.

God has, however, given to man certain powers of imagination, which make him a puppet creator in a certain sense.

After 6,000 years of human history, and in the second half of the twentieth century—the century which has witnessed more changes than all previous years of history—to be creative as a Christian requires a tremendous background of resources, both spiritual and human resources.

The Christian who lives in two worlds—the realm of the Spirit and the realm of the material—has certain advantages. He is prophetic both from the background of history and from the movements toward eschatology.

In the industrial world, men who are leaders must be creative in order to maintain positions of leadership.

About the year 1925 Malcolm Schweiker and his brother R. W. Schweiker established a tile plant in Lansdale. Malcolm was always the moving spirit, getting others excited about his own ideas. Long before automation was talked about, back in the 1920's, he already introduced automation in the tile industry.

When other older tile plants were still dipping tile by hand after it had been fired in the kiln once, he introduced the idea of automatic spraying for the tile before the first firing. He has continued to be creative in the sense of always being the first one to

think of a new idea. The whole plant is operating by automation today, with automatic presses, overhead conveyers, and the finest plant and equipment in the country. Presently there are 1,077 employees working in the plant, but Malcolm continues to be the creator, in the sense of introducing the creative ideas which he constantly supplies to others. As soon as they catch on to the idea it is put into operation.

Another illustration of a very creative idea is found in the foreign mission field. In the country of Somalia, where Islam is the national religion, the missionaries were faced with the ultimatum of either closing their Christian schools or permitting a government teacher to come in to teach Islam. The Eastern Mission Board and the Lancaster Conference together struggled with this problem for a long time. Finally they concluded that to keep the Christian schools in operation, even though Islam would be taught two periods a week, would be better than to close the schools. Who ever heard of a Christian school which allowed the teaching of Islam? This is actually being done at the present time, and seems to be carried on quite successfully.

So it is in the field of Christian literature. Whether it is in producing books or periodicals, someone must have creative ideas before production can occur.

The creative mind is more important in the field of literature than in any other field. However, these creative minds must be properly controlled by the Spirit of God, must give proper recognition to the Word of God, and must have proper relationships to the church. The relation between the spiritual and the material must be maintained in the proper balance.

To be creative we must have a real glimpse of the glory of God.

Moses was on the mountain with God for forty days and forty nights. He requested to see the glory of God. His face became so glorious when he was with God in Mount Sinai on the second occasion that he had to veil it when talking to Aaron and the other elders. Moses received from God the directions for building the tabernacle, for developing the national economy of Israel, and for establishing their worship practices. He could be creative because he had been with God.

The Old Testament prophets, such as Elijah, Hosea, and Amos, could pronounce judgments upon kings because they heard the voice of God. They could plead for social justice because they saw the sins of the people in the light of the love and justice of God.

Peter loved so much to be on the holy mount when he saw the glory of the transfigured Christ that he wanted to remain right there. Later he wrote: "This voice which came from heaven we heard, when we were with him in the holy mount."

Peter, on the day of Pentecost, invited the Jews into the church; at Samaria, he invited the Samaritans in; and in the house of Cornelius, he received the Gentiles into the living church of Jesus Christ. Before he could become so creative as to receive people of all races into the church, he first had to see the Lord.

Saul of Tarsus, who met the Lord and saw His glory on the road to Damascus, related in both Acts 22 and 26 the incident which occurred in his life. Paul demonstrated his creativeness by his writings after he had seen the glory of his risen and living Lord. His writings demonstrate:

- (1) The most clarity of thought.
- (2) The best in theology of Christian experience.
- (3) The most marvelous expositions of God's redeeming grace.
- (4) How a holy God can forgive a wicked sinner.
- (5) The best relation of Jew and Gentile in the church.
- (6) How to relate the present to the future—this is real eschatology.

To be creative we must sit where the reader sits. Ezek. 3:15.

Editors must certainly need to be ahead of their day! Why? Many readers of the literature produced by our publishing house sit in easy chairs because they are retired. Others are the busy persons in active business, professions, or workers in industry and on farms. One half of the readers of our publications are in the younger age group, at least they are there if they read! Some young people do not read the *Youth's Christian Companion*; they begin with the *Gospel Herald* and *Christian Living* already at the age of ten. These youth want facts, solid material, and seem to have no interest in the fictions of life.

Our church—both youth and adults—is on the move. We must keep up with them!

It is the correct philosophy that the editor of the *Gospel Herald*, for instance, should spend a large block of his time out in the church. He must know the thinking of the people, the thinking of the ministers, the movements of committees, the youth and their parents. He must sit where they sit.

Editors and writers could well afford to take time out (sabbatical leaves) for other types of service. This could include relief and Pax work, becoming the pastor of a congregation for a year, being a youth

(Continued on page 500)

Given at the annual meeting of Mennonite Publication Board held at Scottsdale, Pa., March 20, 1964.

Approximately 2,000 people meet at La Junta, Colo., next week to learn more about being

"Stewards of the Gospel"

Annual Meeting of the Mennonite Board of Missions and Charities, June 18-21.

Some are witnesses "at Jerusalem"



West porch view of the new 60-guest nursing home at La Junta. Luke Birky is administrator of both the nursing home and the 80-bed La Junta Mennonite Hospital. (inset) Luke Birky.



Located 10 miles northwest of La Junta is the 35-bed Pioneers Memorial Hospital, established in 1954 to serve the Rocky Ford community. Victor Esch is administrator and John P. Oyer is chaplain. (inset) Victor Esch.

Others go to the "uttermost parts"



Ernest and Ruth Miller, Dhamtari, India, stand by a palm tree they planted 30 years ago.



Elmer Miller, Argentine Chaco, shares the Gospel with two Toba Indians.



Edwin Weaver fellowships with Pastor Eminue of the Mt. Zion Church, one of the independent church groups that Ed is working with.

Some are workers at Elkhart



Erza C. Bender,
Health and Welfare



Ray Horst, Relief
and Service



Dorsa Mishler,
Personnel



Ernest Bennett,
executive secretary,
treasurer

Some plan meetings and strategy for world mission



Local planning committee for the 1964 annual meeting. Left to right: Paul L. Yoder, music services; Magnar Hjelmsstad, food services; Paul W. Martin, buildings and grounds; Paul H. Martin, general chairman; Menno Troyer, hospitality services; Mrs. Lester Cook, WMSA services; Lloyd King, transportation services; and Luke Birky (not pictured), public relations.



Executive Committee of the General Mission Board. Front row: (l. to r.) Jacob Clemens, vice-president; John Mosemann, president. Back row: Earl Buckwalter, Simon Gingerich, Norman Derstine. Ernest Bennett is executive secretary of the Board.



Personnel Committee of the General Mission Board. Front row: (l. to r.) John Mosemann, ex-officio; Milo Kauffman. Back row: John Drescher, John E. Lapp, Paul Mininger, chairman. A. Don Augsburg is missing from picture.

Here is where we'll meet to worship, fellowship, and try to learn what it means to be a servant



Aerial view of La Junta. Arrow indicates the junior college campus where much of the activity will center.



La Junta's municipal building where the Board's business sessions will be held. Members will convene in the International Room.



The Presbyterian Church building where the WMSA will hold its business sessions.



J. D. Graber,
general secretary,
overseas missions



Kenneth Weaver,
Broadcasting



Nelson Kauffman,
Home Missions



Dorothy
McCammon,
WMSA



Boyd Nelson,
Information
Services



Urie Bender,
Literature

Stay-at-Home Counterparts

By Orpah Mosemann

(Continued from last week)

Last week we looked at counterparts for missionaries—selected nationals who would be prepared to carry specific leadership roles in the church's program.

As I listened to missionaries on the field and reflected on the word "counterpart," I believe that those of us who serve at home can also be counterparts. It should be possible for every missionary and his family to have a counterpart.

Ministers would be the counterparts to the minister or Bible teacher abroad; home-makers the counterparts to missionary wives; children to missionary children; doctor to missionary doctor; nurse to missionary nurse; teacher to missionary teacher. A co-ordinator could see that no missionary who wished a counterpart would be without one.

Share with Prayer and Letters

There are endless things which the stay-at-home counterparts can do; it is limited only by the imagination. In soliciting missionary nurses for ideas, prayer was mentioned frequently. Many prayers ascend daily for the missionary.

But sometimes the missionaries have great burdens which they cannot share in the larger group or in the church periodicals. Letters are much more meaningful than I realized. It may be an agreement between the two to write regularly and share quite intimately. The writing might be taped. This would save time and be more personal.

Ministers can share sermon ideas, abstract articles, or share events on the local church conference or one of the larger church meetings. Doctors can share information on new drugs, medical discoveries, the latest surgical techniques. Nurses are asking for information on drugs, new treatments, teaching aids.

One nurse would appreciate another nurse selecting uniforms for her. The missionary nurse would be able to pay for them. Her family could shop for her; however, family members do not know as much about the buying of uniforms as her nurse friends. On the other side I learned that a friend of mine whom I have known quite well over the years was needing some things from America, but her family was unable to shop for her. I bowed my head in shame for being so thoughtless.

Grateful for Books

Books are much-appreciated gifts. The Women's Missionary and Service Auxiliary will be commended for its vision in this field. But in spite of their thoughtfulness

some of the missionaries are starved for reading materials.

Good non-religious books are often the kind of release that a tired missionary needs. One of my friends trailed me with the Book-of-the-Month-Club books which she had read. In turn I left these with missionaries. They were always a welcome gift.

We are "workers together with . . . [God]." Let's do more of it.



Orpah Mosemann

Reporting on her 8½-month around the world trip to 30 hospitals and 15 schools of nursing, Orpah Mosemann said one of the saddest things she saw was at the Government School of Nursing in Saigon, Vietnam. She said, "The school had a very large reading room with many shelves but only a few books. None of the few books were written in Vietnamese; they were all in English."

At the close of her stay in India, after visiting several colleges of nursing and hospitals there and in Nepal, she commented, "I have come to the conclusion that the problems of nursing in India are not unlike those in America. They talk about the curriculum being in the process of change, lack of budget, problems of student selection, lack of well-qualified faculty. India is an old culture. They are moving forward with the education of women; nursing officials are trying to offer attractive programs."

Originally from Lancaster, Pa., Sister Mosemann has been director of Goshen College School of Nursing since 1950. She received her diploma in nursing from Lancaster General Hospital in 1938; her B.S. in nursing from Western Reserve University, Cleveland, Ohio, in 1950; and her M.Ed. degree from the University of Minnesota, Minneapolis, in 1956. She has taken additional graduate study at Indiana University, Bloomington. She is a cousin to John Mosemann, president of the General Mission Board.

Missions Today

A Modern History of Missions

By J. D. GRABER

(Continued from last week)

"Now the pressures and important decisions Because of ultranationalist reactionaries, shall we abandon the church to work out its own destiny?"

Is it fair to thrust upon the church the responsibility of institutions beyond their capacity to sustain?

Can we and will we re-examine the Gospel we preach and the lives we live to remove every possible tinge of imperialism and thus convince the African, or the world, that our assignment is not a tool of imperialism?

Can we be invited to help with an urgency for our presence and the Gospel and services because of what we are in Christ and by Christ?

WE BELIEVE THIS IS POSSIBLE. A MORAL AND SPIRITUAL OBLIGATION."

—Quoted from Congo Context.

How can we best help an emerging church? This is always a difficult mission problem. The problem is compounded because in most cases we have more money than the emerging church. It is always easier to give financial help than to give the kind of help that strengthens the sinews of self-help. We must find ways of using vast material resources the Lord has entrusted to us, but we need divine wisdom to know how much or how little to give.

Old mission institutions are a problem for the emerging church. These institutions have been established on our Western economy. As long as we continue to give money and furnish some trained personnel these institutions can survive. It may just be that in the radically changed new situations on many mission fields most of the traditional institutions will be closed. The emerging church will have to find its own ways and methods of expressing Christian love and compassion, and then perhaps we can again offer some help.

Missions have been a part of our Western imperialism. This was probably inevitable and was perhaps the correct way to carry on world-wide missions during the Colonial period. But the Colonial age is past. What was correct then may be wrong now. The Gospel is the same but the method has to be changed.

We did make mistakes and committed

(Continued on page 501)

Finds Japan Church Small but Faithful

J. D. Graber, general secretary and overseas missions secretary for the General Mission Board, and his wife, Minnie, returned to the States on May 15, after a month and a half visit to Japan congregations.



J. D. Graber (r.) looks over his report on the church in Japan with Roy Kreider (l) and John Mosemann (center), president of the executive committee of the General Mission Board. Bro. Mosemann returned in March from a similar visit of Latin American missions. Bro. Kreider joined the staff as assistant secretary of overseas missions on February 1, 1964.

Bro. Graber said he found the congregations small but was impressed with their "deep earnestness in faith and practice." The role of the missionary is changing, he said, as the church there, comprising a good cross section of the population, is becoming increasingly more indigenous.

While in Japan, the Grabers attended the annual church conference at Kushiro.

Making informal contacts with each missionary family, Sister Graber carried special responsibility in sensing family needs and sharing concerns with missionary women regarding working and living arrangements. WMSA provided funds which made it possible for Sister Graber to accompany her husband on the trip.

The Grabers themselves spent 17 years as missionaries to India, from 1925 to 1942. He served as relief commissioner to China from 1943 to 1944, beginning his administrative assignment at the General Mission Board on his return.

Volunteers Meet in Colorado

Volunteers, ex-volunteers, and friends will meet for a VS retreat at Rocky Mountain Mennonite Camp, Divide, Colo., June 22, 23, immediately following the annual meeting of the Mennonite Board of Missions and Charities at La Junta.

The retreat, which marks the 20th anniversary of voluntary service under the Gen-

eral Mission Board, has for its theme, "Soldiers of Christ, Arise." After registration and lunch on Monday, June 22, John Drescher, editor of GOSPEL HERALD, will give an opening address on the retreat theme. Ray Horst, secretary for relief and service, will follow this up with a discussion of "Voluntary Service Objectives."

In the evening a talk on emotional needs of volunteers entitled "All Your Conflicts Past" will be given by Orval Shoemaker, student counselor at Hesston College. This will be followed by a filmstrip, "Members One of Another," and a hymn-sing.

The morning session on Tuesday, June 23, features a panel discussion entitled "Prologue: 1944-1964," chaired by Ray Horst. Others serving on the panel are Laurence Horst, Evanston, Ill., former VS program administrator; Boyd Nelson, Elkhart, Ind., former secretary for Relief and Service; and Marianna (Mrs. Roman) Stutzman, former unit hostess at Kansas City, Mo.

A dialogue called "Having All Things Done" will follow the panel discussion. This consists of three-minute reports from the VS units represented.

The afternoon will feature unit reunions and a closing address, "Strong in the Lord," by John Drescher. Participants will then form discussion groups to suggest new types of service in which VS should become involved.

The retreat will conclude with a skit entitled "4545 Garfield," prepared by Edna Beiler, editor of *Agape*, and portraying motivations for entering voluntary service.

John Lehman, director of Voluntary Service, will serve as moderator. A similar retreat is in planning for the East this coming fall.

Church Dedicated in Puerto Rico

Dedication services for the new addition to the church building at Aibonito, P.R., were held on May 31, according to missionary pastor Lawrence Greaser.

Before the dedication was completed Bro. Greaser reported, "Our attendance keeps increasing. Last Sunday we had 182. It is good that we are about done with another building as we are not able to handle that many people in the Sunday-school wing effectively."

"For the new addition we have kept within the budget quite well. The estimate for the building was \$20,000 and as of April 30, we had spent \$20,900 including \$1,000 for lumber for benches which was not included in the original estimate. The total seating capacity with the old and new part is now 600."

Mutual Aid Conference

The Mennonite Central Committee sponsored an all-Mennonite Conference on Christian Mutual Aid, held at the Oak Grove Mennonite Church, Smithville, Ohio, June 4-6.

In spite of the fact that mutual aid has been practiced by the Mennonite brother-

hood throughout its 400-year history, there is no clear definition for Christian mutual aid.

The 60 church leaders, comprising the delegate body, attempted to define how mutual aid can and should express itself in our contemporary twentieth-century setting. Conclusions reached by the all-Mennonite Conference on Christian Mutual Aid were not authoritative; they will need to be considered for action by each of the Mennonite conference groups.

Jamaican Crusade

B. Charles Hostetter and *The Mennonite Hour* Men's Quartet left Saturday, June 6, for Jamaica, where they will conduct a series of evangelistic services on the island.

Your prayers are requested daily for the crusade which continues through June 21. They will give a total of 18 presentations, beginning at Red Hills and ending at Kingston.

Posters, handcards, newspaper and radio announcements are being used to help promote the meetings. Pray that many listeners will attend and be helped spiritually.

Couple to Go to California

The Mennonite Central Committee voluntary service department is looking for a couple to join the unit at Hoopa, Calif., in June, 1964.

The man would work at the Hoopa hospital in maintenance and ambulance driving. His wife would be the unit matron serving as hostess, housekeeper, cook, and secretary.

The hospital, located on the Hoopa Indian reservation, is the primary setting of the VS project. It has 16 beds, a complete operating room, delivery room, laboratory, X-ray, and physical therapy rooms. Twenty-four-hour emergency service is also available.

The unit lives in a house rented by MCC, providing a place for rest, relaxation, meetings, and life away from the place of work.

The Hoopa Indian reservation, located on 87,000 scenic acres, has a population of about 7,000. The majority of the Indians live off a small commission the reservation receives from the lumbering industry. A Presbyterian church provides a stable Christian emphasis in the community.

Noley Project Discontinued

One of the nomadic tribes of Somalia has been given assistance by the Eastern Mission Board during the past several years to develop a more stable economy.

After careful study an agricultural project was begun at Noley, and a small store was opened. A Somali leader assisted in the development of those projects, whose aim was to help the people find a more settled way of life. The Chester Kurtz family moved to Noley in 1962.

It has now become clear that this project should be discontinued for the present. The Kurtzes have moved to Johar where they

are assisting in the teaching program of the Johar middle school.

Ethiopia Bookstore Relocates

Because of continuing expansion, it has become necessary for the Menno Bookstore, Addis Ababa, Ethiopia, to relocate.

Negotiations are presently under way for moving the bookstore into larger quarters in the central business district of Addis Ababa, Ethiopia's capital city.

For fiscal year 1963, the bookstore had an \$8,000 profit and \$8,000 debt reduction. While this sum is not large, it represents a successful self-supporting program.

Menno Bookstore, administered by the Eastern Mission Board, hopes to be able to give increasingly more efficient service to the more than 30 bookshops which it serves.

Amish I-W's Meet

The more than 36 Amish I-W men serving at Indianapolis, Ind., hold a monthly service at the First Mennonite Church in Indianapolis.

Ministers from the various districts arrange for the leadership and preaching schedules. The services, which began on March 31, are held on the last Tuesday evening of each month. Many parents and friends from home communities come with the ministers to join in the service and fellowship.

Sixth Annual Conference in Nigeria

"United in Christ" was the theme of the sixth annual conference of the Mennonite Church in Nigeria, April 30 to May 3, 1964.

A spirit of unity pervaded both the inspirational and business sessions, according to missionary Darrel Hostetler. In the conference sermon, Ibiono area leader O. E. Essiet showed how the same disciples who argued about who is the greatest later led a united church.

Willis Kauffman, overseas mission associate teacher, stressed that the body must be one since there is one Head. "The walls of pride and mistrust can be broken down by Christ," said Darrel Hostetler, "even as He broke down the 'walls of hostility' between man and God."

Seven congregations became members of the conference. Five of these, plus one congregation already in conference, joined to form the fourth area, named Ubium. This makes a total of 24 congregations. Missionaries Edwin Weavers, Darrel Hostetlers, Willis Kauffmans, and Grace Bergy were accepted as members at large. Bro. Kauffman was later licensed to serve the church as minister.

The conference also took an important step by allowing the area leaders to conduct communion and baptismal services when asked by a minister, indicating a growing spirit of trust in the church.

Conference reaffirmed its previous stand that those who continue to run prayer and healing homes are asked to leave the Mennonite Church.



O. E. Essiet, Uyo, Nigeria, delivers the conference sermon. Behind him is Timothy Essien, teacher at the recently established United Churches Bible College.

On Sunday morning, May 3, the theme took on special meaning through a communion service. Cyril Gingerich, administrator of Abiriba Joint Hospital, preached the communion sermon, and Edwin Weaver had the area leaders serve the bread and cup as he read appropriate Scripture.

Much time was spent in prayer for individual and congregational needs. More than 20 persons responded to the call for dedication to particular areas of service. Commenting on the conference Darrel Hostetler said, "As Christ works among its members, the spirit of the conference will continue in the Mennonite Church of Nigeria."

Theology Students Visit Greece MCC Unit

On April 10, some 80 theology students from the University of Salonika visited the Mennonite Central Committee unit at Aridea-Nomos Pella, Greece. Professor Agourides, several priests and their wives accompanied the students.

MCC interpreter, Alex Mavredies, gave the group a short history on the work of Pax in Greece. Orpha Zimmerly and the first Greek volunteer, Vasso Karpidou, explained their work in the villages. Greece MCC director, John Wicler, drew the group's attention to the changing life in Greece and the opportunities for Christian service.

In the afternoon the group from Salonika and MCC unit members went to a theater in Aridea to see slides depicting MCC work in the valley and a pictorial review of the Skopje disaster. Following that a Lenten service, led by the visitors from Salonika, was held in the Aridea church.

Life Team II Ends Ministry

Life Team II members conclude their 1963-64 ministry to youth of Midwestern Mennonite congregations with an evaluation at Kansas City Mennonite Fellowship Church, Kansas City, Mo., July 23, 24.

The team, comprised of Roger Glick, leader, Ron Luepp, Shirley Yoder, Judy

Schmell, and Dale Helmuth, ministered to youth in south Texas, and south central Kansas during the last two months of their assignment. They will attend the annual meeting of the General Mission Board at La Junta, Colo.; the VS retreat immediately following; attend a youth camp at Little Falls, Minn., sponsored by the North Central Conference, July 5-11, and make a final contact at Yoder, Kans.

Life Team III, made up of members John Wenger, leader, Patricia Hostetter, Susan Yoder, Richard Meyers, and Denton Wyse, began their ministry officially on June 5, 1964, when they attended a seven-day orientation school at General Mission Board headquarters in Elkhart, Ind.

They will be commissioned at the Saturday evening youth session of the annual mission meeting at La Junta, Colo.; attend the VS retreat and begin their contacts in early July with congregations in the Alberta-Saskatchewan Conference. They will also visit churches in North Central, South Pacific, Rocky Mountain, and Pacific Coast conferences during their 1964-65 ministry.

New General Church Council

On May 4, the General Church Council of the Meseret Christos (Mennonite) Brotherhood met at the Bible Academy, Nazareth, Ethiopia.

One item of business was the reorganization of the executive committee, resulting in the following elections:

Chester L. Wenger, chairman; Beyene Mulatu, secretary; Daniel Senseng, administrator of the Nazareth Hospital; Million Belere, assistant treasurer; Nevin Horst, educational director; Shemsudin Abdo, station superintendent at Bedeno, assistant educational secretary. Nathan Hege continues as literature secretary.

The Council also took action to nominate Beyene Mulatu, secretary of the General Church Council Executive Committee, to represent the Meseret Christos (Mennonite) Fellowship at the 50th anniversary meetings of the Eastern Mennonite Board of Missions to be held on the Lancaster Mennonite School campus Aug. 26-30, 1964.

Rice Shipment Feeds Hungry Indonesians

Financial contributions from the European Mennonites, amounting to about \$15,000, are making possible a third shipment of 40 tons of rice to Java, Indonesia.

This makes a total of 120 tons of rice contributed by the Mennonites of Europe since last November.

Dr. Marthe Ropp, a French Mennonite worker in Indonesia sponsored by the European Mennonite Evangelical Committee, wrote her supporting constituency describing the plight of people starving to death. This resulted in cash contributions from the European Mennonites for the purchase and shipment of rice to Java. Mennonite Central Committee was asked to handle shipping arrangements.

A leading daily newspaper states that more than two million Indonesians, most of them on the island of Java, lack suffi-

cient food to remain healthy. Hundreds have been hospitalized from the effects of starvation. In some areas starving people are perishing in the streets. Drought and a rat plague are contributing factors to the sad shape of affairs. Inflation is rampant.

"In some areas," reports Pax man Leslie Maust, "many of the people have become so desperate for food that they are eating rats, tree roots, and grass. People come into the hospitals complaining of severe pain in the stomach usually caused by a ball of indigestible grass."

"The Mennonites in the Muria area have 22 inexpensive restaurants," says Maust; "those who can afford it pay a small fee for fuel to cook the food and for other expenses. The rice is supplied by the European Mennonites, and other foodstuffs are furnished by MCC. For many this is the only meal for the day."

Committees in each of the congregations operate simple bamboo restaurants that charge less than a fraction of a cent in U.S. currency per meal. Groups from the local churches are responsible for cooking the meals. The churches, even though they are small, are meeting the challenge and feeding 8,000 people per week.

Dr. Ropp, in evaluating this experience, says: "It is wonderful what this is doing for the church people in showing them the blessing of helping others."

Java contains about 60 per cent of the country's 103 million people. Here the Mennonite Church continues to grow at the rate of 10 per cent annually. European Mennonite missionaries and MCC volunteers are working with the Indonesian Mennonites as fraternal workers and have experienced real satisfaction in being associated with this active, vital church.

Every Member Functioning

"Possibly the major emphasis at present in the Argentine Conference is that every member be a functioning member of the body of Christ," says missionary Mario Snyder.

Bro. Snyder further reports, "The Argentine executive committee is encouraging the local church to assume more responsibility in every area of church life. A major step during 1964 will be for each



Members of the church council at Bragado, Argentina, with pastor Earl Schwartzentruber to the left. Jorge Comas (standing), president of the council, shares congregational plans for the future.

congregation to make its own pastoral arrangements, which includes providing for his support.

"Five churches in the conference will be able, in the coming months, to provide for their pastor's support. Four will provide most of his support. Others can provide only partially, but will help him find employment for the remaining need."

"It is a joy to see how believers in all congregations are responding to the call to be 'servants of Jesus Christ.' The church is going forward in Argentina!"

Your Overseas Missionaries of the Week

The Kenneth Schwartzentruber Family



Kenneth Schwartzentrubers serve in Campinas, Brazil, as literature missionaries with the Mennonite Board of Missions and Charities, Elkhart, Ind. They return for a three-month furlough this month.

The Schwartzentrubers arrived in Brazil in the fall of 1961 for their first term of service. Kenneth serves as financial agent of Brazil's literature committee, responsible for four bookstores, four book deposits, and a growing publication ministry. Grace assists in literature evangelism and cares for their four children—Virginia Ann, 10, Wilda Kay, 7, Michele Rae, 4, and Kenneth Daniel, 2.

Originally from Petersburg, Ont., Kenneth graduated in 1956 from Eastern Mennonite College with a B.A. degree and from Goshen College Biblical Seminary in 1961 with a B.D. degree.

Prior to his mission assignment, he was active as Sunday-school superintendent and youth leader in home missions. He worked in a summer boys' camp for five years.

His wife, the former Grace Bender also from Petersburg, Ont., graduated from Eastern Mennonite College in 1956 with a B.E. degree. She was also active in home missions and assisted her husband in the boys' camp program.

People are lonely because they build walls instead of bridges.—Newton.

With People in Service



Peter Christian Erb, Tavistock, Ont., joined the staff of the General Mission Board, Elkhart, Ind., on May 18, as writer for information services. The son of Mr. and Mrs. Lloyd Erb, Tavistock, he is an honor student in English language and literature at Waterloo Lutheran University, Waterloo, Ont., where he will return in the fall to complete his studies.

Nelson and Ada Litwiler, General Board missionaries to Montevideo, Uruguay, were scheduled to arrive in New York City on May 30. They will visit their daughters in New York, Indiana, and Illinois on their way to the annual mission board meeting at La Junta, Colo.

S. J. and Ida Hostetler, General Board missionaries to Ghana, West Africa, arrived in New York City on May 26 for an extended furlough.

The Moses Beachy family, General Board missionaries to Cayey, P.R., are scheduled to arrive in Wilmot, Ohio, on June 15 for a month's furlough. They plan to return to Puerto Rico on July 27.

New officers for the Denver, Colo., I-W unit are: Duane Rychener, Archbold, Ohio, president; Fred Zook, Goshen, Ind., vice-president; Arlen Alderfer, Telford, Pa., secretary-treasurer; and Keith Leinbach, Three Rivers, Mich., reporter.

Daniel Miller, Hutchinson, Kans., is chairman of the Faith Committee. Assisting him are Gene High, Lancaster, Pa., and Truman Miller, Albany, Oreg. Fellowship Committee members are Ervin Bontrager, Goshen, Ind., Larry Buller, Moundridge, Kans., and Arthur Hershberger, Hubbard, Oreg., chairman. The Service Committee consists of Dale Groff, Strasburg, Pa., chairman, with Keith Unruh, Hesston, Kans., and Kenneth Yoder, Sheridan, Oreg., serving with him. All officers were elected at an April 6 meeting.

Donald Beidler, volunteer manager of the Indian Center at Winslow, Ariz., was recently elected secretary of the Center's executive committee. The Center, a city project, serves Navaho Indian youth and adults by providing facilities for crafts, recreation, sewing, and hopefully an Alcoholics Anonymous meeting place. The committee's two main functions are to find a new location for the presently condemned

facilities and raise community funds to operate the new center.

Glenn D. Metzler, Manheim, Pa., was scheduled to arrive in Belize, British Honduras, on May 20, for a two-year voluntary service term under the Eastern Mission Board. He will assist in the Belize trading center and work with youth in this capital city of British Honduras.

Mennonite Retirement Plan

The new church-wide Mennonite Retirement Plan became effective July 1, 1963. Forms to indicate election to participate in the plan are available from Mennonite Mutual Aid, 111 Marilyn Ave., Goshen, Ind. All Mennonite institutions and congregations are invited to participate. Brochures which completely describe the plan are available upon request.

Any pastor, missionary, teacher, or other church worker who is permanently employed more than 20 hours per week and more than five months per year is eligible to participate in the plan. Institutions, congregations, and other church-related employers are required to contribute a minimum of 2 per cent of annual compensation or \$100 per year, whichever is greater; larger contributions are recommended for more adequate retirement benefits.

Each participant has the opportunity to put some of his own money into the fund, up to 10 per cent of annual compensation. The participant always has a complete interest in all contributions and earnings put into his individual account; no part of the accumulation is lost by moving from one church agency to another. The minimum retirement age is 65, except in the case of disability. Retirement benefits will be paid as a life annuity, unless some other desired method of payment is approved by the trustees. Upon the death of an unretired participant, the entire amount credited to his account will be paid to his beneficiaries.

The Mennonite Retirement Plan and Trust Fund are administered by a board of trustees appointed by Mennonite General Conference. Professional investment counsel is being engaged in a determined effort to get safety with the highest possible yield from the assets of the fund. A portion of the fund will be invested in acceptable common stocks, which should provide a hedge against inflation and the continued erosion of the dollar's purchasing power.

This Retirement Plan has been developed in co-operation with the Chicago firm of Arthur Stedry Hansen, consulting actuaries. The pension and retirement plans of many other denominations and non-profit organizations were studied. Competent legal counsel was employed. The com-

mittee responsible for developing the plan was composed of H. Ernest Bennett (chairman), Carl Kreider, Dwight Stoltzfus, Ben Cutrell, John Rudy, and Harold Swartzenbruber.

The first institution to enter the Retirement Plan was the Mennonite Board of Missions and Charities. Other institutions adopting the plan to date are Hesston College, Mennonite Publishing House, Board of Education, Mennonite Mutual Aid, and approximately 20 churches for their pastors. Six district conferences have given approval and encouraged their congregations to consider the plan for their pastors. At present there are approximately 350 employees enrolled in the plan. (Other major church institutions are favorably considering the plan as they are able to provide for it in their budget.)

A full-time Mennonite Mutual Aid field representative is available to explain the new plan and to help institutions and congregations enroll their workers. Any request for information or help should be sent to Mennonite Mutual Aid, 111 Marilyn Ave., Goshen, Ind., 46526.

Questions and Answers on the Mennonite Retirement Plan

What is the purpose of the plan? Many faithful servants of the church, who spend their productive years in the cause of Christ at considerable financial sacrifice, have little opportunity to accumulate sufficient reserves to carry them through their retirement years. We believe in supporting these workers during their years of active service. Now, with the Mennonite Retirement Plan, we have a uniform, systematic way to extend much-needed support for retirement. It's a way to meet tomorrow's obligations today, through mutual aid.

Who may participate in the plan? Any pastor, missionary, teacher, or other church worker who is permanently employed more than 20 hours per week and more than five months per year is eligible to participate in the plan.

Who contributes to the Retirement Fund? The employer. Any Mennonite institution, congregation, or other church-related agency which pays support or salary to an employee may contribute a minimum of 2 per cent of his annual compensation or \$100 per year, whichever is greater. Larger contributions are recommended for more significant retirement benefits, particularly for older employees nearing retirement.

May an employee also contribute? Yes. He may voluntarily put some of his own money into the Retirement Fund, up to 10 per cent of his annual compensation.

Are contributions ever forfeited? No. Everything put into the fund, plus the

earnings credited to his individual account, always belongs to the employee.

Who is responsible for administration? The Retirement Plan and Trust Fund are administered by a board of trustees appointed by Mennonite General Conference.

What is the retirement age? The minimum age for receiving retirement benefits is 65. Earlier retirement is allowed in case of disability.

How are retirement benefits paid? As a life annuity, unless some other desired method of payment is approved by the trustees. Both husband and wife can receive an income as long as either one of them is living.

Are there any death benefits? Yes. If a participant dies before retirement, his beneficiaries will receive all the contributions and earnings credited to his account.

What is the procedure for participation? Employers who wish to enroll their employees must elect to do so in writing. Election forms are available upon request from Mennonite Mutual Aid, 111 Marilyn Ave., Goshen, Ind., 46526.

Identification

BY MONT HURST

People in the small town where I was reared were invariably identified by their denominational and church membership. New citizens were scarce. But as soon as they arrived a lot of interest was stirred up in the new citizens. And just about the first question would be, "What church do they belong to?" They were identified and cataloged by this. If they were devout Christians, the town rejoiced even though they placed their memberships in some church other than the ones which always wanted new members.

If the new citizens were only nominal church members and it was soon learned that the father or boys thought nothing of going hunting or fishing on Sunday, a lot of frowns were evident and critical opinions were expressed by the strait-laced church folk.

At summer revivals held on the outdoor platform of the cotton compress plant many laymen and laywomen would witness to the nominal ones and try to get them converted. In the cottage prayer meetings the ladies would devote time to prayer for the genuine conversion of the lost or backslidden newcomers. The mother of the household would always be invited to these weekly meetings. Sometimes she would come, but more often would not. These lost or nominal church members were the everlasting concern of the real Christians of the town in all denominations.

Nowadays a newcomer is identified by

the kind of car the family has. And if their home is equipped with a fine hi-fi and all of the most modern conveniences and appliances, the folks are known as being progressive, prosperous, and live assets to the community. If the father is a good golfer, his stock rises higher. If the mother wears the latest hairdo and patronizes the most expensive shop in town, she's really somebody to respect. The vast majority of church members would no more think of inquiring as to their relationship with God than they would of inquiring as to their bank account.

The newcomers will be invited to church and they will more than likely place their membership in the church of their denomination. But their affluence will scare off the timid church folk who would like to have them be regular attendants and participate in the activities of the church to which they belong.

But, thank God, there are still some bold, determined, Spirit-filled church members left. And they will have no hesitancy in witnessing to the newcomers and trying to persuade them to yield their lives to the saving grace of Jesus Christ. God will always have His obedient witnesses who care nothing for custom or social amenities and who will witness to the uttermost to anyone, big or little, affluent or poor.

And these are the ones with a faith that honors God. And God always honors their faith. They wear an identification tag which they are proud to display at every opportunity. They are known as witnesses and not merely as church "workers."

Dallas, Texas.

The Blessed Little Things

By CECYL ELIZABETH CUPP

Most of us have our "blue days"—times when we question if the struggle is really worth while.

But also all of us recover. Our good sense of balance comes to the rescue; and life seems good again.

But we know that those dark days will come again. So let us look over our lives, and try to store up reserves against those times in our minds.

Of what is our happiness really composed? What things stand out to remind us of past happy times?

Of course the answer is individual. But when it is all summed up, we may be amazed to find that our greatest times of happiness were brought about by little things—a kind word from someone, a pleasant happening, a look, filling our hearts with surging love—just a dear one standing by.

Those blessed little things which make up our lives can make our souls overflow

with joy, if we learn to appreciate them fully.

A trusting smile from a child may warm our heart and make our whole day brighter. A little hand in ours makes our soul overflow, especially when that little hand belongs to our child.

Something out of the ordinary comes up this morning. Young sister doesn't know whether to be frightened because of it or not. She looks at Mamma, and immediately becomes confident, trusting. Her world is all right, because Mamma is all right. She knows Mamma will take care of whatever may be necessary; she need have no fear.

A terrible noise suddenly emanates from the radio, caused by static. The family pet dog rouses from her nap with a fearful start. She looks at Mother who is calmly washing dishes nearby. Well—Mother is not afraid. So everything must be all right. The little dog calmly curls up again, secure in her trust. Her world is unshaken.

Little things? Yes, but what do they mean?

They show that we represent security for those who love us, who are dependent upon us.

This brings responsibility; but also what a blessed feeling of love, of being *needed* by someone. And to be loved and needed is meat and drink for our souls.

Children depend upon Mother to call them for school—to see that their needs are provided. It is Mother this—Mother that—Mother—Mother—Mother. Sometimes our bodies get tired. But would we really change things after all? Isn't it wonderful to be truly needed by someone who matters?

Another thing which sometimes irks me, but which, in reality, is a great blessing, is the sameness of our lives. This very sameness brings its blessing of security. Within reason we know what is ahead of us. And because of this knowledge, we feel secure, safe, cared for. It is the people who are *not* sure of the future who are unhappy. So even if our daily lives do at times seem humdrum and monotonous, let us thank God for the security they represent. We can press on, enjoy our experiences without fear, because back of us securely lies safety in the old familiar routine of our lives.

So let us live our lives fully, completely, by learning to appreciate all the little things that compose them. Let us not wait until we have lost something before we realize what we had. Let us appreciate our eyesight before blindness threatens; appreciate that dear little girl who takes so much of our time. Some folks no longer have their little girls. Let us enjoy to the full our homes, our radios, our friends. Let us live while we have the opportunity; clasp to our hearts all those little things with which our lives are filled, because all joined together makes a pretty big thing—a happy

or an unhappy life. How we join them makes the difference.

May our little things keep us blessed and happy and rightly useful to others wherever we may be.

South Bend, Ind.

Water from Many Wells

COLLECTED BY NORA OSWALD

Because we do not live by bread alone, we should find the books which feed the child's growing spirits.

The Bible is a source of strength and wisdom if the child knows it well enough to turn to it and search its richness.

Children need to belong, to love and be loved, a sense of achievement, change, and play.—Mrs. Clayton Sutter.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

Christian Issues in Southern Asia, by P. D. Devanandan; Friendship; 1963; 174 pp.; paper, \$1.75.

A stimulating, well-written book by a great Indian Christian leader on Christian issues in India, Pakistan, Ceylon, and Nepal. He begins with a brief review of the major religions: Buddhism and Hinduism in Nepal and Ceylon; Hinduism, Jainism, Sikhism, and Islam in India, and Islam in Pakistan. He then takes up the coming of the church into India: The St. Thomas church, Roman Catholicism, Protestant beginning, William Carey, Christian contributions in education, public health, hospitals, and rural reconstruction, and the mission becoming a church. Growth in the relationship of the mission and church he speaks of as "dependence, independence, and interdependence." An effort to free the local church from the mission was first made by what was called "devolution," a step by step process. After that integration of mission and church, and finally they came to the understanding that the church is mission.

At this point three necessary factors are discussed: (1) Christians in the younger churches recovering their identity with their fellow countrymen. (2) Forms of Christian worship . . . patterns of theological expression that "make sense. . . ." (3) Intelligent dealing with the resurgence of Hinduism and other faiths.

On resurgent religions he explains that Hinduism, Islam, and Buddhism have a new lease on life today due to nationalism. Also, from their contact with Christians

they have come to recognize that material goods have value in enriching life.

In discussing unity in the Christian Church he speaks of "confusion created by denominationalism." An effort to deal with this on the mission field was made by comity arrangements, interdenominational co-operation, and finally, by the ecumenical movement. He evidently believes that the world confessional represented by the Lutheran World Federation and others which have come into existence "to create a sense of belonging and denominational pride" is a deterrent to unity.

The place of the Christian in nation building is expressed in the sentence (p. 120), "The church, as a church, should not identify itself with any political party or program, of course, but individual Christians should be free to take a stand." He supports the view that churches should be involved in the process of economic and community development.

In the final chapter, "Christ's Mission and Ours," the life of the Christian is spoken of as "a true fellowship with God and with one another." The closing paragraphs deal with persons coming as laymen from the West and their relation to the local church.

The book will be of real value to anyone interested in the overseas church.

There is an extensive reading list and an up-to-date map.—Mary Good.

THE UNCHANGING CHRIST

(Continued from page 484)

ing for pleasure and thrills. Some seek avidly for wealth and all of the material things that money can buy. Still others invest their lives in the scramble for power.

Now the Christian is involved in the rough and tumble of living like everyone else. The Christian needs money and the things that money can buy simply in order to survive in a money economy. The Christian, too, experiences pleasure sensations. The disciple of Christ also possesses talents and abilities that enable him to exercise influence over his fellow men. The believer is tempted to spend all of his life energies in pursuit of these same goals that his non-believing neighbors and friends pursue so vigorously.

But while these many goals urge our total participation, the eternal Christ confronts us and lays claim to our lives for building the kingdom of God. In the days of His incarnation, Jesus enlisted men to share in His mission with Him. "Follow me, and I will make you fishers of men," He told Peter and Andrew. "Follow me," He commanded Levi. He sent out the Twelve and later the seventy to preach the Gospel of the kingdom. After His resurrection, He told His disciples, "As my Father hath sent me, even so send I you" (John

20:21). Every one of the Gospel writers records some version of the great commission. Evidently the church of the first century took seriously her Master's task. However, the clash between the earthly goals of a materialistic generation and the claims of Christ on the lives of His disciples has always posed a real problem to the disciple.

And yet again, the unchanging Christ aids us in resolving our problem. He teaches His disciples to use the goods and values of earth but not for self-fulfillment. Rather, He teaches believers to use these things to accomplish the purposes of the kingdom of God in the world. Our Lord Jesus Christ does not depreciate earthly human values. He Himself was, in fact, accused of enjoying food and drink too well. Luke 7:34. But He does demand that His disciples should carefully use all of the resources at their disposal to complete the work that He came to do in the world.

We do face certain dilemmas that grow out of our human situation, our own human nature, the nature of society, the nature of the world, and even the nature of the church. The changes that thrust themselves upon us in our modern society do sometimes perplex us. We do often feel insecure and uncertain. But even our uncertainties will serve us well if they shake us out of our complacency and drive us to the resources that we find in Christ. Only through a personal knowledge of Jesus Christ can we solve the riddles of existence that plague us. He remains our unfailing resource for living. When we live in intimate personal communion with Him, we too can say with Paul, "For to me to live is Christ," even in a changing and perplexing world.

TO BE CREATIVE

(Continued from page 491)

worker with a life team, working for a year in a race relations project in the South or in one of the cities in the North, teaching in the Teachers Abroad Program or going on another assignment to foreign mission territory, or even becoming a city or a foreign mission worker for a short term. This kind of sabbatical leave could bring such new stimulation into the work that every day would see new and creative ideas, because this would make of our editors and writers prophets of compassion.

Reading itself can make one very creative. I get ideas every time I pick up a magazine or a book. Some persons could get enough ideas to keep a dozen secretaries busy preparing them for some useful purpose.

Visiting in the church can bring creative ideas to put before the entire reading public. An editor has a right to be a *Wunner Noss*. Editors of course are good listeners; that is the way they get their many ideas.

Artists can be the most creative when they produce that which is true to life. Some modern art is so far removed from life that it has lost meaning, and fails to communicate. Unless it has meaning it cannot communicate. All those who produce need to take time to sit where the reader sits.

To be creative in the Christian context, we must be careful to follow the leading of God's Spirit and the directions of His Holy Word.

This takes time! It takes time for quietness before God, to hear His voice. It takes time for quiet meditation in His Word. It takes time to sit back in a chair and prop one's feet on a desk. It takes time to be holy—and without this time one can get so far out on the limb—away from the voice of God's Spirit—that unless he is careful, he may lose his sense of the other world.

Writers must always be imaginative. Some people have quit making any worthwhile contributions in life because they have lost their imagination. I know of no place where imagination is so vital as in the field of producing literature. The best in all the world has come from our Master Himself, who was constantly relating the things of this world to the things of the Spirit, and the things of the Spirit to the things of this world.

Doctor Bob Longacre, a Wycliffe translator among the Trique Indians, is very imaginative. He always has a quote from the Bible to fit every occasion. Almost every word that a person speaks, he has some Bible thought to reflect upon it. It takes this to be a Christian writer.

One must always seek to relate truth (God's Word) to the reality of the times. We should know the Bible better than anything else in life. We should be able to relate the Word of God to the real situations of life. We should seek for more new expressions of God's truth to the times in which we are living.

A Christian writer needs to be familiar with every statement of the church—the new *Confession of Faith*, the statements on nonresistance, nonconformity, and race. The focal pamphlets contain ideas that must constantly be kept in our minds as we are producing. All of our productions need to be church-oriented in order to relate the truth of God's Word and the best productions of the united church to the times in which we are living.

We must maintain the freedom of writers and editors within the limits of Christian freedom.

Editors and writers must have a certain amount of freedom of expression. This, however, always needs to be kept within the limits of the voice of the Spirit of God, the teachings of the Word of God, and the directions of the church. The Christian is the truly free individual. John 8:36. The

Christian dare never become a closed mentality, but must always keep his mind open to hear the voice of God through the Spirit of God, the Word of God, and his fellow Christians. Christian writers can never be closed to discussion (dialogue), but need to constantly engage in discussion with fellow Christians.

The Christian writer must be creative within these bounds. He cannot throw off all restraints like the beatniks of our modern society who will listen to no voice but their own.

Without these limits the GOSPEL HERALD could become a paper for social gossip only. *Christian Living*, without these proper restraints, could simply become another *Saturday Evening Post*.

However, since all of life is sacred and Christ is Lord of all, a Christian does have much freedom for creative expression, always within the limits of Christian freedom. Creativity demands certain freedoms for editors as well as academic freedom for the college professor. So every creative expression of life by any Christian needs to be:

- (1) According to the direction of the Spirit.
- (2) Within the bounds of revealed truth—God's Word.
- (3) Within the framework of the brotherhood—the church.
- (4) With due respect for all of the brethren.

Conclusion

First, to be creative we need a clear vision of our God.
Second, to be creative we must sit where the reader sits.
Third, to be creative we must use all of our God-given imagination.
Fourth, to be creative freedom of the writers must be maintained.
With confidence in one another Christian creativity can be realized.

MISSIONS TODAY

(Continued from page 494)

some grievous errors during the Colonial period. We absorbed much more of the spirit of imperialism than we were aware of. Dr. Visser 't Hooft has stated frankly that we should honestly confess our errors and show proper penitence. This would be in the spirit of the Master and would go far toward opening communication for the redemptive Gospel among newly liberated peoples who have a strong national self-consciousness.

"He must increase, but I must decrease." This is the stance the present-day missionary needs to take vis-a-vis the emerging mission church.

Elkhart, Ind.

Field Notes _____ CONTINUED

Joe Esh, Mt. Union, Pa., at Seanor, Pa., June 7-14.

Myron Augsburgburger, Harrisonburg, Va., at Sugar Creek, Wayland, Iowa, July 26 to Aug. 2.

1964 is the 400th anniversary of the Ausbund, an early Mennonite worship and song book. The Sunday School Convention, planned for Aug. 6-9, will pay special attention to the anniversary in a feature worship period conducted by Paul Erb and David Augsburgburger. Special singing from the Ausbund will probably be included.

Calendar

North Central Mennonite Conference, Fairview, Minn., N. Dak., June 9-12.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Alberta-Saskatchewan Conference and associated meetings, Toileld, Alta., July 2-5.
Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 21-24.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
Allegheny Conference, Blough Church, Hollisville, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference at Elida Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.
Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
South Central Conference, Hesston, Kans., Aug. 14-16.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.
Stewardship Institutes: South Pacific, Los Angeles, Calif., June 29 to July 2.
South Central, Harper, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Hesston, Kans., Oct. 16, 17.

Jesus and "The Common People"

By STANLEY SHENK

Jesus could talk the language of a highly educated man like Nicodemus. And talk circles around him, too, for that matter. And when He went into a home like that of Jairus, where seemingly there was an atmosphere of comfort and culture, He was not abashed. Quite the contrary. He took command of the tragic, chaotic situation. And when He parried and thrust in verbal duels down in Jerusalem with the cleverest theological debaters in the country, He always acquitted Himself well.

Yes, Jesus carried an air of mastery even when He walked among the cultured and the clever. But He was equally at home

among the outcasts, the unfortunate, and the sinners. He loved them. He sought them out and tried to help them. And they were at home with him. "The common people heard him gladly" (Mark 12:37), and "rejoiced for all the glorious things that were done by him" (Luke 13:17). Mary Magdalene and the blind beggar of John 9 and the Samaritan woman all found Him to be a close and wonderful Friend.

Some time ago I received a letter from a dear old brother in which he commented on one or two of these very same points. His education has been limited, and so his written expression is somewhat less than perfect, but one of his sentences especially struck me. Here it is, just as he wrote it: "the common People Felt good in the Presence of Jesus." So true. In terms of meaning, it can't be said any better.—*Herald Youth Bible Studies*.

Lost and Trapped

By JOHN E. KAUFFMAN

For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

Latest news: Five hundred volunteers and policemen seeking for a child lost in the New York City area. After a long search the child was found by two of these volunteer workers. As the sleeping child awoke, it said, "Where is my blanket?"

Two of three miners were brought to the surface at two o'clock this morning. Thousands of dollars were spent for the rescue, and hundreds of workers on the scene did what they could to bring them to the surface, after they had been trapped fourteen days. Many prayers had ascended on their behalf. Tears of joy were shed as the families saw these men brought to the surface. This was as it should be.

O Lord, deepen our conviction for souls about us who are lost and trapped. Help us to unite our efforts as a group to be burdened for the many souls very near to every one of us. Let us have five hundred volunteers to help find the lost child. Let us spend thousands to help the souls who are held captive by Satan at his will.

The child did not know it was lost until it got awake. The miners knew they were trapped and were eagerly longing to be released. These two cases represent a very large percentage of the world's population today. Money, volunteers, and commissioned men are needed everywhere. It seems we are constantly looking for more challenges, and then wish someone would be commissioned. It could be many volunteers are waiting for definite commission to be assigned to certain tasks. The volunteer might go, but he constantly hears the words, "How shall I go except I am sent?"

Atglen, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman-Schiedel—Howard Bauman, St. Jacobs (Ont.) cong., and Ruth Schiedel, Kitchener, Ont., First Mennonite cong., by Robert Johnson at First Mennonite, May 22, 1964.

Kochler-Erb—Frederick Milton Kochler and Vera Catherine Erb, both of Kitchener, Ont., First Mennonite cong., by Robert N. Johnson at the church, May 2, 1964.

Landis-Kurtz—Martin C. Landis, Hagerstown, Md., and Ruth A. Kurtz, Narvon, Pa., both of the Rockville cong., by Ira A. Kurtz at Morgantown, Pa., May 16, 1964.

Roth-Bucher—Samuel Roth and Arlene Bucher, both of the Hopewell cong., Hubbard, Ohio, by Roy E. Hostetter, assisted by Jacob Roth, father of the bridegroom, at the Zion Church, April 24, 1964.

Thomas-Martin—Melvin H. Thomas, Lancaster, Pa., New Danville cong., and Jane Marie Martin, Sinking Spring, Pa., Blainsport (Pa.) cong., by Mahlon Zimmerman at Blainsport, May 2, 1964.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Alvin H. and E. Blanche (Fellenbaum), Washington Boro, Pa., fourth child, third son, Clyde Verlan, April 19, 1964.

Bontrager, Daniel and Carolyn (Burkholder), Goshen, Ind., second daughter, Virginia Faith, May 16, 1964.

Ehrisman, Donald and Kay (Olson), Beemer, Neb., second daughter, Jill Elaine, May 2, 1964.

Farmwald, Donald and Charlene (Weaver), Goshen, Ind., third child, second daughter, Kendra Jean, May 4, 1964.

Fretz, Paul L. and Viola (Musselman), West Montrose, Ont., third daughter, Beverly Anne, April 23, 1964.

Gingerich, Clayton and Eileen (Conrad), La Junta, Colo., fourth child, second daughter, Karla Jane, May 17, 1964.

Haltman, Elvira, and Miriam (Gehman), Telford, Pa., third child, second daughter, Glenda Sue, March 17, 1964.

Hershey, Harold and Betty (Moyer), Souderston, Pa., fourth child, second daughter, Kim Denise, May 23, 1964.

Hertzler, Marvin and Fern (Brubacher), Portstanton, Va., first child, Donald Eugene, May 5, 1964.

Hunsecker, Richard E. and Louise (Strite), Chambersburg, Pa., fifth daughter, Ruth Ann, April 15, 1964.

Keim, Abram and Fannie (Yoder), Apple Creek, Ohio, second child, first daughter, Debra Delight, May 15, 1964.

Klassen, Walter and Audrey (Pollard), Kitchener, Ont., fourth daughter, Carla Jean, May 11, 1964.

Koib, Mark and Jean (Godshall), Souderston, Pa., first child, Brenda, May 13, 1964.

Lapp, Jon and Martha (Miller), Lombard, Ill., third child, second son, Eric Jon, May 16, 1964.

Martin, J. Donald and Mary Ann (Mellingner), Reading, Pa., third child, second son, Jay Daniel, April 29, 1964.

Miller, A. Eugene and Myrtle (Stoltzfus), Goshen, Ind., first child, Heidi Marie, May 9, 1964.

Miller, Willard and Clara (Troyer), Fairview, Mich., second child, first daughter, Lisa Ann, May 11, 1964.

Peachey, Raymond S. and Joanne (Kauffman), Belleville, Pa., second child, first son, Daryl Ray, April 29, 1964.

Rudy, Clarence and Marian (Breckbill), Lancaster, Pa., fifth child, third daughter, Mary Ann, May 19, 1964.

Snyder, Kenneth and Mabel (Kropf), Salem, Ore., first child, Jennifer Lynette, April 17, 1964.

Souder, Stanley K. and Velma (Martin), Souderston, Pa., seventh child, second son, Daniel Kevin, May 18, 1964.

Weaver, William and Viola (Martin), Reading, Pa., fifth child, first son, Curtis Benjamin, March 27, 1964.

Wideman, David and Mildred (Bontrager), Bothwell, Ont., second son, Allan David, May 12, 1964.

Wideman, Murray and Pearl (Groce), Stouffville, Ont., second daughter, Janice Kathleen, April 12, 1964.

Williams, A. Edwin and June E. (Swanson), Oregon, Ill., third child, second son, Samuel Edwin, March 20, 1964.

Yorger, James L. and Nancy (Harshbarger), Mattawan, Pa., second daughter, Melissa Gay, April 24, 1964.

Yoder, Nelson and Phyllis (Klopfenstein), Pettisville, Ohio, third daughter, Lisa Jo, May 11, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenner, Alfred Louis, son of Christian and Louisa (Knuchel) Brenner, was born at Akron, Ohio, April 6, 1891; died at the Sarasota (Fla.) Hospital, after a brief illness, May 15, 1964; aged 73 y., 1 m. 9 d., On Oct. 6, 1912, he was married to Bernice A. Brenneman, who survives. Also surviving are 5 children (Martha—Mrs. Rolland Ross, Grace—Mrs. Lester P. Geiser, Alvin, Sylvia—Mrs. Henry Barber, and Eunice—Mrs. Roger Keiner), 3 brothers (Herman, Henry, and Samuel), 20 grandchildren, and 2 great-grandchildren. One daughter and one sister preceded him in death. For many years he was a worker in the Crown Hill Church, Rittman, Ohio. On April 27, 1947, he was ordained as deacon of the Britton Run Church, Sparta, Pa., where he took turns in the pulpit. Failing health led him and his wife to spend the winters in Florida. Funeral services were held at the Crown Hill Church, in charge of Reuben Hofstetter, assisted by Daniel Johns and Wilmer Hartman.

Gindlesperger, Dora E., daughter of Daniel and the late Catharine (Kaufman) Kaufman, was born in Somerset Co., Pa., Oct. 3, 1894; died at Davisville, Pa., May 6, 1964, aged 69 y., 7 m. 3 d. Surviving are her husband (Clayd C. Gindlesperger), Mrs. William Steele, C., 3 children (Wilmetta—Mrs. William Steele, C., Elnora—Mrs. Delmar Shetler, Carl, Wilmer, and Paul), 13 grandchildren, 5 great-grandchildren, father, and one sister (Mrs. Nora Stahl). Preceding her in death were her mother, one son, one daughter, 2 grandchildren, and one sister. She was a member of the Kaufman Church. Funeral services were held at the Blough Church, May 9, in charge of Harry Y. Reber and Aldus Wingard.

Kaufman, Clara E., daughter of Norman and Ruth (Kelly) Kaufman, was born at Johnston, Pa., May 26, 1912; died at Westfield, N.Y., March 5, 1964; aged 51 y., 9 m. 8 d. Surviving are her father and stepmother, and 5 brothers (Dorsey A., Clyde J., Samuel W., Dwight E., and Charles E.). Her mother and one brother preceded her in death. She was a member of the Baptist Church, Westfield, N.Y. Funeral services were held at the Henderson Mortuary, Johnston, March 9; interment in Kaufman Cemetery.

Lehman, Ellen, daughter of Joseph and Suzanna (Thomas) Lehman, was born at Holsopple, Pa., April 18, 1895; died at her home at Meyersdale, Pa., May 11, 1964; aged 69 y., 23 d. Surviving are one son and one daughter (Walter Moore and Mrs. Letha Schrader), 9 grandchildren, 4 great-grandchildren, one brother (Daniel T.), and one sister (Mrs. Lucinda Thomas). Two brothers and one daughter preceded her in death. She was a member of the First Mennonite Church, Meyersdale, Pa. Funeral services were held at the Stahl Church, May 14, in charge of Sanford Shetler and David Alvine.

Meyer, Ervin W., was born in Elkhart Co., Ind., Nov. 24, 1899; died at the Goshen (Ind.) Hospital, May 12, 1964; aged 64 y., 5 m. 18 d. His first wife died April 22, 1958. On July 23, 1960, he was married to Trues L. White, who survives. Also surviving are 5 children (Marlin W., Mervin, Mary Ann—Mrs. Alvin Haley, Donna—Mrs. Mel Kunz, and Robert) and 2 sisters (Mrs. Mel Boley and Mrs. Mary Schrock). He was a member of the Goshen College Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home, May 15, in charge of John H. Mosemann and J. Robert Detweiler; interment in West Goshen Cemetery.

Moyer, Elsie C., daughter of Cyrus and Maria (Heastand) Kunkle, was born in Wayne Co., Ohio, Nov. 27, 1879; died at the Westview Home, Elkhart, Ind., May 17, 1964; aged 84 y., 5 m. 20 d. On June 14, 1908, she was married to Anthony C. Moyer, who died in 1953. Surviving are one son and one daughter (John and Mrs. Dorvin Longfield), 4 grandchildren, and 2 great-grandchildren. She was a member of the Prairie Street Church. Funeral services were held at the Hartizer-Gutermuth Funeral Home, Elkhart, Ind., May 19, in charge of Howard J. Zehr; interment in Prairie Street Cemetery.

Raber, Frank B., son of Daniel and Mary (Nofziger) Raber, was born at Holden, Mo., Dec. 26, 1898; died at Sarasota, Fla., May 15, 1964; aged 65 y., 4 m. 8 d. On May 4, 1926, he was married to Clara Jennings, who survives. In 1929 he graduated from Goshen College. From 1930 to 1950 he was pastor of the Detroit (Mich.) Mennonite Church, and from 1951 to 1955 of the Kansas City (Kans.) Mennonite Church. For the last nine years he and his wife have lived in Sarasota. Also surviving are 2 sons (Merrill and Chester), one daughter (Ann—Mrs. Willard Hunsberger), 2 brothers (Charles and Roy), one sister (Elizabeth—Mrs. Noah Hilty), and 6 grandchildren. Funeral services were held at the Bay Shore Mennonite Church, in charge of C. Brenneman and Michael Shenk; interment in Manisota Memorial Park, Sarasota.

Raymond, Olive, was born at Bridgeport, Ont., May 25, 1892; died at London, Ont., May 15, 1964; aged 71 y., 11 m. 20 d. Surviving are her husband (Walter Raymond, London, Ont.), one daughter (Verna), one son (Verne), and 3 sisters. She was a member of the United Church of Canada. Funeral services were held at Kitchener, with interment in First Mennonite Church Cemetery, in charge of C. F. Derstine.

Schrader, John Holroyd, son of Frederick and Ada (Holroyd) Schrader, was born at Sealeville, Ohio, Sept. 11, 1877; died at the Dunlap Hospital, Orrville, Ohio, May 16, 1964; aged 86 y., 8 m. 5 d. He was married to Lillie Norton, who survives. Also surviving are one son (Willis), 2 daughters (Fredella—Mrs. Ralph

March 5, 1964; aged 51 y., 9 m. 8 d. Surviving are her father and stepmother, and 5 brothers (Dorsey A., Clyde J., Samuel W., Dwight E., and Charles E.). Her mother and one brother preceded her in death. She was a member of the Baptist Church, Westfield, N.Y. Funeral services were held at the Henderson Mortuary, Johnston, March 9; interment in Kaufman Cemetery.

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Schrader, John Holroyd, son of Frederick and Ada (Holroyd) Schrader, was born at Sealeville, Ohio, Sept. 11, 1877; died at the Dunlap Hospital, Orrville, Ohio, May 16, 1964; aged 86 y., 8 m. 5 d. He was married to Lillie Norton, who survives. Also surviving are one son (Willis), 2 daughters (Fredella—Mrs. Ralph

Winkhart and Rowena—Mrs. Lloyd Wolbaugh), 5 grandchildren, and 9 great-grandchildren. Two sisters and 2 brothers died previously. He was a member of the Smithville Mennonite Church. Funeral services were held at the Greaser Funeral Home, May 20, in charge of David Eshleman; interment in Massillon City Cemetery.

Springer, Emelia K., daughter of August and Elizabeth (Birkey) Unzicker, was born at Morton, Ill., July 21, 1874; died at Fisher, Ill., May 19, 1964; aged 89 y. 9 m. 28 d. On Oct. 3, 1895, she was married to Valentine Springer, who died Dec. 3, 1961. Surviving are 10 children (Theodore, George, Elmer, Victor, Ervin, Clarence, Raymond, Mary—Mrs. Lester Weaver, Mrs. Clara Nafziger, and Dora—Mrs. Elmer Oyer), 2 sisters (Mrs. Andy Ulrich and Mrs. Lena Heppard), one brother (Julius), 32 grandchildren, and 42 great-grandchildren. She was a member of the East Bend Church, where funeral services were held May 22, in charge of J. Alton Horst and Ivan Biley.

Swigart, Anna S., daughter of John B. and Margaret Ann (Sensenig) Sauder, was born in Lancaster Co., Pa., July 31, 1880; died at the Ephrata (Pa.) Community Hospital, April 30, 1964; aged 83 y. 8 m. 28 d. On Oct. 31, 1899, she was married to Jacob S. Swigart, who died March 4, 1956. One daughter also preceded her in death. Surviving are one daughter (Anna—Mrs. Charles L. Spriggle, with whom she resided), 3 brothers and one sister (Clayton, Noah, Mary—Mrs. Huber Oberholtzer, and Samuel). She was a member of the Metzler Church, where funeral services were held May 5, in charge of Mahlon Witmer, Eli Sauder, Amos Sauder, and Paul Wenger.

Wenger, Sophia, daughter of Isaac and Rachel (Hansberger) Shantz, was born at Cullom, Ill., March 30, 1887; died at her home, Allemands, La., May 2, 1964; aged 77 y. 1 m. 2 d. On May 14, 1944, she was married to Chester A. Wenger. Surviving are 4 stepchildren, 3 sisters and one brother (Mary—Mrs. Levi Miller, Henry D., Lily—Mrs. Fred Hodges, and Effie—Mrs. Elsie Neville). Three brothers and sisters preceded her in death. She was a member of the Des Allemands Mennonite Church, where funeral services were held May 5, in charge of Henry Tregle and Alva Swartzendruber.

Yoder, Anna Chupp, daughter of Benjamin and Mary Yoder, was born at Arthur, Ill., Aug. 27, 1908; died at her home near Goshen, Ind., May 15, 1964; aged 60 y. 8 m. 18 d. On Jan. 3, 1925, she was married to Andrew I. Chupp, who died in 1941. On May 10, 1964, she was married to Menno Yoder and lived in this union five days. Surviving are her husband, her father and stepmother (Benjamin and Katie Yoder), 5 daughters (Drucilla Chupp, Dena—Mrs. John Mishler, Ann—Mrs. Joe Yoder, Katie—Mrs. Floyd Stutzman, and Emma Chupp), 2 sons (Andrew and Isaac), 16 grandchildren, 4 brothers (Dan, Ara, Walter, and John), 3 sisters (Drucilla—Mrs. Ananias Hersberger, Mrs. Lena Plank, and Katie—Mrs. Newton Miller), 8 stepdaughters, 2 stepsons, and 35 stepgrandchildren. One son and one stepdaughter preceded her in death. She was a member of the Clinton Frame Church, where funeral services were held May 19, in charge of Vernon E. Bontreger and Gordon Schrag.

A Turkish soldier had beaten a Christian prisoner until he was only half-conscious, and while he kicked him, he demanded, "What can your Christ do for you now?" The Christian quietly replied, "He can give me strength to forgive you."

R. Earl Allen in *Bible Paradoxes* (Fleming H. Revell).

ITEMS AND COMMENTS

BY THE EDITOR

American Methodism will mark its 200th anniversary with a four-year emphasis that calls on its stronger churches to lend their members for a year of service with struggling sister congregations. The anniversary program, known as "One Witness in One World," was approved by the Methodist Church at its General Conference in Pittsburgh, Pa. Purpose of the program, to be conducted 1964-68, is "the achievement of greater oneness in Methodism and its practical demonstration in Christian witness." To begin the program, each of the denomination's 45,000 congregations will be urged to consider such questions as whether they are helping people grow in their Christian life, whether they are concerned with the unchurched in their communities, whether the congregation's racial attitudes and practices are "a reflection of the love of Christ," and whether they are concerned with creating an atmosphere which fosters brotherhood, justice, and peace.

The Methodist Church established new congregations at the rate of 200 a year during each of the past four years—half the goal of 400 new congregations annually set by Methodism in 1960, it was reported to the church's General Conference in Pittsburgh, Pa. Although the rate fell short of the goal, the total is better than the corresponding figure for the 1956-60 quadrennium, the church's Division of National Missions said. In addition to establishing 200 new congregations annually, the division purchased 200 sites for new churches yearly, the report disclosed. It pointed out

that Methodists "are not maintaining our percentage of population growth. We are winning our own constituency to membership through the church school. Our evangelistic ratio is too low. We are not following our people on the move. . . ."

A bibliography covering 250 years of Brethren writings comprises a special issue of *Brethren Life and Thought*, a quarterly journal related to the Church of the Brethren. It is the most comprehensive bibliography of the Brethren movement ever published. With more than 1,200 listings, the bibliography offers a complete accounting of Brethren writings from 1713 to 1900, and contains all major historical and religious works published from 1900 to 1963. Writings are listed chronologically and with annotations. Materials of Brethren authorship are included from such branches of the Brethren movement as the Old German Baptist Brethren, the Grace Brethren, the Brethren Church, and the Dunkard Brethren, as well as the Church of the Brethren.

The issue containing the bibliography is available from the Church of the Brethren General Offices, Elgin, Ill., for \$3 per copy. Subscriptions to the periodical, beginning with the special bibliographical issue, are available for \$4 per year from Brethren Life and Thought, 3560 West Congress Parkway, Chicago 24, Ill.

Serious crime in the United States increased 10 per cent in calendar year 1963 when compared with 1962 based on preliminary crime figures compiled by the FBI and released by Attorney General Robert F. Kennedy.

According to FBI Director J. Edgar Hoover, cities with populations of over one million had a rise of 6 per cent while cities in the 25,000 to 100,000 population group established a 13 per cent jump. Suburban areas also registered a sharp rise of 13 per

CHRISTIAN EDUCATION IN THE HOME

by Alta Mae Erb



Emphasizes the importance of parent-child relationships in the formation of the child's concept of God and the church. This book sets forth some of the objectives which parents may use in directing the spiritual growth of the child. The author discusses six areas of relationship which go far in molding the character and life of the child. They are the child's relationship to God, to Christ, to the church, to the Bible, to others, and to himself. \$2.50



PROVIDENT BOOKSTORE

GOSHEN, IND. / NEW HOLLAND, PA. / SCOTTDAL, PA. / KITCHENER, ONT.
SOUDEURTON, PA. / BLOOMINGTON, ILL. / LONDON, ONT. / LANCASTER, PA.

cent and rural areas reported an 8 per cent increase over the 1962 level.

Nationally, crimes against property continued to pace the upsurge with an increase of 11 per cent in auto theft and larceny \$50 and over, and 9 per cent in burglary. While less pronounced, crimes of violence also showed increases with aggravated assault up 8 per cent, robbery 5 per cent and murder one per cent. Forcible rape remained at approximately the same volume as in 1962.

In making these preliminary figures available, Mr. Hoover pointed out that crimes of aggravated assault, burglary, larceny \$50 and over, and auto theft registered substantial increases in all areas. The upward trend in Crime Index offenses was noted in each of the four geographic regions with the Northeast up 12 per cent, the South 11, the West 9, and the North Central States 6. Significantly, the Northeast had a 19 per cent rise in auto theft while the Southern States reported a 13 per cent jump in robbery.

According to the FBI Director, nationally, arrests by police for all criminal violations disclosed a 3 per cent increase over 1962. He said that while arrests of adults rose 2 per cent, arrests of persons under 18 years of age climbed an alarming 13 per cent. When viewed in the light of the increase in property offenses, Mr. Hoover said the rise in juvenile arrests was a logical consequence. Experience has shown that these young offenders make up over half the arrests for the crimes of burglary, larceny, and auto theft. Mr. Hoover noted that while arrests of young persons increased 13 per cent, the number of persons in the 10-17 age group in 1963 increased only 4 per cent. In addition, he pointed out that the substantial increase in police arrests demonstrates the greater effort by law enforcement to meet the rising tide of crime.

The trend toward secularization, which "includes the dethroning of the Bible," will not be halted by an act of Congress, a religious educator told the 16th annual convention of the Evangelical Press Association in Philadelphia, Pa. John Vander Ark, director of the National Union of Christian Schools, thus voiced his opposition against any Constitutional amendment to permit Bible reading in the schools.

"It is a superficial approach, and one fraught with insurmountable problems," he said. "What version of the Bible would be used? What limitations would you put on the practice? How could you stop a teacher from giving it the meaning as he understands it?" Belden Menkus, a Southern Baptist layman and editor, shared Mr. Vander Ark's view in a panel discussion, saying that tampering with the Constitution would be "bowing to the altar of expediency," and would again "mark Jewish children" if the New Testament were read.

A wholesale distributor of nudist "sunbathing" magazines was cleared of obscenity charges by Judge David Ullman in county court in Philadelphia, Pa. Judge Ullman directed a jury to ignore the charge, after passing some of the magazines, confiscated

by Philadelphia police, among them. He read aloud from some of the publications.

Using a 15-minute coffee break for a 45-minute shopping tour is a kind of stealing, the Minnesota Conference of the Evangelical United Brethren (E.U.B.) Church said in Robbinsdale, Minn. The conference condemned this and other kinds of "petty dishonesty" approving a report from its social action committee. When a student reports to his parents that he arrived back in college by direct dialing home, letting the telephone ring once and then hanging up to convey his message at no charge, he is stealing from the telephone company, the report said. It also deplored the padding of business expenses and the reporting of false income tax information. In another section, the E.U.B. delegates called attention to "the low standard of sexual morality that is portrayed in many of our current movies, books, and magazines."

Eternity, a monthly published by the Evangelical Foundation of Philadelphia, was named "Periodical of the Year" by the Evangelical Press Association at its annual meeting in Philadelphia, Pa. Edited by Dr. Russell T. Hitt, the publication was cited for "all-around excellence" in design, editorial content, and achievement of purpose. It received the same award in 1960 and in 1963 shared it with *Decision*, published by the Billy Graham Evangelistic Association.

Named president of the 153-member E.P.A. was W. Stanley Mooneyham of Atlanta, Ga., who recently joined the staff of Billy Graham's *Decision* magazine. Former editor of the National Association of Evangelicals' United Evangelical Action publication, he succeeded Robert C. Cunningham of the *Pentecostal Evangelical*, Springfield, Mo. Addressing some 200 delegates, Dr. Frank Laubach, world famous literacy expert, appealed for support of evangelical Christian groups for his overseas literacy evangelism. "I am now 80, but I still believe in the urgency of my work," he said. "And the liberal churches have let me down."

Christians are being forced today by conditions fundamentally different from any past situations to rethink their concepts regarding war and peace, a prominent theologian said at Atlantic City, N.J., at the 57th annual meeting of the American Baptist Convention. "Whatever the attitude of Christians toward war and peace may have been in the past," said Dr. Herbert Gezork,

president of Andover Newton Theological School at Newton Center, Mass., the "new situation" which must be faced is that "mankind is for the first time in history, through possession of atomic weapons, faced by a very real possibility of total self-annihilation."

In seeking "peace with justice," the title of his position paper, Dr. Gezork said Christians must recognize the "plain fact . . . that the New Testament does not contain any specific and explicit teaching regarding Christians participating in or abstaining from the activities of war. But it is equally clear to the unprejudiced reader of the New Testament," he added, "that the whole thrust of the Gospel is in the direction of peace."

Wayne Dehoney, pastor of First Baptist Church, Jackson, Tenn., was elected president of the 10.4 million-member Southern Baptist Convention at its 107th annual meeting in Atlantic City, N.J. He succeeds Dr. K. Owen White, pastor of First Baptist Church, Houston, Texas, who declined to stand for re-election for reasons of health.

The pluralism of the times, together with secularism and neo-paganism, combines to challenge Christianity's claim of finality, delegates to the United Presbyterian Conference on Evangelism were told in Oklahoma City, Okla. Dr. Donald G. Miller, president of Pittsburgh Theological Seminary, addressed the conference which preceded opening of the denomination's 176th General Assembly. He warned that the "whole intellectual climate of our time" challenges Christianity with an intense force. Plays, literature, and art proclaim that life is meaningless, he said, adding: "This challenges the Christian conviction that it is Christ who has given life abundance and a meaning." The secular view that all of man's problems can be solved by technology and science is similar to communism in ideology, Dr. Miller charged, holding that both claim to hold the ultimate answers while they threaten Christianity.

The Catholic Interracial Council of Chicago reported earlier that for the first time a Negro has been accepted as a member of the Knights of Columbus in the greater Chicago area.

It said that Henry White of Evanston, Ill., accepted by that city's K of C chapter, is the first Negro among the some 40,000 Knights in greater Chicago.

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Volume LVII, Number 23

An Understanding of Faith

By Harold E. Bauman

The Christian has available the promises of God to deal with circumstances in the present and in the future. However, the promises are only as good as the Promiser. This depends on His faithfulness and His capacity to fulfill the promises that He makes. Assuming these are without question, how does the Christian lay hold of the resource of the promises?


This brings us to the matter of faith. What is faith? How do we understand it? I would like to think with you about some of the considerations in regard to faith.

Perhaps one way to see the nature of faith is to see it against some of the misconceptions of faith. One misconception of faith is the idea that it is only a Christian possession; only a believer in God has faith. Eric Fromm has said that man cannot live without faith. It is a simple fact that one's life, one's personality, has to be integrated by a faith or trust of some kind. Our whole existence, day in and day out, operates on a basic trust in one another, a confidence without which our society could not operate. Faith involves this kind of trust which many persons experience; hence, it is not a uniquely Christian possession.

But more than this, if one defines faith as being the ultimate concern in one's life, then every man has faith. One exception may be the person who is overcome by despair, though even his ultimate concern may simply be himself. A man may make a nation his ultimate concern, hoping that it will fulfill the expectations he desires. A person may make success his ultimate concern and in this sense it becomes his faith. This clearly means that faith is not a uniquely Christian possession.

Another misconception of faith is the idea that faith is accepting something which has a lower degree of evidence, something that cannot be proved. Now there are some things which we accept that have a low degree of probability, but that are not impossible. There are other things that we accept on the authority of somebody else's statement. We do this all the time in the academic community.

(Continued on page 508)



*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.*

—John Greenleaf Whittier.



FIELD NOTES

New Every-Home-Plan churches for the Gospel Herald are Rideview, Gordonville, Pa.; and Limon, South Limon, Colo.

Attention Sunday-school superintendents: Could your Sunday school arrange for an early reorganization this year so that new officers and teachers could make plans for attending the seventh Church-wide Sunday School Convention at E.M.C., Harrisonburg, Va., Aug. 6-9? This would be to the advantage of your Sunday school. Newly elected persons would get valuable help for their specific assignments in your nurture program by selecting some of the 100 workshops.

A Jewish Evangelism Conference, Camp Hebron, Halifax, Pa., June 23-25. Guest speaker is Otis Yoder, Harrisonburg, Va., who will also illustrate with pictures the evening messages.

The Congregational Mennonite Church, Marietta, Pa., recently launched a fund drive for its proposed new \$150,000 building. The church was organized in 1951. Present Sunday-school enrollment is over 300. John S. Hiestand is pastor.

Interested persons in the Elkhart, Ind., community are planning an interracial camp experience for the weekend of Aug. 29, 30, at a Baptist camp near Jones, Mich. Conservative Mennonite Conference, Aug. 11-13, Grantsville, Md.

Radio Station WMBI, Chicago, Ill., is reading Search to Belong, by Christmas Carol Kauffman, and is giving free time to the Mennonite Hour each Sunday.

Lee H. Kanagy, Japan, will be speaking at the Marlboro, Ohio, Conservative Church, July 26.

John Gingerich and family, home on furlough for two years, will be returning to Espelkamp, Germany, under the Conservative Conference. Sailing date is June 21. Bro. Gingerich has served there the past 15 years. This year he finished his college work at E.M.C., Harrisonburg, Va. There will be a farewell service at the Marlboro Conservative Church, Marlboro, Ohio, June 14.

John Beachy, India, at Gospel Fellowship, Shallow Water, Kans., June 17; Little White Chapel, Glendive, Mont., June 23; Red Top, Bloomfield, Mont., June 24; Miller, S. Dak., June 25; and Alpha, Minn., June 26.

Carson Moyer, Waterloo, Ont., at Calvary, Greensburg, Kans., June 17; Cairo, Abbott, Nebr., June 22; Liberty, South English, Iowa, June 23; Bethel, Chicago, Ill., June 24.

Elmer Miller, Middletown, Pa., at Spring Valley, Canton, Kans., June 17; Rocky Ford, Colo., June 21, a.m.; Beemer, Nebr., June 28, a.m. and p.m.

S. Paul Miller, India, at Perryton, Texas, June 17; Mountain View, Kalispell, Mont., June 24; Duchess, Alta., June 25; West Zion, Carstairs, Alta., June 26; Holyrood Road, Edmonton, Alta., June 27; Salem, Tofteld, Alta., June 28.

Anna Marie Kurtz, Ghana, at Sycamore Grove, Garden City, Mo., June 17.

Eugene Blosser, Japan, at East Holbrook, Chaw, Colo., June 17; Limon, Colo., June 24; Julesburg, Colo., June 25; Salem, Shickley, Nebr., June 26; West Fairview, Beaver Crossing, Nebr., June 28, a.m.; Milford, Nebr., June 28, p.m.

S. J. Hostetler, India, at Emmanuel, La Junta, Colo., June 17; Bethel, Albuquerque, N. Mex., June 22; Sunnyslope, Phoenix, Ariz., June 24; San Diego, Santee, Calif., June 25; Faith, Downey, Calif., June 26; Calvary, Los Angeles, Calif., June 28, a.m., and Seventh Street, Upland, Calif., June 28, p.m.

J. H. Moemann, Goshen, Ind., at Emmanuel, La Junta, Colo., June 21, a.m.

Robert Lee, Japan, at Roselawn, Elkhart, Ind., June 24.

Roy Kreider, Goshen, Ind., at Bethel and Oak Grove, West Liberty, Ohio, June 28, a.m., and South Union, West Liberty, June 28, p.m.

Illinois State MYF retreat at Camp Menno Haven, Tiskilwa, Ill., June 27, 28.

Max Yoder, Grants Pass, Oreg., is the new moderator of the Pacific Coast Conference. Visiting speakers at the Pacific Coast Conference, held at Western Mennonite School, June 3-6, were Nelson E. Kauffman, Elkhart, Ind., Robert Lee, Japan, and Paul Erb, Scottsdale, Pa., who preached the conference sermon.

Harold L. Mast was installed as pastor of the Howard-Miami congregation, Amboy, Ind., May 24. J. C. Wenger, Goshen, Ind., preached the sermon, and Anson G. Horner, Kokomo, Ind., was in charge of the installation ceremony.

William D. Hooley was installed as pastor of the Locust Grove Mennonite Church, near Sturgis, Mich., May 31, by his father, O. H. Hooley, who is bishop and former pastor of the congregation. O. H. Hooley is now pastor of the Shore congregation near Shipshewana, Ind.

P. Melville Nafziger was ordained bishop of the First Mennonite Church, Wilmington, Del., May 31. Ernest Swartzentruber, Schuyler, Va., and Nevin Bender, Preston, Miss., officiated.

(Continued on page 524)

Permission Note

The article on page 513, entitled "God, Marx, and Communism," by Harvey G. Cox, appeared in the May-June issue of Think magazine and is reprinted by permission from Think magazine. Copyright 1964 by International Business Machines Corporation.

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GOSPEL HERALD

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Russian Baptists' Visit

Four Russian Baptist leaders at the invitation of the Mennonite Central Committee and in co-operation with the Baptist World Alliance visited a number of Mennonite communities in the United States from May 20 to June 1. Several clear impressions came from this visit and fellowship.

The Mennonites and Baptists in Russia have close fellowship. This has been true for many years. Illia Ivanov, Baptist minister and treasurer of the Baptist Union in Moscow, said, "We have been in best relations with Mennonites in the Soviet Union, although until now we have had no organizational unity with the Mennonites." He said further, "We will never forget that Mennonites have contributed to the origins of our Christian faith. Many of the first Baptists in Russia believed because of the preaching and evangelizing of Mennonite Christians. So your forefathers have contributed considerably to the religious awakening of our Russian people."

Oldest member of the delegation, Ivan Motorin, recently visited Mennonite settlements in many areas of Russia. He said Mennonites have preachers and choirs, hold services, and in some places use Baptist church buildings.

To become a member of the Russian Baptist Church is not easy. The message is, "Ye must be born again." Numerous times it was stressed that people are converted by the influence of the Holy Spirit. Although there is no preaching except in the regular worship services, people are confronted with Christ through evangelistic preaching in all the Baptist churches.

"When we notice a person is interested in seeking God, we have conversation with him to find out what is his religious situation. If we find the person has sincerely accepted the Lord in

his life, we counsel him as to his reasons, his condition and conduct, and then to make application for church membership."

Following these conversations, and depending on the spiritual life of the person, he is called before the church council. The pastor is in charge of the council. Here he is examined regarding his religious standing and conduct. A time is set for baptism. Baptism is a very solemn occasion. After baptism, work and conversation continue with members to root believers in the faith.

It was interesting to get a glimpse of church life in Russia. In the Moscow Baptist Church, composed of 4,700 members, there are 3 pastors, 18 preachers, and 50 deacons. Five services are held each week, each one at least two hours in length. At each service half or more of the people stand because of the crowded condition. The Moscow church seats 1,000. Two thousand are usually in attendance. The attendance of young people at these services is not proportionally different from our own church.

What about religious liberty? Ivanov answered this by saying, "Well, I will tell you what we have and you judge for yourself. We have the liberty that is necessary for the work of the church to go on. A church must conduct religious services and preach the Gospel. We have services and the Gospel is being preached. If people are sick, we visit their homes, and take the Lord's Supper to them. We also invite people to our churches. We do not have Sunday schools. Legislation in our country says all instruction must be in the hands of the government. But parents may give instruction at home. We have no missionary organizations as such. Our missionary activity is carried on through local congregations."

Perhaps what stands out most are the testimonies of the two young pastors,

Anatolij Kiriuchatsev and Michael Zhidkov. They spoke of their struggle in coming to Christ. Family worship morning and evening in the home, the reading of the Bible and singing together daily as a family made them feel they were Christians. Both testified how terribly difficult it was to come to the place of confessing they were sinners. Says Kiriuchatsev, pastor in Leningrad, "I heard a small voice inside me saying, 'You are not a Christian; you are a sinner. This is your last chance. I forgive. I am your Saviour!' I knelt and said, 'I'm a sinner,' and wept much. I received a great joy and peace." He concluded by saying, "Now I belong to Jesus. Jesus belongs to me. Not for the years of time alone, but for eternity."

Motorin, in speaking of the great growth of the Baptist Church of over one-half million in the last forty years, said, "This all goes to show that the words of the Apostle Paul are coming true, 'For the word of God there is no limitation.'"

Not only did we ask questions. These men returned questions. They asked, What is your position in marriage between Mennonites and other denominations? What do you believe about the inspiration of the Scripture? They observed Mennonites divided into about 20 groups. There is no desire for unity. Fences are high as the heavens. You have more opportunity to unite than we do. What is holding you apart?—D.

Think on This

"All who would like to go to heaven; hold up your hand," said the faithful Sunday-school teacher to her class of small children. All but one little boy eagerly raised their hands. "Johnny," asked the teacher anxiously, "don't you want to go to heaven?"

"I can't, 'cause Mamma and Daddy told me to come home right after Sunday school."

Here is a tragic truth. Many young people will not be in heaven because fathers and mothers told them to come home after Sunday school. They do not accompany them to the church.

The act of faith by a believer in God involves an awareness of his need.

An Understanding of Faith

(Continued from first page)

This does not mean that it is not open to examination. It means that we accept it because there are recognized authorities who have worked in a given discipline. If we did not do this, the only things which we could accept would be those experiences and objects which are immediate to us. This would mean that our world would become terribly, terribly small. Faith is this kind of trust and more.

Another misconception of faith is that it is simply an assent to or acceptance of certain religious truths or ideas. There are certain Biblical truths that one knows, certain facts of the Gospel that one accepts, and this is faith. Yes, there are facts, there is content in faith. Yet faith is more than just knowing certain things about the religious area of life.

A common misconception of faith is that faith is believing hard enough. The intellectual content of the religious area of life is weak; so one adds to this a fervent decision of will and then one has faith. If one's faith is weak, it is simply because one does not believe hard enough. What is lacking in the area of content is made up by a heroic will or by the authority of a body which tells me what I must believe. However, ere we pilgrimage very long in personal faith, we know that faith does not come by being commanded to have it or by trying to muster enough will power to have it.

A final misconception of faith is that it is primarily one's state of emotional feelings. If one has faith, then there is an awareness of a certain emotional happiness or peace. If this emotional feeling evaporates, then one no longer has faith. One begins to question whether or not he or she is really a Christian. Now faith does involve content, it does involve the will, and it does involve the emotions, but none of these alone.

Paul Tillich's understanding of faith has been very helpful in my experience. Faith is the ultimate concern in one's life. Faith is to participate in this ultimate concern with one's whole person, with decisions that involve the whole you as far as you know or understand yourself.

This understanding is described in the words of our Lord. Jesus doesn't talk a

great deal about having faith. He talks more in descriptive terms about the center of attention of the person who becomes a believer. He describes the center of attention of a person who is not a believer. He recognizes that every person will have a concern of central devotion in his or her life. If there are several centers of devotion and if there is ambivalence about which one should have priority, then there will develop feelings of dividedness and disintegration. If these centers of devotion are finite and one begins to sense that they cannot offer the meaning and the hope that one longs to have, then there will come the sense of meaninglessness, loneliness, and insecurity.

Jesus describes the central experience of faith by saying that one will serve either God or mammon, either that which is infinite or that which is finite; one cannot serve both. Jesus, in other teachings, says the center of loyalty may be one's companion, one's work, one's nation, or it may be something else. The person who comes in the kind of faith that connects one to God, as Jesus describes it, wills to give central allegiance to Him in his life. John 1:12, NEB. This is to say that faith is not simply believing certain facts; it is the response of the mind, the will, and the emotions which participate in the choice of the central ultimate loyalty and goal in life, an ultimate concern around which life will be oriented.

This is why one can say that not only Christians have faith. This is why people who are not Christians can reveal a certain integration of personality: there is an ultimate concern that gives direction and integration around which life can be oriented. However, when the finiteness of the central concern becomes evident, then it will no longer lead to integration but disintegration.

The act of faith by a believer in God involves an awareness of his need: he is creature and thus is not a self-sustaining center of existence. His attempt to be so is sheer blindness and rebellion against God. When the undeserved kindness of God is met in Christ, faith also involves trusting one's existence to God and making Him the center of loyalty and devotion in life.

In meeting God, the Infinite comes down to be experienced by the finite, though the Infinite never totally erases or eliminates my finiteness. The awareness of being finite rises up and senses the element of risk in thrusting oneself upon another outside of

oneself. This is doubt. It is always present as the other side of the coin of faith.

The father who brought his epileptic son to Jesus wanted passionately for him to be healed. He said to Jesus, "If you can do anything, have pity on us and help us" (Mark 9:22, RSV). Jesus said, "If you can! All things are possible to him who believes." Immediately the father cried out, "I believe; help my unbelief!" In other words, "Please help me deal with my creaturely fear of risk."

This gives me a great deal of encouragement. I find within my own positive affirmations of faith—the response of my life which I want to be centered in ultimate concerns and not finite concerns—certain doubts rising up. This does not mean I do not have faith. It means along with the giving of myself, the participation of my whole person in responding to God as I know Him in Jesus (a knowledge which hopefully always increases), there is also the fact that my anxiety about being human continues. It causes me to shrink back from the risk of giving myself in this way. This is doubt. If I were to allow this doubt to become the central characterization of my life, then this would be a doubt that is a central attitude. It is based on how I handle my anxiety about being human. It cannot be dealt with by argument or evidence. One cannot bring the skeptic to faith with arguments about the validity of Christianity.

The kind of doubt which I feel most of us experience is the kind of doubt which is our finiteness shrinking back from the risk involved in the step of participation in an ultimate concern that is infinite. This father epitomizes my own expression, "Lord, I do believe; help the areas of my unbelief."

As to one's awareness of God, there are times when He is more acutely real than others. Our spiritual experience has more emotional content at one time than another. When the emotional content is not there, this does not mean that I do not have faith. It does not mean that God is absent from life at all. Faith is the declaration of one's central ultimate concern.

What is your ultimate concern? Is it something finite, raised to the level of the ultimate, or is it the infinite God found in Christ who has become the central concern in your life through the decision of your whole person?



God's word must be the guide of your desires, and the ground of your expectations in prayer; nor can you expect that He should give a gracious ear to what you say to Him, if you turn a deaf ear to what He says to you.

Matthew Henry in *The Secret of Communion with God* (Fleming H. Revell).

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The Conformed Life

By Paul G. Landis

Introduction

The conformed life is man's response to God's work of grace in his life. It is closely interrelated with the doctrines of the Holy Spirit, atonement, redemption, repentance, faith, confession, conversion, new birth, regeneration, sanctification, assurance, discipleship, holiness of life, nonresistance, stewardship, and others. It cannot be separated from these doctrines; nevertheless, it merits its own emphasis.

To be conformed is "to make or be alike, to be brought into harmony with a pattern, example, principle, or character." Everyone is consciously or unconsciously conforming to a life that is molded by his ideals, thoughts, environment, or culture.

What Is the Conformed Life?

The conformed life is one into which has come an influence that is greater than the life itself. When we, by faith in the death and resurrection of Jesus Christ, give our allegiance to Him as Lord, we are made whole. We become partakers of the life of Jesus through the Holy Spirit.

The Apostle Paul says that a Christian has become a new creature; a new man. I Cor. 5:17; Eph. 4:24. He has a new nature. II Pet. 1:4.

The "new creature" who experiences daily the new allegiance to which he is committed is no longer "self-propelled" but Christ-impelled.

True conformity to Christ is not merely imitation but *participation* of Jesus Christ. In Paul's prayer for the Christians in Eph. 3:14-19 he desires that according to God's resources we might be "strengthened with might by his Spirit in the inner man; that Christ may dwell in . . . [our] hearts by faith; . . . that . . . [we] might be filled with all the fulness of God."

At baptism we promise "to renounce Satan, the world, and all works of darkness and . . . [our] own carnal will and sinful desires" and "promise by the grace of God, and the aid of His Holy Spirit, to submit . . . [ourselves] to Christ and His Word, and faithfully to abide in the same until death!"

To the Christians at Rome Paul urged, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for

you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:2, Phillips). As Christians we face constant pressure and pull to "shape . . . [our] lives to meet the fleeting fashions of this world" (Barclay).

In other words, "Don't try to match your life to all the fashions of this world; don't be like a chameleon which takes its color from its surroundings; don't go with the world; don't let the world decide what you are going to be like."

As committed Christians, we have within us the transforming power that renews our mind "until the very essence of . . . [our] being is altered" (Barclay). The word "transformed" has the same root word as metamorphosis, the process that changes a caterpillar into a butterfly. It is also the same word that is used to describe the transfiguration of Jesus. Matt. 17.

In a secular, affluent, godless, power-and-sex-mad society, the alternatives are clear. We will either be squeezed into the mold of society, or "conformed to the image of his Son" (Rom. 8:29).

The newborn creature in Christ Jesus, in order to express his changed relationship, has no alternative but to accept God's provided ways of such expression. The believer cannot serve two masters; therefore, he will constantly seek to find the will and desire of the Master who redeemed him from his past life.

The Church

The church, the body of Christ, is composed of committed persons who are conformed to Christ. As new creatures in Christ, we are called out of the world and are expected to be different from the world. The essence of the Gospel is that God calls men out of the world by redemption and builds these persons into a society known as the church. ". . . come out from among them, and be ye separate, saith the Lord" (II Cor. 6:17). The church is called and culled out of the world to be a redeeming fellowship, a society of the forgiven and forgiving.

The church enters the world as a surgeon enters the operating room:

1. With a sense of call.
2. With proper protection against contamination.
3. With a desire to help the sick and dying.

The body of believers who are living the conformed life will experience a relationship that is in sharp contrast to the rest of

the world. "A new commandment I give unto you, That ye love one another; as I have loved you. . . . By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). This is the acid test of the "other-worldliness" of the believers.

Conformity to Christ affects not only our relationship to God; it is expressed by our relationships to each other. The life of redemptive love, usually known as nonresistance, is interwoven with the conformed life, and it is not merely an accident of history that in the life of the church they rise or fall together.

Personal Commitments

Conformity to Jesus Christ results in nonconformity to the world. The negative and positive aspects of conformity can be likened to the negative and positive poles of electricity. Separately nothing happens; together they produce power. In the church today there are some evidences of revivals of personal relationship to Christ. Are there resulting signs of self-denial, greater love, increased stewardship, and simplicity of life and conduct? Do we have a faith that works in every area of our life? Or will we as a church simply merge into the stream of weak modern Protestantism with little semblance of the life of the early church and the Anabaptist movement? Is it possible that in an effort to flee "circumcision" we have swung into the bondage of "uncircumcision" rather than to be conformed to Jesus Christ? Gal. 5:6 and 6:15.

Becoming a Christian involves surrendering our wills to our Lord! Every day by an act of our will we make important decisions. These decisions determine how much money we spend on our homes or cars, how much time we give to leisure activities, what kind of business "deals" we pull, whether our clothes are "meeting the fleeting fashions of this world," the vocations we choose, the amount of our giving to the outreach of the church, what our attitudes and actions are toward other races. The conformed life will be affected in every area by the lordship of Jesus Christ.

The conformed life will display the indwelling Christ. True attractiveness is not "dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unflinching love-ness of a calm and gentle spirit, a thing very precious in the eyes of God. This was the secret of the beauty of the holy women of ancient times who trusted in God" (I Pet. 3:3-5a, Phillips).

Our call to conformity to Christ is a call to holiness of life. The nearer we draw to Him, the more we enjoy His fellowship, and His life overflows and enriches our life by producing the fruit of the Spirit. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Salunga, Pa.

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Nurture Lookout

Camp Your Way to Convention

How about getting double enjoyment out of the trip to Harrisonburg for the Sunday School Convention, Aug. 6-9, 1964? This could be one of the finest opportunities of a lifetime for family fun and togetherness by camping your way to Convention. It could be an exciting spiritual adventure too. For those who have never tried it, I would only say that Jacob's words while he camped at Bethel have become meaningful to many Christian campers. His words were, "Surely the Lord is in this place; and I did not know it." At least families can discover in a new way how near the Lord can be while camping under the summer skies and with nature.

Besides meeting the Lord unequally en route, members of the family may recapture something of what "family" means—something which has too often been lost in our busy, urbanizing world. So the more time a family can take to get there, the better.

There are various ways to do it. Some folks prefer pulling a trailer of one kind or another. Others carry camping equipment in or on the family car. Those who are not equipped for roughing it on their own may want to schedule their trip to end nightly at various Mennonite campgrounds. The Church Camping Secretary of the Mennonite Commission for Christian Education, Virgil J. Brenneman, R. 4, Goshen, Ind., would be glad to list Mennonite campgrounds on your route to Harrisonburg. He may even have information about special weeks scheduled at certain camps just prior to and following Convention. For example, there is a Youth Music Camp at Laurelville, July 25 to Aug. 1, and a Music Week at the same camp following Convention.

One should not forget to include in the trip some of the scenic and historic spots to be seen en route. A local travel agency will gladly furnish you with information. Some additional miles to enjoy Natural Bridge or old Jamestown or an early Mennonite settlement will be well worth the effort. It may be best to determine how many days you can take, then sit down with the family around the right road maps and plot your daily progress. A good map will show worth-while stopping points and the distance between. Don't try to see everything. Leave long evenings for camping. Come rested to the Convention.

—Arnold W. Crossman.

Seven Suggestions on Bible Reading

By STANLEY SHENK

1. Set a regular time. If you don't, it may get squeezed out altogether.

2. Ask God for understanding before beginning.

3. Get away from the old chapter-a-day method. A chapter a day keeps the blessing away. It's the surest way to get bored with the Bible. Imagine reading *Eyes in the Dark* or *Mutiny on the Bounty* at the rate of a page a day! A splendid young man once told me of his tears as he read the moving story of Joseph in Genesis. He read it straight through, of course. Nobody has ever yet cried over the story of Joseph while reading just a chapter of it each day. Here's the thing: Our minds and feelings are simply not made in such a way that they can get gripped during the first two or three minutes that we are reading great literature.

4. Use a present-day translation. The King James is wonderful, but it's 350 years old, and the English language has changed greatly in that time.

5. Concentrate more of your Bible reading in the New Testament (God's final revelation) and in the Psalms (the great

devotional book of the Old Testament) than in the rest of the Old Testament.

6. Don't worry too much about hard-to-understand passages. There are some difficult ones. Read on. Some of them may clear up for you the next time around.

7. Don't force yourself to read all of the technical passages in the Old Testament (such as, for example, the 8 or 9 chapters of genealogies at the beginning of I Chronicles; or the utterances by Jeremiah against the surrounding nations in 46:1-51:58). "All scripture . . . is profitable," but not all portions are equally profitable to everyone. Some sections are especially profitable only to the technical scholar.—*Herald Youth Bible Studies*.



The Better Way

By B. WRIGHT

There is a saying to the effect that more may be thrown out the kitchen window with a spoon than can be brought in the door with a shovel. May we paraphrase that to say that more will be lost by a few irrelevant and indifferent laymen in the audience than can be counteracted from the pulpit? A good resolution for any time of the year would be: I will so conduct myself in public worship that others will be drawn to the church rather than repelled.

Our Mennonite Churches: East Holbrook



The East Holbrook Mennonite Church is located ten miles north of La Junta and two miles east of Cheraw, Colo.

In 1898 the first group of Mennonites gathered to worship in the Holbrook community in a schoolhouse northeast of Cheraw. On May 4, 1903, the church was organized with 20 charter members, which included residents of La Junta. The first building was erected in the spring of 1907. In 1913 a second building was constructed because the first one was destroyed by lightning. In 1955 a 14-foot addition was added to the front of the church. In 1958 a 24 by 60-foot wing was added. The new wing serves as a fellowship and community room and is also used to accommodate overflow crowds at worship services. Bro. Lee Miller is the present pastor and Bro. E. M. Yost is area overseer. Membership numbers 117.



Credit to Whom Credit Is Due

By C. F. Yake

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

My righteous indignation took over as my reflexes do when a traffic light suddenly flashes red, and I was about to speak quite disparagingly of the writer who very skillfully was attempting his sneak-thieving of someone else's poetic product. Then, as suddenly, I halted with sober reflection. Who, as a writer or would-be writer, has not, sometime or another, appropriated a thought from somebody else's product and recast it into language of his own without even thinking of giving credit to the author?

Or what editor or would-be publicity seeker, via print, has not taken a pen product, lost the name of the writer, and earmarked it, "Selected," with an attached "By ——" ? I doubt whether there ever was or is a person who has not sometime been guilty of the selfish, unrecognizable crime of plagiarism.

I am a scrupulous of our church's printed product, and I must admit serious disappointment time and again in the things that appear without giving rightful, proper credit. I would much rather see a poorly written article than a purported scholarly product by someone who would like to have the reader feel what a deep thinker he is when back of him is an unknown and unseen master hand.

Recently, in one of our church periodicals, there appeared a well-written biographical sketch of a very prominent person, still living and active in a distinctive cultural profession. The sketch bore only the name of the writer. There was no mention of the source (or sources) from which the material had been gathered, and there was no statement that the writer had interviewed the notable person. Why?

Similarly, a rather beautiful poem by a Mennonite author has been widely circulated without a credit line acknowledging the fact that this is a parody of another much more widely known poem, and which the writer obviously used as a pattern. Why?

Plagiarism is defined as stealing or purloining or passing off as one's own the ideas, words, writings of another.—Webster. I am crediting Webster for this definition, varied considerably by myself. The thought, the idea, the meaning of plagiarism is just

what has been said by Webster. If I were to ask you, "What is the meaning of plagiarism?" would you have to say that the definition of the word is the property of Webster or G. & C. Merriam Co.? No, of course not. But what else?

I just reviewed "An Inquiry into the Assassination of Abraham Lincoln," by Emmett McLoughlin, published 1963 by Lyle Stuart, Inc., New York, N.Y. The copyright imprint is exacting, and means what it says. If I don't believe the statement, I can readily find out by copying and having printed from McLoughlin's volume a certain portion to my liking, without giving credit and without asking permission. Someone notifying the publisher would be sufficient. I would be called to account, and that might mean \$\$\$\$ or e'se.

Plagiarism is robbery, thievery of a very serious kind. Let's be clear about that! It's just as serious as any crime of a similar nature in FBI's category, but the FBI does not ferret out the interstate violations in Mennonite publications. Yet the seriousness of plagiarism might warrant FBI's doing so.

But the ethical wrong perpetrated is hurtful to the morality and the spirituality of the guilty person who does a great unkindness and injustice to the offended one without his knowing it, usually, and if he does discover the deed, he is helpless to secure any redress!

Giving credit is an honorable thing to do. It is revelatory of the character of the writer, who is respected for his integrity and honesty, and especially for his authorship. It reflects obvious scholarship, academic training, and wins the confidence and appreciation of the reader.

Paul says, "Respect to whom respect is due, honor to whom honor is due. Owe no one anything [credit to whom credit is due], except to love. . . . You shall not covet . . . you shall love your neighbor [writer] as yourself [writer]. Love does no wrong to a neighbor [writer]; therefore love is the fulfilling of the law [writing]" (Rom. 13:7-10, RSV). And the Christian writer will be as conscientious in giving credit as he is solicitous of receiving credit. Let's be Christian!

Scottsdale, Pa.

P.S. In case any reader and/or writer feels his or her shoe pinching, have the shoe stretched; or purchase a new pair. Please do not write to me. Thank you.—C.F.Y.

Our ever-loving Father, we do pause to offer Thee thanksgiving and praise for Jesus our Saviour and Redeemer.

O Lord, Thou art great in wisdom and power and might. Thy glory is unsearchable. We adore Thee as the Creator, Preserver, and Ruler of all things visible and invisible. Thou art our God, just and holy in all Thy ways.

O God, the Deliverer of the oppressed, the Defender and Helper of Thy people in all their adversities, be pleased to help us in our various necessities, support and guide us in our pilgrimage through this world to our desired haven.

We pray for the nations of the world and for the nation in which we live, that the Holy Spirit may direct the church of Christ and empower it to arise to the needs of the world around us, and of the regions beyond. Through Jesus Christ, Amen.

—Frank M. Enck.

Prayer Requests

(Requests for this column must be signed)

Pray that Jesus Christ will become increasingly personal and meaningful to the hundreds of "Talk-It-Over" groups and leaders as they plan and prepare for Mennonite Youth Convention in August.

Water from Many Wells

COLLECTED BY NORA OSWALD

There have been more than eight million divorces in America in ten years.

Few compatible marriages exist; some happy incompatible ones.

There's one person doing all the agreeing when there's one hundred per cent agreement.

Each appoints the guardian of his solitude.

No marriage is going to succeed without hard work and effort.

Don't let your marriage relations deteriorate.

Love has good manners. They come out in the form of kindness.—Marion Lehman.

★

God has something to say to us as a friend every day, by the written word, in which we must hear His voice; by His providences, and by our own consciences; and He hearkens and hears whether we have anything to say to Him by way of reply, and we are very unfriendly if we have not.

Matthew Henry in *The Secret of Communion with God* (Fleming H. Revell).



Central Christian High School

Central Christian High School, in her third year, graduated 58 seniors, the largest class to date. The first year there were 36 and the second year there were 37.

The baccalaureate service was held in the school auditorium, May 24. The invocation was given by Alvin Miller, pastor of the Birch Grove Church, Port Allegany, Pa., and father of Clair Miller, graduate.

Naomi Weaver and Bruce Hummel were presented as the "Central Citizens of the Year," chosen for their spiritual leadership. They were also granted the Danforth Foundation award.

Richard Martin, pastor of the Salem Church, Elida, Ohio, presented the baccalaureate sermon entitled "The Honor Roll of Life." In response to the challenge of Bro. Martin's dynamic message, the class responded by singing their class song, "Saviour, While My Heart Is Tender." David Weaver of the Choctaw Indian Mission, Macon, Miss., pronounced the benediction.

The third annual commencement exercises were held May 26, beginning with the processional of the 58 graduates, accom-

panied by the Junior Chorus. The invocation was led by Bruce Musselman of the Mentor Plains Gospel Church. Superintendent Swartzentruber noted that six years ago the school was only an idea. Five years ago the ground-breaking ceremony was held, four years ago construction was on, and three years ago, he said, "This year's graduating class enrolled . . . as sophomores at Central Christian."

Linda Ressler, Dalton, Ohio, presented the salutatory address, and Naomi Weaver, Macon, Miss., led the class honors with the valedictory address. A trio composed of Lois Miller, Rosemary Falb, and Donna Hershberger sang, "Lord, Speak to Me." The A Cappella Chorus, under the direction of Paul Brunner, presented two numbers.

Paul Erb, president of the Mennonite Board of Education and field secretary for the Mennonite Board of Missions and Charities, presented the commencement address. C. L. Swartzentruber recommended the 58 candidates for graduation and president of the Board, Stanford Mumaw, granted the diplomas. A capacity audience witnessed both the baccalaureate and the commencement services.

Our New Life in the Old Church

By NORMA FAIRFIELD

Comments Without Comment

"But you can't just become a Mennonite, my dear; you have to be *born* a Mennonite!" This was two years ago, and my husband and children and I, after being Christians four years, had only just found ourselves as part of the brotherhood of the Mennonite Church.

My friend's words were correct, even though her meaning was far from true. We do have to be "born"—born again—to become members of any true part of Christ's church. But my friend, not being a Christian, was not speaking of spiritual birth; so she meant that somehow you are born a Mennonite, as you are "born" a Catholic.

This was one among the many experiences that have been ours, and continue to be ours, since we have become Mennonites.

When we visit new places and tell people our name, they ask, "Fairfield?" Then very politely to me, "What was your maiden name?" I get great satisfaction out of grinning and saying, "Basken—that's Irish . . . uh . . . Fairfield is English." Then, after a pause, "We're new Mennonites." Usually our "victims" laugh and welcome us warmly into the fellowship. However, some respond with a puzzled shake of the head,

"Did you say 'New Mennonites'? I don't believe I know that group—forgive me, there are so many nowadays."

Beginnings

We did not enter this new relationship lightly. When we first realized the Lord was speaking to us about this, we talked with our pastor—and we talked with Mennonites. Our pastor said that if the Holy Spirit was leading us out, he certainly was not going to argue with Him. The Mennonites we consulted said, very wisely, "Do not think that you would be joining the perfect church." Good advice from all.

When we finally decided to take the step, our pastor and some of the other men from our former church came to lay hands on my husband and sent him out, asking God to use him in His service. This was done in a beautiful demonstration of the love of God which He sheds abroad by His Holy Spirit in the hearts of those who love Him. How hard it was to leave this first group, where we had been born again and carefully and lovingly nurtured in God's Word. Yet how irrevocable was God's call to go on.

At first it was like a honeymoon—the Mennonite Church could do no wrong as

far as we were concerned. Those people who had said it was not the perfect church must have been badly biased some way or another. Then we were placed in a situation in which we discovered we had been the ones with the wrong ideas, for the "truth" was that on paper the Mennonite Church was perfect, but in practice, she was doing nothing right.

Going On

After two years in the Mennonite Church we see her more clearly. She is a group of people who are children of God, not a group of resurrected saints who have attained perfection. We love and appreciate the doctrines and disciplines of the Mennonite Church, and also love and appreciate the way in which the leaders of the Mennonite Church hold these things high, yet allow the Holy Spirit to do the convicting and convincing and disciplining. After all, it is the Lord's church, not ours, and no one knows how to discipline in love as He does. This is the only kind of discipline that gets the desired results—willing, grateful obedience.

The Differences That Compelled

Perhaps we do not always realize how attractive our Mennonite "differences" are to the outsider; perhaps we even think we have to be like the world in order to win the world. But if it were not for our "differences" as Christians, we would not have anything to offer to the world, on behalf of our Lord, that the world does not already have.

It was the "differences" about the Mennonite Church that attracted us to her, and these "differences" were attractive enough to *compel* us to leave another group of loving Christians with whom we had been singularly happy.

We appreciate the fact that the Mennonite Church interprets salvation as an initial surrender of self to Christ as Saviour and Lord and then a serious going on with Him in that relationship.

We appreciate the wholesome simplicity of life and the separation from "the world" which is held up in the Mennonite Church as being in accordance with New Testament teaching.

We appreciate the understanding which the Mennonite Church has of the place of woman in God's order. I feel more fulfilled in Christ since coming to the "Mennonite" understanding of I Cor. 11 than ever before in my Christian experience.

We appreciate the peace witness of the Mennonite Church. Jesus has always seemed a God of love to us.

We appreciate the Mennonite Church's attitude that service to God necessarily involves service to others. This attitude is revealed in various ways, beginning with a practical idea of help to friends and neigh-

(Continued on page 526)

In the midst of militant atheism, religious faith is growing in the communist bloc countries. People attend church and reaffirm their belief in a Supreme Being.

God, Marx, and Communism

By Harvey G. Cox

Shortly before his death, the late Pope John XXIII shocked even the advisers who had learned to expect almost anything from him by granting an audience to Nikita Khrushchev's daughter and to his son-in-law, Alexei Adzhubei. Last fall, Archbishop Joseph Beran of Czechoslovakia was released after a decade of imprisonment. In 1961, the Russian Orthodox Church, obviously with official Russian approval, became a member of the World Council of Churches. A year later, the Russian Baptist Church also joined. In East Berlin the war-devastated Roman Catholic cathedral, now rebuilt at state expense, is almost ready to resume services. Visitors to East German universities report that the Student Christian Movement is attracting large numbers of students to Bible study groups.

In short, religious vitality seems anything but dead in the communist bloc, and everywhere observers are beginning to ask whether this liveliness has begun to give communists second thoughts about their traditional hidebound opposition to religion. Is it idle to hope for a real thaw in the struggle between the churches and communism?

It is much too early to give any final answer to such a question, but one thing is certain: Behind the scenes, and unnoticed by most Western observers, communist theoreticians are engaged in a painful discussion of why the churches have not "died out" on schedule and whether inherited Marxist judgments on religion need revision. This discussion signals a basic reappraisal which could have momentous consequences not only for churches in the Soviet orbit, but also for the nature of communism itself.

The truth is that the persistent existence and quiet resiliency of Christian life in countries with communist regimes has created a troublesome perplexity for Marxist theorists. It doesn't fit their theory.

"They can understand the old people," a Baptist minister in Czechoslovakia told me, "but the presence of young people in the church really puzzles them. Theoretically they should not need 'this sort of thing' any more."

According to strict canons of Marxist orthodoxy, religion in communist countries should have died out long since, or should at least be well on the way to extinction. Consequently, doctrinaire communists are bewildered by the growing interest of young people in religious issues. The old excuses, that religion was a "vestige of capitalism" or a fifth column of the West, sound less and less convincing. East Europeans in their teens and twenties today have had their whole education in communist schools. When they attend church youth groups, marry, and baptize their children in churches, it is no longer possible to blame their faith on a bourgeois education.

But why should all of this create such a problem for communists?

The answer is that it reveals an uncomfortable chink in what was supposed to be a totally adequate ideology. For Marx himself religion was nothing more than illusion resulting from the injustice and exploitation of capitalist society. God was a myth perpetrated by the ruling classes to keep the workers in fetters, and faith a useless draining off of social unrest into otherworldly irrelevance. The church served only to deflect the interest of the poor from the bane of this world to the blessing of the next. It was an opiate for the masses. Thus, when the classless society was established, the need for the heavenly anodyne would disappear and the hollow shell of religion would collapse of its own weight. True to his own theories, Marx scoffed at those who tried to dispose of religion by rationalist arguments. Instead, he consistently advocated a total revolution which would alter the entire society, destroying its injustices and thus depriving religion of its fraudulent function.

Marx died long before any communist revolution took place, and consequently he never had the opportunity to test his theories in actual practice. The difficulty today's Marxist theorists have is that they do have the chance; and the theory doesn't seem to hold water.

Forty-six years after the October Revolution in Russia, the Orthodox Church continues to display a remarkable spiritual vitality. The best statistics now available indicate about fifty million religious believers of various denominations in the U.S.S.R., or about one quarter of the population. Communist newspapers constantly

criticize party workers for the obviously ineffective job they have done in ridding the country of the "residues of religion and superstition." But the younger and more astute Marxist ideologists see that the problem lies at a much deeper level. They know it has little to do with the flagging zeal of antireligious propagandists, that it points to an error, or, as the communists would say, to an "oversight," in the thinking of Marx himself, his naiveté about the resiliency of the human spirit.

Marxist dogma is an unstable compound. It couples a theory of radical social revolution with a quasi-religious vision of a utopian era. It hitches a sober analysis of the relations between political and economic power to the apocalyptic dream of a heaven on earth without classes and without any of the mysteries of human life to which religion proffers certain answers.

But the two elements of communist doctrine seem to be coming uncoupled. Even in communist countries, people still seem to pose questions for which the ostensibly all-inclusive world view of Marxism has no viable reply. Men still ask about the ultimate meaning of life and death, about the mystery of love, about those dimensions of human life which go beyond the person's function in society, about love and truth and guilt. The emergence of communist societies has not erased that tireless, questioning human hunger which was once summed up in the observation of Jesus that "man shall not live by bread alone." Boris Pasternak's real threat to the U.S.S.R. was not that he criticized it but that he presented heroes in his novels and stories whose hopes and frustrations went far beyond the scope of political and economic solutions. The celebrated young poet Yevgeny Yevtushenko symbolizes a whole generation of young Soviets who find that the cant and flimflam of Marxist ideology does not speak to the deepest longings they feel. Loyal citizens, they still press for an open discussion of problems that are essentially religious.

Marxist theorists, caught between what Marx said would happen and what is really going on in their countries, are beginning to realize that certain "creative adjustments" will have to be made in the theory. The task they face is a difficult one, and they are approaching it cautiously. They realize that Paul Anderson, one of America's leading experts on religion in the U.S.S.R., is right when he says that the "persistence of an independent conscience and of religious belief in a quarter of the adult population of the Soviet Union" all these years after the revolution is "a fundamental contradiction in Marxist theory."

Do the churches contribute to this contradiction? Curiously enough, the churches do add to the puzzlement of the communists, but not by doing the things many Western Christians believe they ought to

Harvey G. Cox, assistant professor of theology and culture at Andover Newton Theological School, draws on his travels in East Germany, Poland, and Czechoslovakia to discuss the reasons—and the implications—of religious faith growing in communist bloc countries.

be doing. Resistance and flight are sometimes the only course open to individual Christians, especially in Eastern Europe. But by escaping, Christians forfeit any chance they may have had to influence the regimes in their countries. It is the Christians who stay who have chosen a more difficult but perhaps more authentic form of witness.

An East German Christian explained it to me this way: "If we form an antigovernment underground or flee to the West, we merely confirm what the communists say about us and they breathe a sigh of relief."

This is the behavior communists expect from Christians since religion represents a "remnant of the presocialist mentality" and Christians are the stooges of capitalism. But when church members stay, do their jobs responsibly, serve their communities cheerfully, and behave as law-abiding citizens, the communists are presented with an uncomfortable dilemma. Christians refute communist theory not with clever arguments or disloyalty but simply by being. They present communists with a fact that denies their dogma and thus shake their confidence in the sweeping claims and total promises of Marxist Messianism. Religion may turn out to be the Achilles' heel of the whole communist movement.

What these millions of Christians under communist regimes are doing is simple. They accept the political authority of the regime, but respectfully decline to accept its ideology. They participate in its social programs but deny its atheistic world view. Thus they quietly drive deeper the wedge between the political policies of communism and its Messianic pretensions.

Theologian Helmut Gollwitzer of the Free University in West Berlin, a veteran of seven years of Siberian prison camps and one of the most competent theological observers of communism, constantly urges up on churches in Eastern Europe this policy of limited and conditional loyalty. He firmly believes that by doing this they contribute to what he calls the "de-ideologizing of communism," by which he means the splintering of Marxist economics from atheistic totalitarianism. Gollwitzer contends that the militant atheism of communism is not really an essential component of the theory. It found its way into the communists' creed, he believes, mainly because of the ultraconservative political leanings of the European churches during the time Marx was formulating his ideas. Gollwitzer's analysis had won acceptance by several Catholic scholars, too, and the late Pope John XXIII may have had this issue in mind when he warned, in his encyclical *Pacem in Terris*, that it is wrong to judge a present-day political movement solely on the basis of the ideologies from which it arose.

The churches survive in communist lands because human life is incomplete without

a vertical dimension. They survive not by combating an ideology or pandering a counter-ideology but, as the late Cardinal Suhard of Paris once said, by "creating a mystery." The churches present any economic or political system with a group of people that cannot be fitted into a human category without remainder. Christians present communists with a people who are not "against" them but for them, but for them in a way which is ultimately a more serious threat than mere opposition.

Saying "No!"

"We respect the communist regime," says a church leader in Eastern Berlin, "by the 'No!' we say to them. By saying 'No!' at certain points we accept their authority and challenge them to exercise it properly."

In short, Christians offer to communist rulers just what an orthodox communist cannot accept: conditional loyalty, a recognition within legitimate limits of their authority, and a stalwart refusal to bow down to their altars.

I was reminded one Sunday last fall of how even the most ordinary acts of Christian worship contribute to the slow but relentless "deconsecration" of the quasi-religious pretensions of communism. I was attending a worship service in one of the largest Protestant churches of Dresden in East Germany. During the course of the service, I was astonished to hear the pastor pray for the mayor of Dresden, the district governor of Saxony, and the head of the East German regime, all of them, of course, communists. After the service I asked him about it. My astonishment turned to embarrassment when he pointed out the passages in Romans where the Apostle Paul exhorts Christians to pray for their rulers, the same rulers who were persecuting them and would one day execute Paul. Then he winked and added that when he prayed to God for the mayor it served another purpose—"it reminds the mayor that he isn't God."

Ideological movements need to be reminded that they are not God, that whatever changes they introduce, the human spirit will reach out beyond the fabric of human life and seek meanings and purposes beyond those fashioned by man himself. By granting to communist regimes only the authority a human government can claim, no more, no less, Christians "de-divinize" the communist movement. They begin to make it one political and economic doctrine among others, one that can be compared and contrasted with other systems to see how well it really produces what it promises. Wherever this contest has been waged with even a minimum of fairness, grave doubts have emerged about the real productive and distributive capacities of communism. Shorn of its Messianic aura, communism becomes one form of society among others, and a form which can-

not hold up under close comparison with other types of socio-political orders.

"The communists want us to think of them as either the devil or the new god," said a young lay Christian from the U.S.S.R., "but we will do neither. We accept them as men and treat them as such. Maybe if we do so long enough, they will begin to act that way."

Marx's Big Mistake

His words had much truth. By respectfully declining to deify the system, Christians under communism may hasten the day when the new generation of Marxist theorists will quietly shelve Marx's utterances on religion. There are precedents for turning superannuated theories out to pasture. This has already happened in one degree or another to some of Marx's views. His idea on where the communist revolutions would first begin is one example. He thought they would break out first in highly industrialized countries. This may be his best-known mistake, but in addition, his remarks on the Jews, on Russian character, and on several other subjects have also been mercifully forgotten. To date, his opinions on religion have seemed to lie too close to the core on his thought to be tampered with, but now that may be changing, too.

As one young communist intellectual in Prague confessed to me last summer, drolly going to the very brink of Marxist heresy, "Of course religion will die out, but it will probably be around for another 2,000 years."

The truth is that for all his relentless toughness and shrewd materialism, Marx was incredibly naive about man. He really seems to have cherished the belief that the anguishing questions of suffering and finitude, the questions which troubled the palmist and Job, Saint Theresa and Martin Luther—all the timeless questions man has put to himself since the dawn of history—would evaporate once the private ownership of property had been erased. But it hasn't worked. Religions deal with what Paul Tillich once called the "existential questions implicit in the very fabric of human existence." God survives communism because the questions man has about himself are incomparably deeper than the answers any human ideology can provide.



If we pray and read the Bible only as a habit, or only to mark a report, we are doing little more than counting beads or lighting candles. We must study His Word so that we may discover His divine pattern for our minds and feet. We ought to engage in prayer so that we may have the joy of communion with God.

R. Earl Allen in *Bible Paradoxes* (Fleming H. Revell).

From Coverdale to Rheims

By J. C. Wenger

Tyndale's imprisonment and martyrdom prevented his completion of a *de novo* translation of the Bible from Hebrew and Greek into modern English. When he was imprisoned he left behind him his revised New Testament, the Pentateuch, and Jonah, in printed form, and the following in manuscript form: Joshua, Judges, Samuel, Kings, and Chronicles.

The task of getting out the first complete printed English Bible in 1535 fell to Miles Coverdale, 1488-1569, a man who was probably of Yorkshire. Prior to his conversion to Protestantism he had been connected with an Augustinian monastery at Cambridge. Coverdale was a great lover of the Word of God. It is sometimes pointed out that he shows no great originality in his work on the English Bible. But it is also true that he had outstanding gifts as a reviser. He based his Bible on Tyndale for the entire New Testament, and for the half of the Old which Tyndale had completed prior to his untimely death. For the rest he made his own translation.

Throughout the Old Testament, both in the part he had to translate himself, and in revising the part which Tyndale had done, Coverdale made much use of the Swiss German Version. In the revision of Tyndale's New Testament, he leaned on Luther's German New Testament of 1522. Three fourths of the 123 changes which Coverdale made in the Tyndale version of I John, for example, are based on the Luther New Testament.

Some of the happy phrases of the English Bible are Coverdale's. Where Tyndale wrote, "Pride of goods," Coverdale made it, "Pride of life." Where Tyndale had, "Shuttesth up his compassion," Coverdale wrote, "Shuttesth up his heart." Coverdale's complete English Bible of 1535 was the first printed English Bible.

Coverdale followed Luther in spirit when he wrote at the beginning of the Old Testament Apocrypha: "*Apocrypha*. The books and treatises which among the fathers of old are not reckoned to be of like authority with the other books of the byble, neither are they founde in the Canon of the Hebrews."

In 1537 another English Bible appeared, commonly known as Matthew's Bible. The editor was John Rogers. He used the Tyndale half of the Old Testament, and the remainder of the Old Testament from Coverdale's pen (the only exception being that he did not use the Tyndale translation of Jonah). For the New Testament text, Rogers used the 1535 edition of the Tyndale New Testament. The book dedication is signed by Thomas Matthew, hence the

name of the Bible. The Matthew's Bible of 1537 was reprinted in 1549 and 1551, but in the 1551 edition Taverner's revision of the Matthew's Old Testament was used.

The real successor to the Tyndale Bible of 1535 was the Great Bible (so called because it was huge) of 1539, the first Bible which may properly be called an Authorized Version. Its editor was Coverdale himself, and it was a revision of Matthew's Bible of 1537. (In his revision of the Old Testament Coverdale leaned heavily on the Latin Old Testament of Sebastian Münster.) It went through seven editions, 1539-1541, and was again reprinted in 1550 and 1562. The very first edition of the Great Bible, April, 1539, was given royal approval.

The influential man in securing this approval was Thomas Cromwell who became secretary to the king in 1534, vicar-general 1535, and lord great chamberlain 1539. This 1539 edition of Thomas Cromwell was followed by the Thomas Cramer edition of the Great Bible in April, 1540. The July and November editions of 1540 were named for Bishop Cuthbert Tunstall and Bishop Nicholas Heath respectively. (The Psalter of the English Prayer Book is taken from the Great Bible.)

Analyses of the changes made from Tyndale were made by B. F. Westcott. He found that the Great Bible of 1539 deviated from Tyndale's 1534 New Testament in 71 places in I John. Forty-three of the changes were taken from Coverdale's revision of 1535; 17 were based on the Latin Vulgate; and 11 had miscellaneous sources. The Great Bible deviates from the Matthew's Bible of 1537 in I John in only 12 places.

Another English Bible appeared in 1539, Taverner's Bible. Richard Taverner was an Oxford scholar, a good Greek student, and a lawyer. He revised Matthew's Bible and dedicated it to Henry VIII. His version was a vigorous and compressed translation, characterized by many fine readings. Where Tyndale had similitudes, Taverner used parables. Where Tyndale said whelpes, Taverner wrote dogges. Where Tyndale had, "had his abydinge," Taverner said lodged. On the other hand, where Tyndale spoke of "nynty & nyne," Taverner wrote "the iij score & xix." It seems strange that the Taverner Bible was reprinted only once, and that so few of its readings were used in later versions.

The most significant and influential Bible prior to the King James Version was the Geneva Bible of 1560 (its New Testament appeared first in 1557 as the William Whittingham N.T.). Whittingham was an English scholar of great ability; he was married

to the sister of John Calvin's wife. The Geneva Version was made by Protestant refugees from England who were living in Geneva, Switzerland.

As stated earlier, the New Testament of the Geneva Bible was based on that of William Whittingham, and the Old Testament was a revision of the Great Bible. It was probably the best English Bible to that time. It is distinguished by the following things: (1) omission of the Old Testament Apocryphal books; (2) the first English Bible to have verse division; (3) the first English Bible to be printed in Roman type rather than Old English; and (4) for the first time, words not in the original, but supplied by the translators to make the sense more clear, were printed in italic type.

Beza's Latin version of the New Testament was of influence in the revision of the New Testament of Whittingham; in I John two thirds of the deviations from Tyndale's New Testament are based on Beza's Latin New Testament. The Geneva Bible was a best seller. There were over 160 printings of it, the last in 1644, some three decades after the King James Version appeared. In Acts 22:3 the Geneva Version reads: "I am verely a man, (whic am) a Jewe, borne in Tarsus in Cilicia, but brought up in thys citie at the fete of Gamaliel. . . ." (The Great Bible reads: "I am verely a man whic am a Jewe born in Tarsus a cytie in Cycale. . . .") The Geneva Bible was dedicated to Queen Elizabeth who succeeded the so-called "Bloody Mary" in 1558.

The last major Bible produced by Protestants prior to 1600 was the Bishops' Bible, so called because there were a number of bishops on the revision committee. It was the second authorized version. It was a rather conservative revision of the Great Bible; that is, they left the Great Bible's readings stand whenever they could. The influence of the Geneva Version is everywhere in evidence, especially in the Prophets.

This Bible appeared first in 1568, and "favored" the reader by marking the places which might well be omitted as not edifying! It went through twenty printings from 1568 through 1606. Acts 22:3 begins: "I am verely a man whic am a Jewe, borne in Tarsus a cite in Cilicia, and yet brought up in this city at the fete of Gamaliel. . . ."

One more New Testament appeared before 1600 in English: the Rheims N.T., published by the Roman Catholic Church in 1582. In the judgment of many scholars it follows the Latin too literally. Eph. 6:12, for example, speaks of "the spirualls of wickedness in the celestials." On the positive side, it is said to render the Greek more uniformly than the King James Version. It actually exerted considerable influence on the King James translators (more accurately, they too were just revisers).

(Continued on page 526)

The church has only one mission, the

Ministry of Reconciliation

By Dorsa Mishler and Larry Kehler

North American Mennonites became active in mission and service work around 1890. From these humble beginnings at the turn of the century, the work has grown now to include more than 1,000 workers in nearly 50 countries.

"What is the overseas relationship between missions, service, and relief?" This question was foremost in the minds of 95 representatives from U.S. and Canadian Mennonite Brethren in Christ mission boards and relief and service agencies who met in Chicago, Ill., May 7, 8, 1964.

The consultation was called because of the growing awareness within the Mennonite brotherhood of the unity of the mission of the church. This was the second such meeting; the first was held in 1958 and resulted in the formation of the Council of Mission Board Secretaries (COMBS).

Mission Board secretaries and the relief and service administrators, particularly from the Mennonite Central Committee, wanted broader counsel on how to proceed in their relationships to each other.

C. N. Hostetter, Jr., one of the chairmen for the consultation, said, "This meeting gives us a chance to talk to ourselves and to each other about issues in which we have such a large stake."

Addresses by J. H. Quiring, president of the Mennonite Brethren Bible College, Winnipeg, Man., and John R. Mumaw, president of Eastern Mennonite College, Harrisonburg, Va., laid a solid foundation for the meeting.

Missions Derive from Discipleship

They pointed out that the common tenets of faith among Mennonite and Brethren in Christ groups have their roots in the Anabaptist emphasis on Biblicism and a disciples church. This common faith is dramatized by the world-wide programs of missions and Christian social service which are being administered by the various missions and service agencies of the Mennonite groups.

There was strong agreement on the one-ness of purpose in mission and service programs. The "expressed word" and the "deed," they agreed, are integral parts of

the Christian's responsibility in a total "ministry of reconciliation."

Most of the first afternoon was devoted to studying relevant issues affecting the task of the Mennonite and Brethren in Christ churches in Africa, South Asia, East Asia, Latin America, Europe, North Africa, and the Middle East.

At the evening session the process of pinpointing specific issues began. Paul Kraybill, secretary of the Eastern Mennonite Board of Missions and Charities and secretary of COMBS, and William T. Snyder, executive secretary of the MCC, listed areas where MCC has relationships with Mennonite mission boards and other Christian agencies. They also presented a series of questions to be discussed.

Following the Kraybill-Snyder presentation, six discussion groups were formed to give the participants an opportunity to raise questions and to state their own viewpoints on the subject of the consultation.

Most of the second day was devoted to discussing the questions which had been identified by the smaller discussion groups.

Do Relief Workers Start Churches?

One of the questions was, "How should the spiritual fruits resulting from MCC service be handled? What should MCC workers do with people who are converted to Christianity through their witness?" It was reported that this frequently is a serious problem for the service worker, especially when there are no Mennonite or Brethren in Christ churches nearby, because MCC has no authorization from its supporting constituency to start churches.

In answer to this concern, the consultation went on record as strongly encouraging relief and service workers to carry on a spiritual witness. They recognized the problem of dealing with the fruits of this work and urged that COMBS and MCC give this matter priority in their conjoint meetings.

Another concern, repeated on several occasions, was the North American Mennonite brotherhood's responsibility to the younger churches, such as those in India, Indonesia, and Africa, for example. Frequently these churches ask for a relationship to the entire North American brother-

hood, not just to one conference. It was felt by the meeting that COMBS and MCC should be open and ready to provide resources and encouragement to overseas churches and to assist them in their service and witness to the needy people around them.

Who Assumes Responsibility?

This led to the question of whether the Council of Mission Board Secretaries might not take an administrative responsibility to handle some of these relationships and joint mission ventures. The consultation recognized the need for the mission boards to work more closely together, but they felt that this could be accomplished without changing the organizational structure of COMBS and its relationship to MCC.

Other questions which came up for discussion were: What can we best do together as Mennonites? What can we best do separately? Should the MCC be ready to channel relief goods through the mission boards? How should MCC and/or COMBS relate to other Christian bodies and agencies overseas? How does the Teachers Abroad Program relate in purpose and administration to the educational, missions, and service agencies?

The steering committee for the consultation consisted of William T. Snyder, chairman; Paul N. Kraybill, secretary; H. Ernest Bennett, C. N. Hostetter, Jr., Andrew Shelly, and H. R. Wiens.

The study co-ordinator was H. Ernest Bennett, and Paul Kraybill was program co-ordinator.

Members of the findings committee were H. Ernest Bennett, chairman; John Garmann, Waldo Hiebert, Henry Hostetter, Paul G. Landis, Henry Poettcker, and Orlando Walther.

MISSIONARY BIBLE CONFERENCE

LAURELVILLE MENNONITE CAMP

Mt. Pleasant, Pa.

August 22-28, 1964

Theme: "Stewards of the Gospel"

Main Speaker:

Donald M. Davies, teacher of religion at Lincoln University, near Oxford, Pa., and former missionary to Ethiopia.

Missionary Speakers:

Nelson Litwiler, Uruguay; Kenneth Seitz, Sr., Mexico; Paul Gingrich, Ethiopia; Edwin Weaver, Nigeria.

Group Discussions:

On mission outreach in South America, East and West Africa, and the Far East.

Purpose:

To combine inspiration, relaxation, and missionary education for anyone interested in Bible study and learning more about missions.

From Frustration to Freedom

By Jim Fairfield

Four years ago his first letter arrived. This latest one, a long New Year's greeting to his "beloved brethren" at The Mennonite Hour, had with it the final lessons in the sixth and final course of the complete Bible study program.

Sandwiched in the years between were the trials and triumphs, the stumblings and gropings of a new life of faith in Jesus Christ.

Now he was heavy in heart. It looked like a "parting of the way" that had begun one September Sunday evening back in 1959. . . .

It seemed a long time ago . . . back in a soggy, sagging past. Life should have begun for him that year, but at 40 he was already an alcoholic, defeated, and in a city of millions of other lonely, defeated people.

New York is only glamorous and exciting for some. For him it meant an unexciting boarding house, a bed-and-bureau room upstairs, where flies stalked across a breezeless window screen.

Maybe he could have rented a bigger room with two windows and a fan. But he didn't. He didn't have money to spend on a better bedroom. He had only enough to spend in the bar at the corner, where he had "friends."

Resorts to Bottle

Loneliness is drowned in a bottle . . . for a little. But Satan's wages are terribly exacted in the horrors of loneliness, fear, self-hatred, and helplessness, which sweep in like a black fog when the money's gone, and the "friends," and the bar . . . and only the flies on the window remain.

A sultry Sunday dusk, September, 1959. The dry taste only a drinker knows had been eased by a couple at the bar. He lay on his bed, counting fly specks on the ceiling.

"What's on the radio, I wonder?"

"Nothing, you fool! It's Sunday. Never anything on a Sunday night. Try the rag again. More 'friends' will be there now."

The wave of temptation passed. He turned on the little radio beside his bed. It warmed and glowed. . . .

It was ten o'clock. In 1959 The Way to Life, a 15-minute Mennonite Hour broadcast, was a regular Sunday night feature on WABC, New York, at ten o'clock. He heard the choir singing, "This is the way, the way to life! The Lord Jesus Christ, He

alone is the way. He'll save you from sin, if you come unto Him. He'll guide you and keep you to endless day."

Spiritual Battle Begins

As he lay on his bed, New York was shut outside his door. New York . . . "hell-on-earth" he called it. Cold, demanding, merciless, relentless . . . outside his door.



Jim Fairfield

But Jesus Christ sought him where he was that night, alone in his room. Thousands like him are never reached by the Gospel any other way. No one else gets inside the door . . . but Jesus can and does, by radio.

Pastor Charles Hostetter spoke that night on "Drinking—Distinction or Delusion?" This is what happens when thousands of prayer partners are joined in supplication for and support of Mennonite Broadcasts. This is why Paul told Timothy to pray, that "petitions, prayers, intercessions, and thanksgivings be offered for all men. . . . Such prayer is right, and approved by God our Saviour, whose will it is that all men should find salvation and come to know the truth."

Shows Appreciation

This was the turning point the Holy Spirit provided. Reminiscing at the New Year, he wrote, "You know many of the blessed results—Bible study by mail for me, spiritual counsel from you Mennonite brethren . . . sermon leaflets, tracts, booklets, letters to and from you, and our prayers for each other. So, you see what a

gap you brethren filled beginning that Sunday evening in September, 1959."

This is the sort of triumph in radio evangelism that generates a deep sense of joy in the many thousands who "give that the Gospel may go." Jesus said, "For I was an hungred, and ye gave me meat: I was thirsty . . . a stranger . . . naked . . . in prison, and ye came unto me." Christians banded together in support of The Mennonite Hour Home Bible Studies are feeding prisoners in jails, isolated rural folk, "isolated" city dwellers, . . . as well as thousands not so isolated, who are just plain hungry for the Word of God.

The radio broadcast that night was only the beginning. He registered for his first Bible study course, Sept. 22, 1959, and finished it on April 22, 1960, which is good time for the beginning course.

Courses are built skillfully to a purpose—to kindle the student's interest in studying the Word of God for himself. The questions asked in the studies turn the student again to his Bible and his own reflective thinking.

One graduate says firmly, "I learned how to apply myself to my Bible. Last year my husband gave me an American Standard Version for Christmas and I've read it through since . . . with the discipline our Lord taught me in the Home Bible Studies."

Another writes, "This series of Home Bible Studies has meant a lot to me. I now take time out to read and study my Bible, which I didn't do six or eight weeks ago. May the Lord continue to bless you and The Mennonite Hour as you do this wonderful work."

Many Similar Testimonies

I discovered many testimonies of lives penetrated by God through the Home Bible Studies—lives with problems big enough to crush the strongest, yet which have been lifted by Jesus Christ; lives tingling with the exuberant vitality of the Holy Spirit, now given greater control as Lord and Master.

All the testimonies are not of triumph. Some lives are still bowed and struggling, not yet able by faith to enter into the rest and peace of new life in Christ Jesus. These the counseling staff yearn and labor for, as Paul did, laboring in birth pains for new souls, "until Christ be born in them."

Each individual's problem, question, prayer request, is handled personally by the brethren at The Mennonite Hour. This our friend in New York discovered. The body of Christ is a brotherhood, who care and share in his life, personally and prayerfully.

And so his questions and doubts were answered. And week by week, as he studied the lessons and the Bible in his room, he eagerly tuned in The Way to Life each Sunday night and heard the Gospel afresh.



B. Charles Hostetter discusses Bible correspondence ministry with John L. Horst, instructor of Home Bible Studies for The Mennonite Hour.

On Thanksgiving Day, 1961, he wrote and told of his progress. In the years before—a hypocrite, an alcoholic, lonely and searching—now he was delivered! The grip of sin which had imprisoned him held him no longer.

Many Are Reconciled

And he isn't the only one! Our Lord is using the Home Bible Studies of The Mennonite Hour to reconcile many inquiring sinners to the Father and to nurture numbers of Christians in the faith.

Our friend in New York is one of over 40,000 who have enrolled in the Bible studies. About 100 lessons are graded each day! Between 1,000 and 1,500 students are enrolled constantly at the Harrisonburg office. And, at 40, he was on the upper edge of the biggest age level interested in the courses. More than 45 per cent of correspondence students are between 20 and 40 years old! About 30 per cent are housewives and 40 per cent men. There are business people, cooks, factory hands, ministers, servicemen, doctors and nurses, farmers, policemen, students. God is calling disciples from it through the ministry of The Mennonite Hour Home Bible Studies.

Saved seven years ago through Inter-Varsity Christian Fellowship, James Fairfield says, "We must have been Anabaptists from the beginning of our new life in Christ . . . but we didn't find it out until I began at Ontario Mennonite Bible Institute three years ago."

James, his wife Norma, and four children were all born in Winnipeg, Man., where both he and his wife attended university. He completed an interrupted college training this spring with a bachelor's degree from Eastern Mennonite College, Harrisonburg, Va.

Until the call to go into Christian service, James was general sales manager of a Canadian textile company. "I cut my liter-

ary teeth writing mail-order catalogs," he says, "where every word has to sell." He continues to write a Gospel column each week for three Canadian daily newspapers, and one in Virginia.

He starts full time with Mennonite Broadcasts after a workshop course at Billy Graham Decision Magazine School of Christian Writing the last week in June. He has been working part time for Mennonite Broadcasts while attending E.M.C. this year.



In the sixteenth century, men spent a lot of time arguing over whether the world was round or square, flat or oval. Most of them thought it was flat, and that if a man walked far enough he would come to the edge and fall off. Then a man named Magellan took five ships and 255 men, sailed west from Spain, voyaged for three years and lost his life, but one bright day the survivors of the crews—only 18 men—came back to Spain from the east. That settled it. There was no more argument, for men had seen that the world was round.

We argue too much about Christianity. We should spend more time looking at the proof.

Frank S. Mead in *Tarbell's Teachers' Guide for 1964* (Fleming H. Revell).



Of the Herods who noisily strut across the pages of history, one thing only is certain—and that is their impermanence. "Towering o'er the wrecks of time" is that dominion not made with hands whose King reigns by love and rules in mercy. . . . and He shall reign for ever and ever."

Charles L. Allen & Charles L. Wallis in *When Christmas Came to Bethlehem* (Fleming H. Revell).

Missions Today

Sick and Ye Visited Me

By J. D. GRABER

Man Is Your Brother is the title of a little book by the well-known Roman Catholic priest of France, Abbé Pierre. He is the author of the book, *The Rag Pickers of Emmaus*, and the founder of a number of Emmaus Societies, groups of socially sensitive people trying to bind up some of the worst festering sores in the appalling slums of some of the great cities of the world.

"The origin of all illness," says the abbé, "is neither eating too much or eating too little. . . . The real reason why a man falls for an illness that he hasn't the strength to resist is often enough the fact that he has overindulged in food or that he hasn't had enough." Famine victims usually do not actually starve to death. Undernourishment has weakened them so that they succumb to disease.

"Two thirds of the 900 million children now living in the world are suffering from hunger, are in no state to resist sickness, and will not live to grow up. . . . There are 300 million cases of malaria every year, and three million people annually die of it. . . . Cases of tuberculosis, for which underfeeding and slum conditions are generally responsible, still number 50 million a year, and five million people die of the disease," are other disturbing quotes.

The worst of all diseases is trachoma. Abbé Pierre writes that he was shocked to find out that eight out of ten of Egypt's population, outside of the big towns, have this disease, which often leads to blindness. In parts of Africa, he writes, whole villages go blind as a result of trachoma.

"The price of two long-range bombers," says the author, "would provide us with the means to stamp out leprosy from the earth." A French social worker wrote to the president of the United States and to the president of Russia asking each country to contribute the cost of one bomber. He received no reply. "And I don't imagine either country would be any the weaker," he says, "for giving a single bomber away."

One doctor per 50,000 population—this is the proportion in many underdeveloped countries. Yet there are fourteen countries in the world who have an average of one doctor per 1,000 population.

As for hospital beds, France has more than the whole of Asia, but Asia is the home of well over half the human race. The United States has one nurse for every 300 people, but there is only one for every 100,000 population in India and some West African countries.

The place of greatest need must have our Christian concern as we multiply health facilities in our affluent society, which is the place of least need.

Aid for 75,000 Algerians

Correspondence from Irene Bishop, director of the new MCC material aid program in Algeria, indicates that in five months of distributions over 75,000 Algerians received clothes, shoes, and bedding worth approximately \$170,000.

"This sounds like a lot," says Miss Bishop, whose team is operating in the department of Al-Asnam, "and yet is so little when we see the misery and need all around us."

Condolences to Indian Embassy

J. D. Graber, general secretary of the General Mission Board, sent this message to the Indian Embassy, Washington, D.C., following the death of Prime Minister Nehru. "The Mennonite Board of Missions and Charities, Elkhart, Ind., wishes to convey to you and the nation of India condolences in the death of your beloved prime minister, Mr. Nehru."

New Church in Illinois

Since Feb. 9, 1964, the First Mennonite Church of Champaign-Urbana, Ill., has been meeting each Sunday morning in the Seventh Day Adventist church building in western Champaign.

The group is made up of local Champaign-Urbana residents and some students in the Mennonite Graduate Student Fellowship of the University of Illinois.

Both local residents and students felt the need for a Mennonite church in the twin cities, because of the distance for members to other Mennonite churches, the increase in Mennonites attending the University of Illinois, and the desire to reach the unchurched in the community.

Lay members have assumed most of the responsibility for the organization and program of the church. Speakers for the worship service have been drawn from local lay members, members of other community churches, and visiting Mennonite ministers from eastern Illinois churches.

On April 19, the congregation's first communion service was held. R. L. Hartzler, until recently the executive secretary of the Central Conference District of the General Conference Church, delivered the communion message. Harold Zehr, pastor of the Bloomington Mennonite Church, was in charge of the communion service.

With a membership of only 50, it was possible for the members to congregate in a small semicircle around the communion table, thus heightening the sense of unity and communion.

Uniting for the First Mennonite Church have been members of three Mennonite branches—the Old Mennonites, the General Conference Mennonites, and the Mennonite Brethren.

Included in the church council are Robert Massanari, chairman; Roy Smucker, chairman of the pastoral committee; Joe Massanari, chairman of Christian education; Leonard Neufeldt, adult superintendent; David Swartzendruber, primary and junior superintendent; Gordon Lapp, chairman of church music; Duane Swartzendruber, church treasurer; and Virgil Unzicker, chairman of the usher committee.

Russian Baptists Visit Mennonites

Feelings of brotherly acceptance, skepticism, and mutual understanding followed four Russian Baptist leaders visiting Mennonite communities in the U.S., May 20 to June 1.

Reporting on their visit to Scottsdale, Pa., Loren Lind quoted one of the leaders saying, "We will never forget that Mennonites have contributed to the origins of our



Russian Baptist leaders confer with American Mennonite leaders. Seated (l. to r.) Ivan Motorin, minister of the 5000-member Moscow Baptist congregation; Adolph Klaupeks, World Baptist Alliance staff member from Washington, interpreter; Illia Ivanov, treasurer of the Council of Baptist Churches in Russia; J. C. Wenger, Goshen College, member of the Presidium of Mennonite World Conference. Standing (l. to r.) Anatolij Kiriuchatsev, minister of the 3000-member Leningrad congregation; C. J. Dyck, Mennonite Biblical Seminary, Elkhart, Ind.; Michael Zaidkov, licensed minister to be ordained soon after his return to Russia; and H. Ernest Bennett, Mennonite Board of Missions and Charities, Elkhart.

Christian faith. Many of the first Baptists in Russia believed because of the preaching and evangelizing of Mennonite Christians. So your forefathers have contributed considerably to the religious awakening of our Russian people."

Lind further says, "One question uppermost in the minds of the Mennonites was the relationship between Baptists and Mennonites in the Soviet Union. Said Mr. Ivanov, head of the delegation and treasurer of the Baptist Union in Moscow, 'We have been in best relations with Mennonites in the Soviet Union, although until now we have had no organizational unity with the Mennonites. . . . We have given directions to local congregations to show them deepest respect and confidence. If they wish to, they are invited to participate in church life.'

Your Treasurer Reports

Per member contributions to the General Mission Board for program have increased slightly during the past year. This is in line with over-all contributions as reported previously.

For missions the average total annual per member receipts reached \$16.07 this past year. The previous fiscal year was \$15.25 per member for total constituent average. Individual conference averages varied from \$8.03 to \$23.28 per member.

Relief and Service contributions averaged \$4.21 per member this past year as compared to \$4.03 the previous year. These figures do not include direct above budget sendings to the Mennonite Central Committee office. The highest individual conference average was \$7.91 per member.

Contributions to broadcasting cannot be reported on a per member average due to the amount of direct support and the amount of gifts received from outside constituent groups.

We are grateful for this continued general increase in per member gifts. It should be noted that these figures are still below total funds needed for program and that special gifts, such as estate bequests, have been used to meet total costs. We trust that our congregations will continue to strive toward the requested present per member amounts of \$20.00 for missions, \$6.00 for relief and service, and \$4.00 for broadcasting.

—H. Ernest Bennett.

"Although Mennonites have lived in Russia since the eighteenth century, they are not recognized as a religious entity by the Soviet government. Early Mennonite evangelism in the 1850's, to which Ivanov referred, was one major source of the Baptist faith in the Soviet Union.

"Motorin spoke of the phenomenal growth of the Baptist church. 'In the past 47 years we have had an increase of over 400,000,' he said. At the time of the revolution of 1917, there were about 30,000 evangelical believers in Russia. Now there are over 500,000. 'This only goes to show,' said Motorin, 'that the words of the Apostle Paul are coming true: "For the word of God there is no limitation." The men did not know the exact number of Mennonites now in the Soviet Union.'

Speaking to a group of Indiana church leaders, Kiriuchatsev, minister of the 3,000-member Leningrad congregation, said that he had prayed that Christ would help him to find His image in America. Since he had come here, he had found Christ here present among believers. And, he said, he had discovered that Christ is the same both places.

There was no attempt from either the American or the Russian side to discuss political or economic systems during the visit. When a Russian-speaking stranger

attempted to raise such a question in a student meeting, Ivanov said quietly that it was their business to preach Christ.

Besides their Scottsdale visit, they were to Lancaster and Bucks counties, Pa.; Goshen-Elkhart, Ind.; Bluffton, Ohio; Chicago, Ill.; and Mountain Lake, Minn.

The visitors came to North America in the first place for the 150th anniversary jubilee of Baptist work in North America held in Atlantic City, May 20, 21, in which the American Baptist Convention, the Southern Baptists, and five other Baptist groups were participating.

Accompanying the Russian visitors were Edgar Metzler, staff member of the Mennonite Central Committee, Akron, Pa., under whose auspices the visit took place, and Adolph Klauipis, an American citizen of Latvian descent now on the staff of the World Baptist Alliance in Washington, D.C., who translated for the two members who spoke no English.

Race Conference in Mississippi

Nine ministers from the South met at the Nanih Waiya Mennonite Church, Nopater, Miss., on May 21 to share their concerns on the race issue.

After a message by Titus Bender on "The Anabaptist Concept of the Church," the group met around a table for discussion. Accepted by the group were eight conclusions: (1) the spirit of close fellowship and true brotherhood was evident throughout; (2) Negroes of the area are not being treated with fairness; (3) all feel strongly that something ought to be done; (4) there were expressions of deep humility as we searched for answers; (5) we need to be broken and willing to follow Christ in seeking to reconcile men to God and to each other; (6) something needs to happen in the church; (7) it is evident God is working; (8) it is unchristian to force integration or segregation.

At the same meeting a committee was formed to further study the problem. Elected were Titus Bender, chairman; John E. Wenger, George Reno, and Orlo Kauffman.

Nevin Bender, pastor of Nanih Waiya, further reports that "on Sunday, May 17, eight Indians were received into the church by water baptism. There are perhaps four others to be baptized in the near future.

"Communion services with our Indian brothers and sisters were held at the chapel with brethren and sisters from Mashulaville and Brooksville participating."

Nurses Arrive in British Honduras

Dora Taylor, Elverson, Pa., and Ada Smoker, Gap, Pa., arrived in Belize on May 30 for terms of missionary nurse service under the Eastern Mission Board at the new government clinic at San Felipe.

Sister Taylor had previously served three terms in Honduras, and Sister Smoker had served for two years at Orange Walk, British Honduras.

A farewell service for Sister Taylor was held at the Frazer Mennonite Church on the afternoon of May 24, and for Sister

Smoker at the Sandy Hill Mennonite Church the evening of the same day.

Missionary Cycle

Interested friends of mission personnel at Black Mountain Mission, Chinle, Ariz., donated funds for the purchase of a Honda motorcycle to be used during the building program in the area.



Naswood Burbank, Black Mountain Mission, on the new Honda cycle which friends made available for the mission.

Because of the building at Blue Gap Mission, the schedule for the two mission trucks is very full. The Honda provides inexpensive transportation for this shuttling between missions and makes it possible to use the short-cut route which is almost impossible by truck.

The cycle also frees the trucks for other important trips such as home visitation, released-time Bible classes, hospital trips, etc. Even after the building is completed, Superintendent Stanley Weaver will need to do maintenance for both missions.

Witmer Visits Florida

H. Howard Witmer, Home Missions Director of the Eastern Mission Board, made an administrative trip to South Florida, May 15-22, visiting the Immokalee, Miami, and Homestead areas.

One of the most rapidly growing rural towns of South Florida, Immokalee has a year-round population of approximately 4,000, with an additional 6,000 during the peak of the vegetable harvest. Population is estimated to double in the next ten years.

Thirteen years ago there were 60 acres of watermelons in the area; today there are nearly 10,000. Citrus industries are moving into the area. Within the next two years the present 3,000 acres of orange groves are expected to increase to 20,000. A citrus grower recently purchased 30,000 acres which will eventually be planted in orange trees.

The Mennonite Church has a unique witness in this community through the vol-

untary service unit's ministry to the migrants. A congregation is developing as a result of these contacts. On this deputation visit consideration was given to the role of the Mennonite congregation in this growing community, as well as to the relationships of the congregation and the US unit.

Miami, with a population of almost 292,000, presents a challenge to the church. Miami is the "melting pot" of southwestern United States, with Cubans, Negroes, and people of varied backgrounds settling here.

Homestead, Florida City, and Leisure City have a population of 32,500, with an additional 10,000 migrant workers during winter months. Approximately 60 per cent of them are Negro, 30 per cent Texas-Mexican, 5 per cent Anglo, and 5 per cent Puerto Rican, British West Indian, etc. The Mennonite Church is ministering to a small percentage of these migrants through a voluntary service unit and child care center.

The Miami-Homestead area will be carefully studied to determine how to establish an effective witness there.

Teaching of Islam Evaluated

The agreement to permit the teaching of Islam in mission schools in Somalia came as an unprecedented experiment and a shock to many. Although many details are still not clear, it is now possible to see some of the effects of this decision.

When the Eastern Mission Board deputation from America visited Somalia in January, 1964, they made this observation:

"The teaching of Islam in our schools is getting under way very slowly and is not really a significant factor except that it has greatly strengthened our relationships and helped to take away much of the suspicion and misunderstanding. It is not hindering our witness; in fact, almost the opposite is true, for it has helped to break down some of the attitudes that were a hindrance to our work."

Hospitals and schools have been the best point of contact with the people. Restrictions to witness have posed an unprecedented challenge, but the Holy Spirit is not bound, and He is at work in many lives.

MCC (Canada) Begins

Official Function

On June 1, the Canadian Mennonite Relief and Immigration Council transferred its work to the Mennonite Central Committee (Canada), an inter-Mennonite relief peace and service agency begun in December, 1963. The Mennonite Disaster Service organization of Canada and the Historic Peace Church Council of Canada turned their functions over to MCC (Canada) earlier. The Nonresistant Relief Organization, Canadian Mennonite Relief Committee, and the Conference of Historic Peace Churches of Ontario are expected to complete the transfer of their activities sometime before Nov. 30, 1964.

The chairman and executive secretary of MCC (Canada), David P. Neufeld and J. M. Klassen, have met with a number of groups during the past few months to explain the

new organization and to receive counsel on how best to achieve the objectives which MCC (Canada) has set for itself.

An executive committee of seven was elected to guide the new organization and to look for personnel to administer the program. Members are: David P. Neufeld, Winnipeg, chairman; Newton Gingrich, Markham, Ont., vice-chairman; C. J. Rempel, Kitchener, Ont., secretary-treasurer; J. J. Thiessen, Saskatoon; E. J. Swalm, Dunroon, Ont.; T. E. Friesen, Altona, Man.; and Harvey Plett, Steinbach, Man.

In January, 1964, J. M. Klassen, who had five years of MCC experience in Korea and at the Akron, Pa., office, was appointed executive secretary.

Sympathy in Reverse

Returning from three years of voluntary service in India, Harold and Sandra Shantz, Waterloo, Ont., said that since their return home many people are talking about the big sacrifice which they made in going to India.

Both of them said they feel they made no sacrifice at all, but it's the people who don't go into this kind of work who are really making a sacrifice by missing this kind of experience.

Harold was an accountant-bookkeeper at the Landour Community Hospital and Sandra had a similar position at the Woodstock School.

Hershey Evangelist in Honduras

Lester T. Hershey, speaker on Luz y Verdad, Mennonite Broadcasts' Spanish broadcast, preached 58 times in 37 days the latter part of March and all of April.

This occurred in Honduras where he was invited to speak in an evangelistic effort. Bro. Hershey preached in churches, under trees, in schools, and in the open air.

A busy schedule of home visitation, counseling, discussions with missionaries, and public meetings all added to make an effective month in Honduras. As a result, 79 persons were converted and rededicated to Christ.

An excerpt from a missionary letter in Honduras shows the feeling of many others who were also enriched. "It was a distinct pleasure and a blessing to have Bro. Lester labor among us for five weeks. We appreciated his sound, Biblical, instructive messages. By this method the listeners are more perfectly instructed in the things of the Lord and the decisions they make are based more solidly on reason rather than on emotion."

VS Unit Hosts Pastors

Volunteers from Claremont, N.H., were host to Vermont Mennonite church pastors on the Sullivan County Nursing Home campus, Memorial Day, May 30, according to unit leader Ron Nyce.

The occasion featured a picnic lunch and fellowship for all. Currently there are seven volunteers serving at Claremont. Pastors hosted were Nevin Bender, Jr., Kenneth Benner, Abram Landis, and James Millen.

Witness Continues Despite Revolution

"You have likely heard of the sinking of the helicopter transport in the harbor last week. . . . The same day a grenade wounded eight men across the street from the Floating Restaurant.

"Two Vietnamese men were shot last week—they were both taxi drivers. . . ." Eastern Board missionary Everett Metzler mentions these as grim reminders of the situation in Vietnam.

The missionaries in Saigon, Vietnam, have sought to present a meaningful witness in English classes and Bible study, but they are handicapped by the political crises in the country. When the deputation brethren Paul Kraybill and Donald Lauer sat in consultation with the missionary staff, they drew up the following basic principles for operation:

"We are here to supplement the Christian witness in this country. We want to complement rather than compete with the existing missions and churches. We believe that obedience to Christ transcends all political considerations and that our duty

is to proclaim the full dimension of the Gospel with its implications for daily discipleship in the fellowship of the church. We recognize and seek to meet the need of the whole man—spiritual, social, emotional, and physical."

The missionary team is relaxed, and they go about their work normally, in spite of constant tensions. "I think I can truly say," Bro. Metzler concluded, "that none of these things move us to fear, that is. Certainly they do move us to pray."

Broadcasters Adjust Program

Because of a need to reduce over-all expenses due to insufficient contributions during the past fiscal year (April, 1963, to March, 1964), the following stations carrying *The Mennonite Hour* will now carry the 15-minute *Unit to Life* program: Oneonta, Ala., WCRL (1570), 12:30 p.m.; Washington, D.C., WGNM (570), 8:30 a.m.; Belle Glade, Fla., WGNW (900), 1:30 p.m.; Fort Dodge, Iowa, KWMT (540), 8:30 a.m.; Minneapolis, Minn., KTIS (900), 1:00 p.m.; Kansas City, Mo., KCCV (1510), 3:30 p.m.; Akron, Ohio, WHLO (540), 9:00 a.m.; Lancaster, Pa., WLAN (1390), 12:30 p.m.; Sioux Falls, S. Dak., KNWC (1270), 1:00 p.m.; Richmond, Va., WRVA (1140), 9:30 p.m.

Most of the above changes take place about mid-June. Changes on several other stations will be announced later as plans are completed. *The Mennonite Hour* also discontinued broadcasting on KHOF, Los Angeles, Calif., and WIVV in the Virgin Islands.

Heart to Heart is discontinuing WLMJ, Jackson, Ohio (1280), and WSKT, Knoxville, Tenn. (1490), to reduce its current budget.

The Spanish broadcast, for the same reason, is discontinuing four stations and is reducing 16 other stations to a 15-minute program.

Co-ordinate Community Effort

Community leaders, Mennonite pastors, and VS personnel met in an all-day meeting at Camp Rehoboth, St. Anne, Ill., on May 16.

Purpose of the meeting was to co-ordinate community improvement efforts in order to effect better facilities for the underdeveloped Pembroke Township located in Kankakee County.

Prior to the meeting, a survey of 262 homes and 1,005 people was taken to determine community needs. Needs emerging were medical center, job training, improved roads, recreational center, financial loans for home builders, and employment opportunities.

The greatest single need was pinpointed as the medical center. The General Mission Board will be needing nurses to help staff the center and also teachers to launch a literacy program.

John Lehman, director for VS, represented the General Mission Board at the meeting. Mark Lehman, pastor of Rehoboth, chaired the meeting. Three resource persons from the University of Illinois also served.

Your Overseas Missionaries of the Week

The John Beachy Family



The John Beachy family serve as missionaries in Bihar, India, with the Mennonite Board of Missions and Charities, Elkhart, Ind. They returned on June 4 for a three-month furlough.

Arriving first in 1949, the Beachys have helped build churches in this northern province of India. The church administers an educational program in the Latehar Hostel and a medical and physical ministry through the New Light Hospital in Satbarwa and the Economic Council, an indigenous loan organization which assists poor farmers in buying stock and facilities.

John served as pastor to three local congregations.

Originally from Plain City, Ohio, John graduated from Goshen College in 1961. He was ordained to the ministry on Nov. 2, 1952.

His wife, the former Miriam Weaver from Bristol, Ind., graduated from Goshen College in 1948.

They have four children—John Allen, 21, an honor student in mathematics at Indiana University; Cheryl Jo, 13; Lynette Kay, 6; and Kenton Jay, 4.

With People in Service

Four General Board missionary families and one single worker arrived in the States for furloughs. Eugene Blossers, Japan, arrived in San Francisco, Calif., on May 18. John Beachys, Bihar, India, arrived also in San Francisco on June 3. Kenneth Schwartzrubers, Brazil, arrived in Baden, Ont., on June 1. Glenn Musselmans, Brazil, arrived in New York on June 2. Marian Hostetler, Algeria, arrived in Orrville, Ohio, on June 3.

Paul Conrad family arrived in New Delhi, India, on June 4 to begin their third term of service with General Mission Board.

Abner Stoltzfus, pastor of the Maple Grove Mennonite Church, Atglen, Pa., will conduct the Menno Travel Service 21-day fall excursion tour of Europe and the Holy Land. The group leaves New York by air on Sept. 28, and returns on Oct. 19. They will tour England, Switzerland, Greece, Egypt, Jordan, Israel, and Italy.

Carpenter Allan Miller, Sarasota, Fla., and plumber Dan Brunk, Newport News, Va., installed a kitchen on the second floor of the Mennonite service unit house in Atlanta, Ga., during the week of June 1.

Lois Layman joined the Mennonite Broadcasts, Inc., office staff at Harrisonburg, Va., on June 3. She will work as filing secretary working with the master card file and addressing stencils. She is the daughter of Mr. and Mrs. Roy Layman, Harrisonburg.



Jay Yoder, Fairview, Mich., and Joyce Clark, Freeport, Ill., visiting a patient at Valley View Hospital, Glenwood Springs, Colo.

Missionary Killed in Somalia

V. David Miller, Kalona, Iowa, missionary builder serving under the Eastern Mennonite Board of Missions, was killed instantly on June 6 when the motorcycle he was riding collided with a camel. The Salunga headquarters office was informed of his death by cable on June 6, and no further details are available at present.

Bro. Miller had supervised the construc-



tion of a hospital, missionary residences, and schools in the Somali Republic since 1958.

He is survived by three sons: Doyle, Newton, Iowa; Curtis, Hutchinson, Kans.; and Vernon, address unavailable. He was sixty-one years of age.

A memorial service was held at the East Union Mennonite Church, Kalona, Iowa, on June 9. Paul N. Kraybill, secretary of the Eastern Mission Board, attended this service.

Planning for the 1964 Sunday School Convention

There are 946 Sunday schools in North America and Puerto Rico, with 11,128 teachers and 127,699 pupils. Last year there were 835 summer Bible schools, with 11,033 teachers and 100,786 pupils (many of these are the same as the Sunday school's). There were also 28 winter Bible schools, with 414 teachers and 838 day pupils and 5,600 evening pupils enrolled. There were 16 church-owned campgrounds, with hundreds of counselors and thousands of campers. In addition there were hundreds of Sunday or weekday evening services and programs where thousands of people participated in leadership, talks, teaching, and learning. Besides, there were hundreds of teacher-training classes, missionary education groups, boys' and girls' club activities, MYF's, 832 WMSA's, and 252 GMSA's where Christian education has been going on.

Although we have all of these organizations and people participating, the church has one mission, to equip the members for service in redeeming the people of the world. Whether we are in one organization or another, we have this one task. Eph. 4:11-14. We may work at this mission from different angles or at specific phases, and in different organizations, but we all are engaged in only one mission.

The purpose of Christian education in the local church, whether Sunday school, summer Bible school, club work, camping, working at projects, fellowship, or teaching in other ways, is to undergird the total program of the church for mission. We are teaching for mission. People of the world must be redeemed from sin unto

faith in Jesus Christ. Our various teaching agencies and organizations in the local congregation are simply devised to serve as tools in the performance of this task.

To help all local workers, teachers, and officers in understanding their task and to serve more effectively, a Sunday School Convention has been planned. It will be held on the campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 6-9, 1964. This Convention is designed to provide help to the local worker in his effort to equip members of the congregation for service in the mission of the church. The theme of the Convention is "Teaching for Mission." While it is called a Sunday School Convention historically and traditionally, it will deal with all aspects of Christian education in the local church. All local church agencies and organizations are being represented and individuals will benefit by their attendance at the various workshops and the public messages that will be given.

Every parent and youth can receive help in this Convention. Every church worker and official will benefit by attending. One hundred workshops are designed for pastors, teachers, trustees, council members, treasurers and secretaries, club leaders, youth sponsors, and every other type of Christian worker that may be found in the local church. Perhaps the next convention will be called a Christian Education Convention.

Pray for the many workshop leaders and speakers who will be preparing their contribution for this Convention. Also plan your summer schedule so that you can register and attend these special meetings. Every teacher and church worker who registers will be recognized as a delegate.—J. J. Hostetler.

It Is . . . Blessed . . . to Receive

By J. PAUL SAUDER

Of course you will tell us that we have missed parts of that quotation and you will be right. But after a bit of sober reflection, most of us must admit that we habitually omit the force of that part of the verse which is quoted in our title. Maybe these two stories will do you good. They happened in Florida since the robins started their 1964 northward trek.

Story No. 1. Listen to a City Missionary

"We are starting North tomorrow and I feel reluctant about accepting the gift cake that this young mother of two babies is planning to bake. She says she'll do it if she gets time. I saw the package of ready-mix she plans to use. She is so poor, has so much less than I, yet she wants to help out

this way with our meals en route. I can't do anything that would bruise her love for us, but I can hardly say that I'll accept the cake either. What shall I say?"

And those she questioned said, "Say nothing but your sincere, heartfelt 'Thank you' if the cake is baked in time to catch you. Remember the words of the Lord Jesus how He said that this woman is more blessed than you if she, for love of the Christ who loves through you, gives you what she wishes to share. Any 'No' of yours would be wrong and any 'You shouldn't have done that' would be ingratiate and would dull her share of blessing."

Story No. 2, As Told to Us

"He lives at the end of the lane and is a Christian. In fact, he has asked, after associating with us, 'How much would I have to change to fit into the Mennonite Church?' We told him, 'Come along to church and see for yourself.' He has come along, on occasion.

"One day he wanted to give us something. He has less of this world's goods than we, much less, though he is not really 'hurting,' as they say. He knows that we both know our comparative circumstances, and he knew that his gift would go to those more able to purchase it than he was able to give it. When I remonstrated with him

about his proposed gift, he said, 'Now don't tell me that you think so little of me that you would deprive me of the blessing of giving. You wouldn't do me that way, would you now, as a Christian brother?'

"Now that you put it that way, how can I refuse?" I said, "and thank you for the warmth of heart." The gift was accordingly enjoyed and we told him so."

And this brother who told the story went on to comment, and that too is part of the story.

"Yes, it is blessed to receive, even as Paul quoted Jesus' saying. My wife and I have been on the big end of the blessing deal ourselves; so we know how the 'more blessed' end feels too. So how can we refuse to receive gifts graciously, as Christians, and so deny our brethren the big end of the blessing deal? Yes, we and our brethren have the right to remember and experience that giving and receiving have two-way blessings, locked together."

* * *

And so ends the second story, as told by this brother-friend whom we have enjoyed since 'way back in the other half of our lives. And so, the good Lord and the editor being both of them willing, we shall have more to say about this verse and its implications.

Tampa, Fla.

On the Use of Pronouns

By VERNON LEIS

Pronouns are substitute words for nouns. To learn the correct usage of pronouns is not a one-day assignment. Usually, pronouns change their form for person, number, and case, and thereby cause their user numerous grammatical difficulties. The grammatical usage is not the only trouble spot in the use of pronouns. Sometimes children put too much emphasis on them. They say, "That's mine!" with such conviction that a quarrel develops. Newlyweds are frustrated by the thoughtless use of the pronoun "my" in the marriage relationship. There are certain speakers who overuse the pronoun "I." Those who habitually criticize employ the pronoun "they" in most of their conversations.

The parable of the rich fool is saturated with the pronouns, "I" and "my." Luke 12: 17-19, RSV, states: "And he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.'" A schoolboy was once asked, "What part of speech is 'my'?" He meant to say that it is a possessive pronoun,

but instead he identified it as an aggressive pronoun. The rich man's use of pronouns demonstrated that he was aggressively self-centered. He did not regard himself as a steward by the grace of God. On the contrary, he believed that he had the full monopoly on his life. The pronoun "my" was really false on his lips.

Let us take some modern examples of the self-centered use of pronouns. One person says: "This is my money! No one is going to tell me how to spend it. I earned it." Another justifies himself for making a certain purchase by saying, "I didn't need it now, but it was on sale. I can afford it. Our neighbor bought one just like it."

Self makes many false claims, but the Bible says that God is the owner and we are stewards. We live and spend under God. We belong to Him, but does He really possess us? To own us is one thing; to possess us is another thing. Some of us may own books which we do not possess.

Christian stewardship requires the correct theological usage of pronouns. Admittedly, our use of pronouns has not always been sanctified.—*Ontario Mennonite Evangel*.

The Devil Died?

Some young fellows sitting near me on a train recently were having an excellent time ridiculing everything and everybody that they did not understand. I kept asking myself how I would converse with them if I should be drawn into the conversation, how I would ever show them that there might be somewhere a higher Authority than their own clever minds.

While I was pondering this, another passenger boarded the train, who by his dress made it plain that he was a member of the clergy. I saw that this group of eager youth considered him a choice target, and wondered what plan of attack they would use. I didn't have long to wait.

"Say, reverend," one of them soon ventured, his voice dripping with affected compassion, "did you hear the latest?" Under the seat he gave his neighbor a foot-signal.

"I'm sorry, friend," replied the minister. "I'm afraid I may not have, because I haven't seen a newspaper in I don't know when."

"Oh, but everyone is talking about this."

"Really?" I noticed a sign of activity through the windows of the minister's soul. "It's apparently quite exciting news."

"Oh, indeed it is, and to think that I have the honor of telling you first. Listen—" he lowered his voice slightly, "the devil died last night!"

The minister gazed fully into the eyes of his informant and seemed to be weighing what to say or do next. Then he reached in his pocket, pulled out his shabby wallet, and handed the young man a dollar bill. "Please accept this. I'd give more if I could."

"But why are you giving me this?" "Oh, well, I guess you'd say I've always had a soft spot in my heart for orphans."

Amid the hilarious laughter of fellow passengers, the young tormentors retired to another coach for the rest of the trip.—Translated from the *Menno-Blatt*.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

New American Standard New Testament. Published by the Lockman Foundation; 1963; 441 pp.; cloth, \$4.95.

The New American Standard New Testament is a work of unusual merit. It is a complete revision of the American Standard Version of 1901, known for more than half a century as a superior version for study and general reading. The ASV never became as popular as either the KJV or RSV, but neither has its accuracy and dependability ever been superseded.

I like the KJV, the RSV, the NEB, and Phillips, but the New American Standard fills a need that none of the others do. Paragraphs are designated by boldface numbers or letters; italics are used to indicate words which are not found in the Greek but implied by it; second person pronouns are marked with a small superior ^s or ^{pl} when it cannot be determined from the context whether the word is singular or plural. This device is a real break-through for the serious student unable to use Greek. Quotation marks are used in accordance with modern English usage and small caps are used to indicate Old Testament quotes. These are but a few of the many small but significant features of this version.

This New American Standard version was done by sixteen scholars and pastors and required over four years to complete. Work was begun on the Old Testament as soon as the New Testament was finished. The Lockman Foundation says it will be at least two years or more before completion of the Old Testament.

Why was the 1901 American Standard Version's paragraph format abandoned? Mr. Lockman says that "after much research we found that most people prefer the verse form." The appearance of the pages with their many more blank spaces is far more conducive to careful study and reader's notes than the more modern paragraph form of printing the text. And, of course, this version does not print the text in two columns per page.

I have only two mild criticisms. One wishes that the publishers might have resisted the temptation of saying that "Many already believe that, in popularity among laymen and clergymen for personal reading and public worship. . . . [this new revision of the American Standard Version] is destined to surpass all other versions and translations of Holy Scripture." This would seem an extremely presumptuous thing to say so early in the game! Secondly, with all respect for the Foundation's desire to give the Lord Jesus Christ His proper place, I cannot for the life of me see how the publication of the scholars' names who produced this version would detract from this intention. Most people "couldn't care less" who the scholars were, but for some the very refusal to reveal their names throws the integrity and quality of the version into some question. This is unfortunate.

Regardless of the popularity this version shall enjoy, it seems likely to receive the same substantial acceptance of its predecessor. This should be success enough to justify its appearance. Many translations have been published in the past few years. Most of them do not deserve the expenditure of time or money, though they are neither poor nor dangerous. This one, however, is worth while. I personally received much benefit and pleasure from it. —Gerald Studer.

Field Notes — CONTINUED

John Willemms was ordained to the ministry, May 24, at Lebanon, Ore. He will attend school next year at Hesston College.

Wayne North was installed as pastor of the Beech congregation, Louisville, Ohio, June 7. The service was in charge of Walter Stuckey, West Unity, Ohio.

Change of address: Urbane Peachey from Christiansa, Pa., to Route 2, Ephrata, Pa. 17522. Telephone: 717 354-9191. Warren B. Metzler from Kingston, Jamaica, to 21-C Wint Road, Brumalia, Mandeville, Jamaica, W.I.

John Peter, a native of India, was baptized and accepted into the Marlboro Conservative Church, Marlboro, Ohio, May 10. He has returned to a mission hospital in Armenia, India, where he will serve.

New members by baptism: five at Mount Vernon, Oxford, Pa.; eleven at Albany, Ore.; eleven at Bethel, Ashley, Mich.; twelve at Moorepark, Three Rivers, Mich.; one at Kalona, Iowa.

Topics under the theme, "Teaching for Mission," at the seventh Church-wide Sunday School Convention, Eastern Mennonite College, Harrisonburg, Va., Aug. 6-9, include the following:

- The World to Which We Are Sent
- The Mission of the Church
- Strengths and Weaknesses of Our Present Teaching Ministry
- What Are We Trying to Do
- Teaching and the New Life
- Teaching and the Scattered Life
- Teaching for the Days Ahead

Calendar

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
 Alberta-Saskatchewan Conference and associated meetings, Tofield, Alta., July 2-5.
 Allegheny Mennonite Mission Board meeting, First Mennonite, Haysville, Mo., July 10, 11.
 Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 21-24.
 Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
 Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.
 Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
 Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
 Ohio Christian Workers' Conference at Elida Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.
 Conservative Mennonite Conference, Grantville, Md., Aug. 11-13.
 Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
 South Central Conference, Hesston, Kans., Aug. 14-16.
 Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
 Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 28-30.
 Western Ontario Christian Nurture Conference, Agricultural Coliseum, Stratford, Ont., Sept. 5-7.

Mennonite Board of Education annual meeting, Hesston, Kans., Oct. 16, 17.
 Stewardship Institutes: South Pacific, Los Angeles, Calif., June 29 to July 2.
 South Central, Harper, Kans., Oct. 7-9.

Church Camps

Family Travel Camps

Two family travel camps have been planned for this summer under the sponsorship of Rocky Mountain Mennonite Camp. Mr. and Mrs. John Ventura of Denver are named as leaders of the first travel camp, which is planned for the dates June 24 to July 4 immediately following the meeting of the Mennonite Board of Missions and Charities at La Junta, Colo. Virgil and Helen Brenneman, of Goshen, Ind., have been named leaders of a second travel camp, which is planned for July 26 to Aug. 2.

The programing is similar to a travel caravan led by the Brennemens in 1963, in which eight families participated. Families participating in the program will provide their own camping gear, food, and other equipment. Beginning with a Sunday experience at Rocky Mountain Mennonite Camp, families will travel to points of interest and scenic spots in Colorado. It will be an opportunity to experience relaxation and worship, along with other Christian families in the great out-of-doors, and to be drawn closer to each other and closer to God. Besides enjoying the beauty of God's creation, families will be learning camping skills and the use of other resources to build family solidarity.

Families with no previous experience in camping will find this experience especially helpful as they learn from one another in Christian community. RMMC will, along with the leaders, furnish an itinerary of the scenic spots and points of interest, as well as instruction and guidance in family camping procedures for beginners. The major structured activity of the day will be a campfire and worship service each evening under the direction of the leaders. There will be many opportunities for the families to plan their own worship and devotional experience.

Aims of this vacation plan are to build family togetherness through the medium of camping, to enable the family to see resources within their own number to build spiritual maturity, and to provide an itinerary that will be educational and inspirational for all members of the family.

Points of interest in Colorado from which to choose to construct an itinerary are the Great Sand Dunes National Monument, Mesa Verde National Park, Ouray (the little Switzerland of America), the hot springs at Glenwood Springs, the Maroon Bells near Aspen, the Million Dollar Highway, etc. Colorado has more than 250 camp sites listed in the Family Camping Catalog. There are additional sites in the National Forests which are not listed. All inquiries should be addressed to Rocky Mountain Mennonite Camp, Divide, Colo.

—Virgil J. Brenneman.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Biddier, Kwami and Rose Marie (Amstutz), Chicago, Ill., first child, a son, Clement Kwami, May 23, 1964.

Bixler, Paul and Lavonne (Geisel), Saginaw, Mich., second son, Roderick Allen, Jan. 25, 1964.

Blosser, Darrell and Joyce (Sommerfeld), Hesston, Kans., second child, first son, Lonnie Lynn, May 25, 1964.

Brenneman, Clifford L. and Shirley J. (Oesch), Kalispell, Mont., fifth child, second daughter, Joyce Elaine, May 19, 1964.

Brubacher, Cleon and Mary (Heintz), Brussels, Ont., first child, Valerie Martha, April 21, 1964.

Burkholder, Marlin R. and Charlotte (Heatwole), Harrisonburg, Va., second child, first son, Philip Scott, May 22, 1964.

Derstine, Kenneth and Catherine (Hunsberger), Souderton, Pa., fourth child, first son, Kevin Lee, May 4, 1964.

Dyer, Merrill G. and J. Elaine (Sensenig), Lebanon, Pa., first child, Joanne Luree, May 26, 1964.

Gehman, Abraham and Drollene (Mack), Bally, Pa., fourth child, first son, Michael Chad, April 8, 1964.

Geiser, Gerald and Cheyenne (Kratzer), Dalton, Ohio, first child, Kristina Ann, Feb. 15, 1964.

Gerber, Harold and Margaret (Steiner), Dalton, Ohio, second son, Dewey Lynn, born Feb. 12, 1964; received for adoption, April 10, 1964.

Gerber, Larry and Joyce (Short) Orville, Ohio, first child, Beth Ellen, May 18, 1964.

Gingrich, James M. and Joan (Nissley), Landisville, Pa., fourth daughter, Alicia Joan, May 21, 1964.

Hershberger, David and Mary Ann (Stutzman), Milford, Nehr., fourth daughter, Karol DeAnn, May 16, 1964.

Hess, Homer and Dorothy Mae (Shultz), Marietta, Pa., fourth child, first son, Carl Edward, May 5, 1964.

Horst, Eugene and Florence (Zimmerman), Leola, Pa., third child, first daughter, Cynthia Ann, April 29, 1964.

Ingold, John and Margaret (Miller), Champaign, Ill., third child, second daughter, Sue Ann, May 25, 1964.

Kraybill, Nevlin and Barbara (Keener), Harrisonburg, Va., first child, Terella Sue, April 30, 1964.

Lapp, John A. and Mary Alice (Weber), Harrisonburg, Va., third child, second daughter, Jessica W., May 11, 1964.

Leaman, Paul G. and Erma (Groff), Peach Bottom, Pa., fifth child, fourth son, Paul Glen, May 2, 1964.

Lehman, David and Arlene (Schlabach), Aibonito, P.R., second daughter, Krista Colette, March 10, 1964.

Long, Laci E. and Evelyn (Miller), Indianapolis, Ind., a son, Brentley Eugene, May 24, 1964.

Martin, Henry and Irene (Weber), Waterloo, Ont., third daughter, Cynthia May, May 29, 1964.

Miller, Charles and Wanita (Yoder), Middlebury, Ind., first son, Jeffery Charles, April 23, 1964.

Miller, Raymond and Martha (Koppes), Wooster, Ohio, fourth child, second son, Roger Lee, May 25, 1964.

Nisly, Wayne and Nona (Peachey), Cincinnati, Ohio, second child, first son, Keith Lamar, May 22, 1964.

Nussbaum, Earl and Ruth (Swartzentruber),

Fredericksburg, Ohio, second child, first son, Brian Keith, March 6, 1964.

Petersheim, LeRoy and Betty Lou (Wingard), Tarime, Tanganyika, third child, second daughter, Anna Ruth, May 12, 1964.

Ramer, Amos W. and Martha (Rohrer), Tampa, Fla., fourth child, second daughter, Marjorie Joy, May 20, 1964.

Rychener, Larry C. and Evelyn (Kauffman), Wauson, Ohio, first child, Jeffery Scott, born March 1, 1964; received for adoption, May 19, 1964.

Schloneger, Stanley and Alma (Snyder), Louisville, Ohio, second son, Brent Dean, April 19, 1964.

Schrock, Oscar T. and Glennys (Showalter), Blountstown, Fla., fifth child, third son, Duane Michael, May 4, 1964.

Sensing, Melvin N. and Phoebe Ann (Wenger), Lititz, Pa., a son, Gary Lee, Feb. 15, 1964.

Stauffer, H. Wilmer and Corena (Yoder), Conestoga, Pa., sixth child, third daughter, Sharon Elizabeth, May 16, 1964.

Taylor, Dwayne and Pearl (Lehman), Apple Creek, Ohio, second daughter, Sandra Fay, Feb. 22, 1964.

Troyer, Clarence and Sarah Ann (Sommer), Hartsville, Ohio, third son, Clarence Richard II, May 24, 1964.

Troyer, Milton Kay and Ann (Sommer), Wooster, Ohio, first child, Karen Leslie, April 6, 1964.

Wittmer, William and Edna (Schrock), Hartsville, Ohio, fourth daughter, Kathleen Ann, May 26, 1964.

Yoder, Henry J. and Mary Ellen (Schrock), Hartsville, Ohio, sixth child, first son, Dwight David, April 3, 1964.

Zimmerly, Glenn and Martha (Miller), Marshallville, Ohio, first child, Jeanne Faith, May 12, 1964.

Zuercher, Arlin and Marie (Zehr), Orrville, Ohio, first child, Marvin Jay, April 24, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blackstone-Stutzman—Roy Blackstone and Thelma Stutzman, both of the Salem (Oreg.) Mennonite Church, by W. R. Nafziger at the West Salem Baptist Church, May 9, 1964.

Eby-Hostetter—Ray Leroy Eby, Chambersburg (Pa.) cong., and Janet Marie Hostetter, Hagerstown, Md., Miller cong., by Moses K. Horst at the home of the bride, June 2, 1964.

Good-Kauffman—Donald E. Good, New Eriaman cong., and Regina Kauffman, Roaring Branch, Pa., Morris Run cong., by Mahlon Witmer at Hinkleton, May 9, 1964.

Good-Miller—David Kent Good, Mohnton, Pa., Seventh Street cong., and Elizabeth Kay Miller, Ephrata, Pa., Hinkleton cong., by Mahlon Witmer at the home of the bride, May 2, 1964.

High-Denlinger—Marvin Lee High, Lancaster, Pa., Erb cong., and Jane Eloise Denlinger, Strasburg (Pa.) cong., by John R. Martin at the Neffville Church, May 2, 1964.

Huber-Ruhl—Melvin Huber, Manheim (Pa.) cong., and Anna Mae Ruhl, Bainbridge, Pa., Erb cong., by Homer D. Bomberger at his home, May 22, 1964.

King-Byler—Sanford King, Belleville, Pa., Rockville cong., and Mildred Byler, Belleville, Pa., Locust Grove cong., by Eric Renno at Locust Grove, April 25, 1964.

Klopfenstein-Rupp—Roger Klopfenstein, Archbold, Ohio, Central cong., and Janette Rupp, Wauson, Ohio, North Clinton cong., by Dale Wyse at North Clinton, May 30, 1964.

Metzler-Boll—Samuel L. Metzler, Holtwood, Pa., Rawlinsville cong., and Mary Jane Boll, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, April 4, 1964.

Miller-Witmer—William Miller, Leo, Ind., and Donna Arlene Witmer, Grabbill, Ind., both of the Leo cong., by Carl J. Rudy at the church, May 2, 1964.

Ruble-Martin—Jerome L. Ruble, Washington, Ill., Calvary Mennonite cong., and Mary Lou Martin, Delavan, Ill., Hopedale cong., by Ivan Kauffman at Calvary, May 24, 1964.

Sell-Musselman—Donald Sell, Arendsville, Pa., United Church of Christ cong., and Carolyn Musselman, Gettysburg, Pa., Bethel Mennonite cong., by John H. Rudy at Bethel, May 10, 1964.

Weaver-High—Lloyd E. Weaver, Ephrata, Pa., Weaverland cong., and Anna Mary High, Ephrata, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, May 23, 1964.

Yantzi-Zehr—Arthur Yantzi, Tavistock, Ont., and Edna Zehr, Shakespeare, Ont., both of the East Zorra cong., by Henry Yantzi at the church, May 15, 1964.

Zimmerman-Good—Leon M. Zimmerman, Lebanon, Pa., and Arlene E. Good, Ephrata, Pa., both of the North Lebanon cong., by Homer D. Bomberger at North Lebanon, May 16, 1964.

Anniversaries

Mast, Elam E. Mast and Rebecca M. Kurtz were married May 26, 1914, near Elverson, Pa. They celebrated their fiftieth wedding anniversary with their family at the home of a daughter: Ruth—Mrs. Amos Reay. One son resides in Phoenix, Ariz.; the rest of their 4 sons and 6 daughters all reside in Pennsylvania. They also have 28 grandchildren and 2 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Augsburger, Arthur H., son of Daniel J. and Magdalena (Good) Augsburger, was born at Flanagan, Ill., July 13, 1894; died at his home, Middlebury, Ind., May 26, 1964; aged 69 y. 10 m. 13 d. He became ill with cancer while serving with MCC in the Congo, and returned home in September, 1963. On Nov. 21, 1920, he was married to Clara Miller, who survives. Also surviving are 2 daughters and one son (Alberta—Mrs. Nolen Hartzler, Betty—Mrs. Mark Moyer, and Don), 11 grandchildren, one brother (Elmer), and 2 sisters (Ida—Mrs. Ed. King and Ester—Mrs. George Grumrine). He was a member of the Forks Church, where funeral services were held May 28, in charge of Donald E. Yoder; interment in Forest Grove Cemetery.

Bechtel, Mary F., daughter of George W. and Sarah (Pennypacker) Reiter, was born in Earl Twp., Pa., Oct. 30, 1891; died at the Pottstown (Pa.) Hospital, May 15, 1964; aged 72 y. 6 m. 13 d. On April 25, 1916, she was married to Henry B. Bechtel, who survives. Also surviving are 5 children (Naomi—Mrs. Kenneth Mest, Mary—Mrs. Homer Schueck, Sarah—Mrs. Paul

Forsythe, Philip, and Jesse), 15 grandchildren, one great-grandchild, one brother (George P.), and 8 sisters (Susan—Mrs. Charles Childs, Elizabeth—Mrs. Warren Beidler, and Agnes—Mrs. Nelson C. Yoder). She was a member of the Boyertown Church, where funeral services were held May 18, in charge of Winfield M. Ruth and Paul D. Yoder; interment in Fairview Cemetery.

Ebersole, Abram R., son of Martin R. and Lizzie (Risser) Ebersole, was born in Lancaster Co., Pa., Nov. 25, 1898; died at his home, Elizabethtown, Pa., May 12, 1964; aged 65 y. 5 m. 17 d. On Oct. 5, 1926, he was married to Frances Shank, who survives. For 40 years he was an employee of the First National Bank, Marietta, Pa. Also surviving are 3 brothers (Elam, Jacob, and Ira). He was a member of the Elizabethtown Church. Funeral services were held at the Miller Funeral Home, May 16, in charge of Clarence E. Lutz, Walter L. Keener, and John S. Hiestand; interment in Goshen's Mennonite Cemetery.

Garber, Earl Irvin, was born at Goshen, Ind., Oct. 16, 1892; died as the result of a skull fracture from falling bricks while doing construction work at Goshen, May 28, 1964; aged 71 y. 6 m. 12 d. On April 19, 1919, he was married to Bertha Kauffman, who survives. Also surviving are 4 sons (Maurice, Lamar, Robert, and Marion), 2 daughters (Betty—Mrs. Robert Betzelberger and Donnell—Mrs. Clair Hoover), 24 grandchildren, one half brother (Melvin Garber), one half sister (Dolores—Mrs. Lamar Leer), and a stepmother (Mrs. Iva Garber). He was a member of the Clinton Farm Church, where funeral services were held May 30, in charge of Vernon E. Bontreger and Fred Slabach.

Gerber, Adda, daughter of Jeremiah and Joanne (Evans) Huff, was born at Beach City, Ohio, Dec. 30, 1888; died at Millport, Ohio, March 27, 1964; aged 75 y. 2 m. 26 d. In 1914, she was married to Amos Schuch, who died May 5, 1950. On Aug. 20, 1914, she was married to John H. Gerber, who survives. Also surviving are one daughter (Mrs. Paul Andrews), 3 sons (Bernard, Henry, and Benjamin), one sister (Mrs. Iva Ax), 2 stepdaughters, 7 stepsons, and 7 grandchildren. She was a former member of the Longenecker Mennonite Church. Funeral services were held at the DesVoignes Funeral Home, March 30, in charge of Paul R. Miller; interment in Bunker Hill Cemetery.

Gingerich, Barbara, daughter of Mr. and Mrs. Jacob Bender, was born in Wilmot Twp., Ont.; died at her home, Shakespeare, Ont., May 19, 1964; aged 73 y. Her first husband, John Roth, died 36 years ago; her second husband, Henry Shantz, died 18 years ago; her third husband, Amos Gingerich, survives. Also surviving are 2 sons (Brian and Clare), 3 daughters (Dorothy—Mrs. Melvin Gingerich, Lillian—Mrs. Daniel Schmitt, and Ruth—Mrs. Donald Leisak), 20 grandchildren, and 2 brothers (Aaron and Christian). Two daughters preceded her in death. She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held May 21, in charge of Robert Johnson and Leslie Witmer; interment in Shantz Cemetery.

Herr, Christian H., son of John C. and Elvina (Henry) Herr, was born Jan. 9, 1871; died May 6, 1964; aged 93 y. 3 m. 27 d. His wife, Martha (Mylin) Herr, died April 21, 1953. Surviving are 4 children (Frank M., Amos M., C. Mylin, and Martha—Mrs. Paul Bruhaker), 19 grandchildren, 18 great-grandchildren, and one sister (Mrs. Fannie Koepfert). One daughter and one son preceded him in death. He was a member of the Millersville Church, where funeral services were held May 9, in charge of Benjamin Eshbach, Landis Shertzer, and Herbert Fisher.

Hershberger, Melbie, daughter of Jonathan and Elizabeth (Gingerich) Garber, was born at

Strasburg, Ohio, Dec. 11, 1877; died at Shanesville, Ohio, May 20, 1964; aged 86 y. 5 m. 9 d. On Nov. 3, 1903, she was married to George Hershberger, who died Sept. 17, 1916. Surviving are one son (Russel, with whom she had her home) and one brother (William). One son preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held May 23, in charge of Paul R. Miller, assisted by Eldon King.

Henshey, Amos H., son of Jacob R. and Annie (Huber) Henshey, was born in Lancaster Co., Pa., Dec. 1, 1874; died in the Lancaster (Pa.) General Hospital, May 30, 1964; aged 89 y. 5 m. 29 d. On June 27, 1904, he was married to Annie Shissler, who survives. Also surviving are 3 children (Elmer S., Leon S., and Anna S.—Mrs. Lewis Batchelor), 11 grandchildren, and 5 great-grandchildren. He was a member of the Lititz Church. Funeral services were held at the Beck Funeral Home, Lititz, Pa., June 2, in charge of Melvin H. Lauver; interment in Brunnerville E.U.B. Cemetery.

Hershey, M. Esther, daughter of Amos H. and Lavina N. (Hostetter) Hershey, was born in Penn Twp., Pa., April 4, 1893; died at the Mennonite Home, Lancaster, Pa., after a long illness, May 9, 1964; aged 71 y. 1 m. 5 d. For many years she had been cared for at her home in Manheim, Pa., by her sister, Mrs. Alice Mumaw, her only immediate survivor, who is now a guest at the Mennonite Home. Preceding her in death were one sister and one brother. She was a member of the Manheim Church. Funeral services were held at the Keck Funeral Home, May 12, in charge of Homer Bomberger and Jesse Neuenschwander; interment in Kauffman Cemetery.

Kandel, Abram, son of Eli and Sarah (Weaver) Kandel, was born near Trail, Ohio, March 7, 1891; died at his home in Berlin, Ohio, May 4, 1964; aged 73 y. 1 m. 27 d. On Jan. 27, 1917, he was married to Amanda Miller, who survives. Also surviving are 5 children (Vera—Mrs. Aden Weaver, Olen, Eli, Helen—Mrs. Aden Yoder, and Ursula—Mrs. Clarence Yoder), 25 grandchildren, 3 great-grandchildren, one brother (Joe), and one sister (Fannie Kandel). Two brothers preceded him in death. He was a member of the Martin's Creek Church, where funeral services were held May 6, in charge of Roman Stutzman, D. D. Miller, and Warren Miller.

Kiefer, Jacob—correction: In the May 19 issue, in the obituary of Jacob Kiefer, the names of his three sisters were omitted (Sarah—Mrs. Ed Gingrich, Lavina—Mrs. Jack Meyers, and Salina—Mrs. Emory Zehr).

Kozak, Jacob, son of Mr. and Mrs. William Kozak, was born in Austria; died at his home, Kitchener, Ont., May 11, 1964; aged 68 y. In 1921, in Russia, he was married to Anna Barta, who survives. Also surviving are one daughter (Pauline—Mrs. Gordon D. Pascoe) and one granddaughter. He was a member of the First Mennonite Church, Kitchener, where funeral services were held, in charge of Robert Johnson and C. F. Derstine.

Nussbaum, Chloe May, daughter of Simon P. and Marelda (Parcel) Culp, was born at Wakarusa, Ind., Nov. 1, 1897; died at Orrville, Ohio, May 24, 1964; aged 66 y. 6 m. 23 d. On Oct. 5, 1919, she was married to William Nussbaum, who survives. Also surviving are 3 sons (O. Stanley, Virgil C., and Wilford), 3 daughters (Norma—Mrs. Gordon Fritzell, Dorothy—Mrs. Edward Bolea, and Eileen—Mrs. Norman S. Leisak), and 2 sisters (Mrs. Floyd Lehman and Mrs. Walter McLeod). One daughter preceded her in death. She was a member of Martins Church, where funeral services were held May 27, in charge of John C. King.

Ritter, Emma, daughter of Anthony and Annie (Hurst) Fauser, was born in Kapno Twp., Pa., July 24, 1879; died at the Lancaster (Pa.) Osteopathic Hospital, May 17, 1964; aged

84 y. 9 m. 23 d. She was married to Clayton Ritter, who died in 1911. Surviving are one daughter (Clara Ritter, with whom she lived), 2 sons (Norman and Irvin), 2 grandchildren, 5 great-grandchildren, and one great-great-grandchild. She was a member of the Lititz Mennonite Church. Funeral services were held at the Young Funeral Home, May 20, with James Shank, Maurice Landis, and Melvin Lauver officiating burial in Kreider Cemetery.

Roth, Joseph Z., son of Mr. and Mrs. Joseph Roth, was born at Wellesley, Ont., April 16, 1894; died at the Kitchener-Waterloo Hospital, May 25, 1964; aged 70 y. 1 m. 9 d. His wife, Annie Boschart Roth, died May 22, 1951. Surviving are 3 brothers (Christian, Benjamin, and Samuel) and 6 sisters (Mary—Mrs. Abraham Steinman, Kate—Mrs. Joseph Leis, Solma—Mrs. Emanuel Roth, Madeline—Mrs. Wm. Kropf, Sarah, and Edna). One sister preceded him in death. He was a member of the Shantz Church, where funeral services were held May 28, in charge of L. H. Witmer and Harry Y. Shetler.

Roth, Mattie Elizabeth, daughter of Leander and Elizabeth (Yeackley) Eicher, was born at Beaver Crossing, Neb., Nov. 22, 1909; died at the Lincoln (Neb.) General Hospital, April 30, 1964; aged 54 y. 5 m. 8 d. On Dec. 6, 1928, she was married to Ezra U. Roth, who survives. Also surviving are their 6 children (Kenneth K., Clifford W., Lonnie, Doretta J.—Mrs. Ralph Schweitzer, Jr., Ina Gene—Mrs. Harold Burkey, and Julia Ann—Mrs. Kenneth Haffer), 14 grandchildren, her mother (Mrs. Lizzie Gascho), one brother (Roy), and 5 sisters (Mrs. Flory Roth, Esther—Mrs. Earl Stutzman, Stella—Mrs. Albert Roth, Jessie—Mrs. Max Hobson, and Doris—Mrs. John H. Roth). Her father and stepfather preceded her in death. She was a member of the East Fairview Church, Milford, Neb.

Vogt, Shelly Kay, daughter of Richard and Sue (Miller) Vogt, was born at Newton, Kans., May 2, 1964; died as the result of an automobile accident near Jonesboro, Ark., May 29, 1964; aged 27 d. Besides her parents, one sister (Kerry Sue) survives. Graveside services were held at the Pennsylvania Mennonite Cemetery near Hesston, Kans., June 2, in charge of Peter B. Wiebe.

FROM COVERDALE TO RHEIMS

(Continued from page 515)

Its worst quality by far is its Latinisms. For example, Christ "exinanited" (emptied) Himself. Phil. 2:7. The Apostle Paul is said to have the desire to "be dissolved" in Phil. 1:23. Respect of persons is rendered "acception of persons" in Eph. 6:9. The right hands of fellowship in Gal. 2:9 become in the Rheims Version: "the right hands of societie." No doubt about the Latin source of the Rheims Version!

But in 1582 the best English version was still in the future.

Goshen, Ind.

NEW LIFE

(Continued from page 512)

bors. Also the ladies are serious about their desire to sew and can for others. "In the name of Christ." The young people are encouraged to serve the Lord and the Mennonite Church provides agencies through which they can do this. This same thought

of service to others is exemplified in Menonite Disaster Service and Mennonite-supported hospitals and old folks' and children's homes.

We appreciate the fact that Mennonites "take their religion seriously," that there is that general atmosphere in the church of a willingness to listen to the voice of God, a genuine desire to know Him better and to follow His leading. We believe God can use a people like this to His glory and to the furtherance of His kingdom.

Literature Evangelism

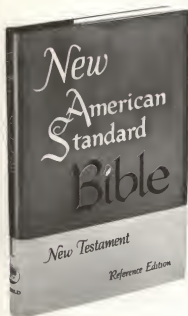
These are the "differences" that attracted us to the Mennonite Church. The initial tug was given by dear Mennonite neighbors, who showed us nothing but loving acceptance since we first became neighbors, even before we were Christians. The wife came to see us soon after my husband had left his job and was waiting for the Lord to tell him what to do next.

She brought an armload of GOSPEL HERALDS, plunked them down on our table, and said with her warm laugh, "There—you're

not doing anything anyway. You might as well read these!"

We did. We plowed through every one of those GOSPEL HERALDS, and there must have been thirty of them. By the time we were finished, we knew we had found our church. The Lord used this experience to draw us into membership in the Mennonite Church, to call my husband first to the Ontario Mennonite Bible Institute, in Kitchener, Ont., and then here to Eastern Mennonite College, in Harrisonburg, Va., to prepare for further service for Him.

THE ACCURATE VERSION



New American Standard Bible New Testament

In this day of multiplying Bible translations, one version has continued to be known for its accuracy, the American Standard Version. None of the newer translations has surpassed it. Now the Lockman Foundation (producer of the Amplified New Testament) has completed a four-year project to revise the language and appearance of the ASV. This project resulted in an unusually good version of the New Testament, with the same accuracy as before.

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But perhaps the most notable features of this version are the many study helps. Extensive cross references, parallel passages, and explanatory notes are keyed to the verses in columns on the outside margins. Here also are literal and variant translations. Italics show words in the text that are not in the Greek, but implied by it. Old Testament quotes are in small caps. Check the sample passage.

Try the New American Standard New Testament for ordinary reading—or for study. Either way you'll find it an outstanding translation.

***The STONE WHICH THE BUILDERS REJECTED,
THIS BECAME THE CHIEF CORNER-STONE?**

18 "Every one who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

19 And the scribes and the chief priests ^{tried} to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.

20 "And they watched Him, and sent spies who ^{pretended} to be righteous, in order ^{that} they might ^{catch} Him in some statement, so as to deliver Him up to the rule and the authority of ^{the} governor.

21 And they questioned Him, saying, "Teacher, we know that You speak and teach correctly, and You ^{are} not partial to any, but teach the way of God in truth.

*Luke 20:20-26; Matt. 22:15-22; Mark 12:13-17; see Mark 3:2 *Luke 11:54; Luke 20:26 *See Matt. 27:2

21 ^{Lit., do not receive a face}

22 ^{Or, permissible}
*Luke 23:2; Matt. 17:25

24 ^{The denarius was worth 18 cents in silver, equivalent to one day's wages}
^{Lit., image}

References and notes carried in outer margins and keyed to verse number for ease of use.

Literal and variant translations shown in italics, explanatory notes in roman type.

Extensive cross references, parallel passages indicated by italics.

Old Testament passages set apart in small caps.

Italics indicate words not found in the Greek, but implied by it.

Quotation marks are used in accordance with modern usage.



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His hand has been strong and sure on our lives, with a definite goal and purpose. We praise Him for His mercy in placing us where we could happily find our place of service for Him. We thank Him that He is building His church, and that the Menonite Church is a useful part of His church, with a unique and special contribution to make in projecting the Lord Jesus Christ to a needy world.

Harrisonburg, Va.

ITEMS AND COMMENTS

BY THE EDITOR

Social standing, economic security, and pleasure are among the "idols" present-day Americans are guilty of worshipping, Billy Graham told an audience at his ten-day evangelistic crusade at San Diego, Calif. "We don't worship idols in our back yards, but we worship other kinds of idols," the evangelist said. "Anything that comes between you and God is your god. Many of us worship social prestige and standing. Many of us worship economic security. Many of us worship pleasure and entertainment. We put all these things before God. We are guilty of idolatry."

Amending the U.S. Constitution to permit prayer and Bible reading in public schools could backfire for Christian mission work in Asia and Africa, the president of the 2.6 million-member American Lutheran Church told a Congressional committee. Dr. Frederik A. Schiotz, Minneapolis, said in a prepared statement: "If we, through further amendment of the Constitution, should vitiate the strong protection which the First Amendment provides for all religions, without preference to any, we may find that the new nations in Africa and Asia will imitate our actions. And should this happen, the preference may not be for the Christian faith. I do not want to support an action that may carry the potential of seriously crippling the proclamation of minority Christian churches in other parts of the world."

Dr. Schiotz testified before the House Judiciary Committee, which is currently holding hearings on proposals to amend the Constitution to permit religious expression in public schools.

Father Jules Martel, O.M.I., composer of church music, has urged Roman Catholics to strive harder for the "admirable" results Protestants have achieved in getting their congregations to sing. Bishop Paul Emile Charbonneau of Hull supported his appeal.

In a new book, "Sacred Music in Our Parishes," Martel said Catholics are reluctant to sing because the music is often

too difficult for them. He urged that simpler melodies be written.

In a preface to the book, Bishop Charbonneau criticized the "unseemly, if not ridiculous" situation in the parish church where congregations let choirs—"their delegates"—do the singing for them. Father Martel urged an international competition that would encourage composers to produce simpler church music, publication of a new hymnal, and an effort at the parish level to instruct the congregations in singing.

Cardston, Alta., a predominantly Mormon community, has banned all tobacco advertising. Council of the 3,000 population town is made up of seven Mormons. Members of the Church of Jesus Christ of Latter-day Saints do not use alcohol or tobacco.

Mayor Dennis Burt said nothing could be done about advertising of tobacco emanating outside, but the ban would hold good for local billboards, placards, and handbills. For offenders, the council provided a maximum penalty of \$100 or 60 days in jail, or both.

Pepsi-Cola, famous soft-drink company, now enters the brewing field. As reported in *Advertising Age* (3/2/64):

"Pepsi-Cola United Bottlers, Inc., N.Y., operator of Pepsi-Cola bottling franchises in Los Angeles, Puerto Rico, and Mexico City, today completed arrangements to acquire 100 per cent stock ownership of Liebmann Breweries, producers of Rheingold beer, for a reported \$26,077,000."

Pepsi-Cola has for some years been involved in the distribution of Schweppes Beverages which are frequently used as mixers with gin and other alcoholic beverages. Pepsi-Cola now joins the ranks with Canada Dry which for years has produced ginger ale and other soft drinks while also producing several brands of whisky.

Standard Brands, Inc., is in a somewhat similar category. They produce various food products such as Chase and Sanborn Coffee. They also market Fleischmann's Whisky, Black and White Whisky, and other brands of hard liquor.

Taking advantage of its historic headquarters' location in the heart of New

York's theatrical and hotel area, the Christian and Missionary Alliance will conduct daily evangelistic sessions in a "World's Fair Crusade at Times Square" during the month of July, 1964.

Sponsored by the Home Department of the Alliance, the Crusade will consist of two meetings daily from July 1 to Aug. 2 in the Alliance Gospel Tabernacle Church at Eighth Avenue and 44th Street in Manhattan. Glenn Tingley, national evangelist for the Alliance, will direct and coordinate the crusade effort and will preach when guest speakers are not scheduled.

Representatives of the American Baptist Convention and the International Convention of Christian Churches (Disciples of Christ) held an exploratory union conversation at Indianapolis, Ind., and agreed to continue the discussions. A joint statement issued at the conclusion of the meeting said the participants agreed to meet again for detailed examination of three areas "on which there seemed to be the greatest differences of understanding."

These were listed as "the nature and scope of church unity, the connotation of a regenerate church membership, and the meaning of the ordinances of baptism and communion."

No date was set for the next meeting.

The U.S. Supreme Court has been petitioned to review an Arizona case in which a law requiring state employees to take a loyalty oath was upheld.

A Tucson teacher, Miss Barbara Elfrandt, brought the original suit in Pima County (Tucson) Superior Court in an effort to have it declared unconstitutional. A ruling on May 1, 1963, by the Arizona Supreme Court upheld the law. The teacher, a Quaker, held that it conflicts with the moral philosophy taught by her religion.

She further claimed in her appeal to the U.S. Supreme Court that the law is unconstitutional in that it is an abridgment of free speech, a denial of free assembly and association, compels persons to be witnesses against themselves. It deprived her of life, liberty, and property without due process, she added.

The Court has not yet decided whether it will hear the appeal.

GOSPEL HERALD

Tuesday, June 23, 1964
Volume LVII, Number 24

Biblical Basis of Stewardship

By Winburn T. Thomas

Three times in my missionary career I have lost all my material possessions: in Japan, in Pearl Harbor; once in China as I fled before the communists; most recently when I had to leave Indonesia without being able to dispose of anything. As I looked forward to fleeing Shanghai, I wrote Robert Mackie in Geneva: "The loss of my goods is of no import. What hurts is that in the midst of such widespread terror and human need, I can do so little to relieve terror and hunger." What is normative in the missionary's expectation is also the expectation of Christians, for where our treasure is, there will our heart be also.

We have a pathological fear of communism because we fear the loss of our material possessions. We look with distaste upon the revolutions which mark the rise of peoples from colonial exploitation to nationhood, because we suspect that these revolutions will lower our standards of living and erase some of our assets. We fail to see in these revolutions the judgmental activity of God, pronouncing sentence upon us for our preoccupation with the amassing of goods.


The nerve of missionary effort has been cut because the present generation demands security and comfort if youth is to serve the church overseas. Arnold Toynbee, writing in the *Pakistan Times*, says that America is coming out second best in the cold war, in part because Americans are devoted to an abnormally high standard of living. "The PX is a lodestone to the U.S. exile and a rock of offense to the country where he is stationed."

He contrasts the viewpoint of the Americans living overseas with the nineteenth-century missionaries, who "sacrificed comfort and prosperity abroad to serve a great cause abroad. They are representatives of whom America might be proud, and they have set an American example . . . for the Peace Corps to live up to." Our stewardship conceptions thus influence not only our giving to the church, but also the image we as a people create around the world, and the outcome of the cold war.

Entrusted

A steward is a person entrusted with certain work and property. Many of the stewards in the Bible were slaves, such as Abraham's Eliezer. Gen. 15:2, 3.

(Continued on page 532)



*He is our peace, who hath made both
one . . . that he might reconcile both
unto God in one body by the cross,
having slain the enmity thereby.*

—Eph. 2:14, 16.



FIELD NOTES

Missionary Prayer Conference at Riverdale, Millbank, Ont., July 17-19. The theme of the conference is "Communicating the Gospel Today." Urie A. Bender, Elkhart, Ind., Secretary of Literature, and Amsey Martin, Glen Allan, Ont., will serve as speakers.

The Harper, Kans., congregation is planning for a home-coming and dedication service for the new church on July 18, 19. All former members and ordained persons are invited to meet at this time of dedication and reminiscence.

John R. Mumaw, Harrisonburg, Va., in a series of messages on "The Resurrected Life," at Zion, Broadway, Va., July 5, 12, and 15.

The Doctor Jonathan Yoder family, Goshen, Ind., were involved in a car accident. Daughter, Mary Jean, a medical graduate and soon to be married, was killed. Dr. and Mrs. Yoder and daughter Ruth are hospitalized. The Yoders served as missionaries in India and Nepal.

B. Charles Hostetter, Harrisonburg, Va., will be speaker at the United Evangelistic meetings to be held in the city park at Mountain Lake, Minn., July 19-26.

S. Paul Miller, India, at Sharon, Guernsey, Sask., June 29; and Lakeview, Wolford, N. Dak., June 30.

S. Jay Hostetter, Ghana, at Sharon, Winston, Calif., June 29.

Eugene Blosser, Japan, at Manson, Iowa, June 30.

Persons planning to attend the 1964 Mennonite Youth Convention are requested to register before arriving at Kitchener, Ont. Preregistration forms may be found in the July 5 Companion, or may be requested from Mennonite Youth Fellowship, Scottsdale, Pa. A detailed convention program will appear in the July 19 Companion.

Gaylord Baer was ordained to the ministry by lot June 7, to serve the Light in the Valley Chapel, at New Bedford, Ohio. Clarence Yoder of Goshen, Ind., and Tobias Byler, Apple Creek, Ohio, were in charge. Bro. Baer's address is Berlin, Ohio.

Paul R. Clemens, Lansdale, Pa., Secretary of Summer Bible Schools, writes: "Thanks for those who prayed for me when a request appeared earlier in the Gospel Herald. I am recuperating at home. The doctor says I am doing remarkably well and will be completely restored when I regain my strength through exercise. I attended church several times. I am especially thankful to God because the prayers of the saints are being answered and that believers' faith is being strengthened because of this answer."

Norman Yutzy, Harrisonburg, Va., will begin pastoral duties at the Souderton, Pa., Church, July 19.

Canadian Mennonite Bible College, Winnipeg, Man., dedicated two new residence wings, June 14. The new west and north wings were completed recently at a cost of about \$200,000, not including furnishings and landscaping. The original east wing, costing \$185,000, was dedicated in 1959. The dedicatory message was given by J. J. Thiessen, Saskatoon, Sask., chairman of the Board of Directors.

Roy D. Roth, Oldenburg, Germany, conducted the bimonthly service for the Oldenburg Mennonite congregation, June 7.

Paul Yoder, Columbiana, Ohio, was installed as pastor of the Maple Grove congregation, New Wilmington, Pa., April 26. John Garber was in charge of the installation service.

The Sunday School Convention to be held at Harrisonburg, Va., Aug. 6-9, will hopefully be self-supporting through two sources: registration fees of \$3.25 per person and offerings. Meals and lodging will be handled by Eastern Mennonite College on a regular cost basis. Benefits received through messages, workshops, displays, worship periods, discussions, fellowship, and the convention packet will far exceed the cost in dollars per person.

Sunday School Convention Travel Information

Harrisonburg is located on U.S. route 11, approximately 70 miles south of Winchester, Va. Motorists from the west should leave the Pennsylvania Turnpike at the Breezewood interchange and travel to Winchester via routes 126 and 522, then proceed south on route 11 to Harrisonburg. Motorists from the east should leave the Pennsylvania Turnpike at the Carlisle interchange and travel south to Harrisonburg on route 11.

Piedmont Airlines serve the Harrisonburg area with six flights daily to the Shenandoah Valley Airport, Staunton, Va. Connections with Piedmont may be made in Washington, D.C., from the north and Roanoke from the south.

The Christian Education Cabinet of Illinois Conference is sponsoring Paul and Alta Mae Erb in a series of Home and Senior Adult Conferences from June 28 to July 12. Their schedule is as follows: June 28—am, Arthur; p.m., Dewey; June 29—Dillon; June 30—Highway Village; July 1—Morton; July 2—Roanoke; July 3—Cazenovia, Germantown; July 4—Waldo; Sunday, July 5—am, Bloomington; p.m., W. Sterling; July 6—Sterling; July 7—Freepot; July 8—Community Chapel; July 9—Bethel; July 10—Lombard; July 11—Evanston; Sunday, July 12—Rehoboth.

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Coming Next Week

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| Swear Not | Moses Slabaugh |
| The Revised Standard Version | J. C. Wenger |
| The National Church at Work | Ruth Mosemann |

Cover photo by Harold M. Lambert.

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, Editor
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BOYD NELSON, Missions Editor
BERTHA NITZSCHE, Assistant to the Editor

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Inter-Mennonite Mutual Aid Meeting

Forty participants representing most of the Mennonite branches in the United States and Canada met June 4-6 at Smithville, Ohio, to study our mutual aid concept. There was intensive study and discussion which probed the meaning and practice of Christian mutual aid. Seven papers were presented.

A definition of Christian mutual aid was accepted. "Christian mutual aid is that expression of stewardship whereby the disciplined Christian brotherhood deploys its material resources under the lordship of Christ to serve the mutual needs of its individual members and to contribute to the more effective equipment of the Christian community for its mission in the world."

The difference between mutual aid and relief was expressed. "Although mutual aid is inherently restricted to the Christian brotherhood, Christian love, relief, and service are not." Our concern and help must reach beyond ourselves in many ways and by many means. It was felt, however, that in our understanding of the term, mutual aid means economic assistance within the brotherhood.

Certain concerns and conclusions became clear. One was that there needs to be more spontaneous sharing encouraged and practiced at the congregational level. This should be true, not only in times of dire need, but also in the common experiences of life. Here we dare not confine our aid to mere material things but also think of sharing in terms of giving comfort, guidance, and strength in times of loneliness, broken relationships, and absence of purpose.

It was felt that the church many times focuses too much attention on church-wide mutual aid plans, forgetting that the primary and basic mutual aid should be given at the level where persons and needs are known and should be shared. Christian mutual aid must

be personal and spontaneous. And church-wide material aid organizations are really supplemental to this.

To make the congregation more effective in "[bearing] one another's burdens," repeated references were made to the necessity of renewing the deaconate. Deacons, it was felt, can fulfill an important and needed place in the congregation. This will mean that the church teach the importance of this office and also train deacons for their responsibilities as we train ministers to fulfill their responsibility.

More consideration must be given to helping the really needy persons. This likely means that aid be given on the basis of need, according to the person's resources. It is not the means of making the rich richer. We ought to seek ways of covering "special risks." Mutual aid must not be selfishly motivated. "We share with one another not only so that the other might have a little more but that through our self-giving we ought to be together what we were meant to be."

A conference statement on Christian mutual aid was drafted. This statement speaks to the meaning and motivation of mutual aid, the principles of mutual aid, and the goals of mutual aid.—D.

Debate or Declare

Jesus told His disciples to declare their faith rather than defend or debate it. Yet strange as it seems people are more ready to argue than to witness. It seems easier to defend a cause than to witness to it. It seems easier to fight for freedom than to live in freedom. So, too, it seems, for many, easier to fight for the faith than to live the faith.

But we cannot conceive of converting a person by pushing him in a corner. We never win an argument and the soul at the same time. We win by witnessing, not by arguing.

It is true, we meet people who are off base in their religious knowledge and spiritual understanding. We seldom argue such into accepting our beliefs no matter how logical or keen our reasoning may be. It is when they know our love for them and our witness to Jesus Christ that they are won.

This brings us to the center of our witness. The center of a debate is usually our own ego. We are more concerned about ourselves, our pet peeves, than we are about some truth, or principle, or doctrine. We defend ourselves or our position. We care little for the person. Self loves to defend and debate.

But the center of the Christian witness is Christ and His work of reconciliation. The drawing power and spiritual warmth of our witness is found in Him and His life in us.

Some seek to witness to lesser things. To point to a popular pastor, a pompous church building, or a packed program is not enough. These have importance, but the sooner we get our witness off these, the better. Jesus said, "Ye shall be witnesses unto me."

Why do men and women need to search for the good news when there are Christians in nearly every community? Might it be because, even when we attempt to speak for our faith, we argue rather than witness? So in the midst of arguments, our world continues to look and long for the good news. In the midst of great defenders of the faith, the faith has died and many look for the hope Christ gives. At the end of long debates people remain empty and still search for the answer only Christ can bring to the heart.

No, we cannot persuade people of the reality or truth of our Christian faith by arguments. People are persuaded that Christ came to save when those who believe it witness to the truth by personal salvation from sin. They are persuaded of the new life Christ gives when the radiance of that new life is seen. They are convinced of their own need of Christ, not by argument, but by a witness to that which Christ is doing to meet our own need. Let us witness to and not argue our faith.—D.

The concern for world evangelization is not something tacked onto a man's personal Christianity, which he may take or leave as he chooses . . .

Biblical Basis of Stewardship

(Continued from first page)

Though born a slave in Abraham's household, he was held in such honor by his master that he managed all Abraham's possessions. He is mentioned as Abraham's heir before the birth of Isaac. We are not God's slaves, but His children, to whom He has entrusted responsibilities and possessions. What use we make of God's wealth is not for ourselves but for Christ.

A steward is a person who manages the affairs and assets of another. Joseph as Potiphar's steward (Gen. 39:1-6) was the manager of Potiphar's business affairs. God likewise has entrusted the world and all it contains to us. We are responsible for the manner in which we use what God has placed in our hands. Most of the members in our respective churches are capitalists—that is, they believe that individuals own and should own the wealth of the world.

If we have any socialists in our congregations, they would claim that *all* the people should own the wealth of the world. But all our people should accept the fact that God owns the world, and that man is merely the custodian, the steward of its wealth. This was recognized by the great English jurist, Sir William Blackstone, who said that the earth and all it contains is the immediate gift of the Creator.

That with which a steward works is not his own. In Jesus' parable of the stewards (Luke 12:42-46) the good steward acted during his master's absence exactly as he would have acted in his presence. The evil steward, contrariwise, employed his position to serve his own interests. He ill-treated those over which he had power. During his master's absence he acted in a manner different than had his master been present. Jesus employs the parable to point out that the good steward will be advanced and given greater responsibility; the bad steward will be punished and deprived of even that which was entrusted to him.

Accountable

The steward works with what is not his own, but in time must give an accounting. This is the clear-cut point of the parable of the last judgment. How will we as a whole look before God when we make our accounting? As communities change, we pick up and move our churches to where there

are larger concentrations of white Protestants. A California minister recently reported that his congregation had sold its sanctuary because neighborhood changes had brought in residents who were "not our kind of people." When I inquired where the congregation was now meeting, he replied, "In a funeral parlor." (Our kind of people indeed!) Many foreign students and technicians, who come to our land, find it impossible to obtain living quarters in respectable parts of our cities because of their pigment, and if they are so fortunate as to find living quarters, may spend their time in our land without ever having been inside a Christian home. Good laymen go overseas as ICA staff, businessmen, or in the armed forces, and establish no contact with the church of the land, nor recognize their call to be witnesses to the faith. How will we give an accounting to God of our stewardship when we point out that out of God's rich endowment we have returned 2 per cent for the work of His church on earth?

Paul, writing to the church at Corinth (I Cor. 4:1, 2), speaks of Christians as "servants of Christ and stewards of the mysteries of God" (RSV). We thus are stewards not alone of material possessions, but of the eternal truths which God would reveal to men and women. Our stewardship involves responsibility for witnessing to others concerning His truths. It is required of us, Paul says, that we be found trustworthy in this regard. Peter subsequently makes this assumption concerning Christians: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (I Pet. 4:10, RSV). The Gospel has been entrusted to us; we cannot perform by proxy, by hiring missionaries and pastors to witness. We ourselves must exemplify and proclaim the good news that God is in Christ in the world reconciling it to Himself. This is one of our accountabilitys.

You and I are Christ's witnesses. We testify concerning that which we know—the good news of God in Christ reconciling the world to Himself. He has entrusted to us the message of reconciliation. God makes His appeal through us. If our Lord is to be represented, the responsibility is ours. The world makes its decision in part—but only in part—on the basis of our testimony. Our willingness to witness, our zeal on Christ's behalf, is a measure of our obedience.

Dr. J. S. Stewart says: "The concern for world evangelization is not something tacked onto a man's personal Christianity, which he may take or leave as he chooses; it is rooted in the character of the God who has come to us in Jesus. Thus it can never be the province of a few enthusiasts or a side line or speciality of those who have a bent that way. It is the distinctive mark of being a Christian."

If we are not as effective in proclaiming the good news, possibly it is because we are not aware of the risen Lord, or we are not acting under His orders. The question which depresses me as I seek to confront the American churches with their Christian world mission is the lack of commitment and religious indifference of the members in the pews.

God's Purpose

God has given us everything for a purpose. He expects that we will utilize these gifts for that purpose. Paul, speaking in Athens (Acts 17:24-27), proclaimed that God made heaven and earth, and placed man within His creation in order that man might seek and find God. Jesus so states the first commandment (Mark 12:30) that we are to love God with our heart, mind, soul, and strength. All our psychological, spiritual, mental, and bodily powers are to be used to show forth our love for God and man. By using these gifts we execute God's purposes for the world and mankind.

We cannot employ these gifts in the service of two masters (Luke 16:13), lest we end up loving the one and hating the other. We cannot serve God and mammon. Had the good Samaritan waited until he reached the inn, and sent back a rescue crew, the stretcher bearers probably would have found the victim of the robbers dead. Luke 10:30-37. He risked his own safety to stop. He used the precious liquid he carried, to bathe the man's wounds and revive him. He walked the remainder of the distance that the injured man might ride to the inn. He took on a long-range commitment with the innkeeper to guarantee the man's future care. He utilized everything which was valuable to him in the fulfillment of a historic responsibility. A Japanese pastor with whom I worked gave up a city parish to devote his life among the outcasts in Japan. To support the extensive social center which grew up, he became a ragpicker, the lowest kind of laborer in Japan. When I asked him why he did so, Pastor Sodeyama replied, "The only way these people can comprehend the God I proclaim is to see that God in me."

My missionary experience leads me to the conclusion that there is no necessary connection between the quantitative aspect of our gift to God and what God can do with it. I have seen Him do much with little, and little with much. When the boy with

(Continued on page 547)

Winburn T. Thomas, Secretary, Interpretation and Stewardship, United Presbyterian Church in the U.S.A.

Secret Societies

By Nelson E. Kauffman

A secret society is "an organization of social beings . . . with the proviso that it must be reinforced by secrecy either for the maintenance of the internal solidarity of the society or for its more effectual domination over nonmembers."¹ There are secret societies on three age levels: high schools, colleges, and older adults.

Recent Developments

According to *Coronet*² magazine, high-school fraternities which use exclusive memberships, secret oaths, passwords, and initiation procedures exist as secret societies in thirty states. They foster snobbishness; encourage drinking and immorality. The basis of acceptance is money, athletic prominence, the right race and religion, etc. The rules of the fraternity or sorority supersede the rules of the school; members cheer only their own members at games, reject other students, and boycott other activities. Many of these fraternities practice dishonesty and deceit.

College fraternities take a dim view of the high-school fraternities. Many people are against them, but they flourish in spite of all opposition. Many authorities feel that the schools themselves are partly to blame for their secret societies. Parents and board members must also share in responsibility for them. Sometimes parents are thwarted in their efforts because board members' children are leading members.

Time magazine of August, 1957, says that lodge membership in the U.S. has climbed to twenty million, and lodge property values to ten billion dollars. However, it is reported that fewer than 15 per cent of the joiners attend meetings. It is assumed that TV, family, and other interests keep them away. Few members even attend funerals of fellow lodge members. Lodges are trying to gain members by getting VIPs into memberships. They use dances, liquor, and bingo, but still people do not attend as they did formerly. Service clubs seem to be having more attraction for the average American than the lodge.

A recent Catholic author says one out of twelve Americans is a Mason; 4,300 have the 33rd degree, among them Harry Truman, Chief Justice Earl Warren, and J. Edgar Hoover. Three million families are enrolled in 60 lodge organizations.³

History of Secret Organizations

In spite of the claim of the antiquity of lodges, especially of Freemasonry, and its rituals going back to Solomon and to Egypt, the evidence is that the first Grand Lodge of the Masons was formed in 1717 and Freemasonry as we know it today dates from 1813.⁴ Its imagery, the square, trowel, checkered pavement, permeated American culture from 1775 to 1825, almost as Christian symbolism permeated European art during the Middle Ages. It became practically a religion in America until the Antimasonry movement arose about the time of Finney, the exposé by Captain William Morgan and his death that followed. Charles Finney reported that of 50,000 Masons at that time, 45,000 quit the lodge.⁵

The real founding of Masonry can be traced to the world of occult thought, black magic, alchemy, etc. Its founders were the theoreticians, the deists and freethinkers, who suddenly swarmed out of the cracks of European society at the turn of the eighteenth century. They claimed that Christianity was so corrupt, so riddled with theological quarrels, that no sound culture could be built upon it. Being society salvagers they used successive degrees of initiation patterned after baptism, confirmation, and communion, and constructed a new organization as a substitute for the church suitable to a modern age. There was nothing new about these ideas, the rituals, agapes, and degrees. They were imitations derived from the Bible, Roman missals, Anglican prayer books. The ideal society of Freemasonry was a paradise that haunted Europe's imagination since the Dark Ages.

In America, Masonry flourished in the eighteenth century. It was in the Paul Revere lodge that the Boston Tea Party was organized. During the revolution Freemasonry and patriotism were almost synonymous. Thirty-two of the thirty-five delegates to the Constitutional Convention were Masons. These men influenced the art forms of the public buildings of that period. The Antimasonry movement of the 1830's destroyed the social and political power that made Masonry so potent a force between 1775 and 1825. Thomas Jefferson at the end of his life warned that powerful secret societies could be a threat to democracy.⁶ The revival preaching of Charles Finney no doubt influenced the turn against these societies.

The Religion of the Secret Society

A Roman Catholic writer says that Freemasonry is non-Christian for two reasons:

(1) because of their oaths, by which they violate the second commandment. He says the secrets are too trivial for such great oaths. The Roman church, however, does not oppose oaths as such but uses them. (2) The second reason given is that there is no place for the Trinity, incarnation, and atonement in the secret order. If the exposé of Morgan is correct,⁷ both the Knight of the Holy Sepulchre and the Knight Templar in their ceremonies make acknowledgments of these doctrines. In the Templar ceremony, John 11:25, 26 is quoted by the prelate.⁸ In the Knight of the Holy Sepulchre, the prelate asks, "Are you followers of the Captain of our salvation?" When answered affirmatively, he says to the Knight, "Attend, then, to the sayings of our Master, Jesus Christ."⁹ The priest in the ceremony uses the Kyrie, "O Christ, have mercy on us." The Knights of the Christian Mark make a promise "in the name of the Father, of the Son, and of the Holy Ghost."¹⁰

It is true that I did not find a prayer using the name of Christ. "Tammuz" of Greek mythology is addressed, along with "Supreme God, Governor of all things."¹¹ After having pointed out the above statements of the use of Biblical quotations, phrases, and ideas, it is clear that the lodge, at least the Masonic order, is a form of religion. Joseph Johnson, Past Assistant Grand Chaplain, says, "Religion is the soul of Masonry, its basis and apex, etc., its light and its power. Of faith it rests, in faith it lives and labors." Another Masonic author says, "Masonry . . . is the quest of knowledge of, and union with, God."¹²

To belong to the order it is necessary to believe in a supreme being, but he need not be the God of the Bible as we know Him. One can find in the lodge ceremonies symbolism and rituals of many if not all of the myths, cults, mystery religions, priestcrafts, and pagan practices of the past. Freemasonry is the father of most, if not all, of the other secret societies. They all have an insurance aspect also in their program.

Secret Societies and the Scriptures

There can be no question that the secret societies have been and continue to be a threat to true Christianity. Many ministers have been and are members of lodges. Not only the Mennonite Church, but others as well, such as the Missouri Synod Lutherans, have taken a strong position against them, and do not allow members of the church to be lodge members. There are obvious and deep reasons, not only proof texts (1 Cor. 6:14-18; Eph. 5:11, 12; Matt. 5:34-37; Jas. 5:12; John 18:20; Matt. 10:26, 27; etc.), which one might quote, but the whole tenor of the claim of Christ upon His followers and the meaning of discipleship. We cannot serve two masters—the secret order and the church of Jesus Christ. We cannot be a part of a fellowship that demands secrecy, when our lives are to be lived to

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share all that the riches of Christ have made possible for His people.

We cannot have spiritual and committed fellowship with those who do not know and love our Lord Jesus Christ, for our oneness is in Him, our total loyalty is to Him, to His way, His truth, and His life. We are committed to share the best of life we receive from Him and not to keep it from others. We cannot serve Him in secret. We are committed to make Him known, and to invite all to share in His salvation.

We cannot take an oath for any reason: therefore we cannot become oath-bound even to a church organization. We are bound by love, and not for fear of "binding myself under no less penalty than to have my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours"¹³ (oath for first degree). Even if an oath is only by God, or by one's head or hand, all are forbidden to the Christian.

We need to teach our people regarding the anti-Christian nature of secret orders. While *Time* magazine indicates that secret orders of adults are on the wane in our land, there is no evidence that secret orders among high-school students are following the trend. The brotherhood of the church, its deep commitment and fellowship in Christ, must be a matter of real experience—not only a verbalization. We can and must know the facts about the history and the religious nature of the secret organizations if we expect to speak effectively on the subject and to help our people to make the right decisions concerning them. May

our brotherhood in its conferences and congregations always maintain a clear, strong, vocal, and Biblical stand against this menace to Christ's church.

1. *Encyclopaedia Britannica*, Vol. 20, p. 261.
2. *Cornet*, October, 1961, p. 44.
3. W. J. Whalen, *Christianity and Freemasonry*.
4. James Payne, *The Christian and Freemasonry* (Sovereign Grace Testimony, London), 16-page pamphlet.
5. J. R. Rice, *Lodges Examined by the Bible* (Fundamental Truth), p. 55.
6. *Freemasonry and the Neo-classic Styles in America—Antique*, February, 1960, p. 172.
7. Captain William Morgan, *Freemasonry, Exposed and Explained* (Published for the Trade), 203 pp.
8. *Ibid.*, p. 118.
9. *Ibid.*, p. 125.
10. *Ibid.*, p. 122.
11. *Ibid.*, p. 122.
12. Payne, *op. cit.*
13. Morgan, *op. cit.*, p. 8.



Nurture Lookout

What's in It for Me?

No doubt you have seen the announcements of the seventh Mennonite Church-wide Sunday School Convention to be held at Eastern Mennonite College, Harrisonburg, Va., Aug. 6-9, 1964. You may have asked yourself, "What's in it for me?" This is a typical question that we frequently ask even though it is a bit selfish. Maybe we should ask, "What's in it for our church?" or "What's in it to help the cause of

Christ?" This brief article is written to point up some reasons why as many as possible from your Sunday school will want to attend the convention.

Twelve awards will be given to the twelve schools that have the best attendance of their workers registered at the convention. These awards will be given according to the size of the school and distance traveled. Every school can qualify and have an equal opportunity. An adequate supply of the new *Learning to Teach* books will be given to the twelve winners. Since teacher-training plays an important part in the progress of your school, this is a valuable award.

To equalize the opportunity, all schools are being divided into three groups according to the number of pupils enrolled in regular classes. Following are the groups:

- Group A—Schools having less than 100 pupils.
- Group B—Schools having from 100 to 199 pupils.
- Group C—Schools having over 200 pupils.

To further equalize the opportunity, each of the above groups is divided into four zones, according to distance from the school to Harrisonburg. Here are the mileage zones:

- Zone 1—Schools traveling less than 75 miles.
- Zone 2—Schools traveling from 76 to 300 miles.
- Zone 3—Schools traveling from 301 to 600 miles.
- Zone 4—Schools traveling over 600 miles.

This is how it works:

- 25 Registrants traveling 100 miles would have 2,500 points.
- 5 Registrants traveling 500 miles would have 2,500 points.
- 1 Registrant traveling 2,500 miles would have 2,500 points.

This means that distant schools have the same opportunity as the close ones of achieving the award. Close schools are expected to provide more registrants than those from greater distances. Talk to your superintendent and plan now to attend the convention with as many of your members as possible. Here is where you can help. A little friendly competition is invigorating and brings vitality to any program. More complete details are available to your Sunday school by writing to convention headquarters in Scottsdale, Pa.

To further describe what is in the convention for your church, the main address on the theme, "Teaching for Mission," will be followed by discussion in smaller groups. In this you will see the total ministry of the local congregation in its Biblical setting. Other messages by experienced and capable speakers will both inspire and instruct for more effective service.

One hundred workshops covering almost as many subjects are scheduled for your

Our Mennonite Churches: Andrew's Bridge



Andrew's Bridge was started in 1938 in southern Lancaster County, Pa., by the Mellingering congregation. In 1945 a meetinghouse was built. Elmer G. Martin and Paul G. Landis are the present bishops; Jacob K. Mellingering is pastor, and John R. Winey is deacon. Membership is 47.

help in becoming a better worker. You may choose those most useful or pertinent to your needs. Other workers from your congregation can choose others, and then you can share together afterward. Outlines and duplicated materials will be supplied to all registrants attending workshops.

Another benefit is the opportunity of fellowship with brethren from across the church which is always valuable. Here you can meet fellow workers and share com-

mon experiences. You can gather new ideas and methods and often solutions to some of your problems.

Watch for further announcements of the seventh Sunday School Convention. You and your Sunday school will want to use this opportunity for spiritual enrichment and growth. Your attendance may change your life, your service, your Sunday school.

—Willis Breckbill.



FOR DISCUSSION

Replying to "An Approach to Higher Education"

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The discussion article on higher education by C. R. Sutter in the May 19 *HERALD* raises some real issues. Bro. Sutter's concern for the enlarging needs for higher education is important. I hope that the article will produce further discussion. The best methods for providing higher education for our Mennonite youth will need to be sought diligently. For this search we need the benefit of complete information as to the situation and needs. The Study Commission for Mennonite Secondary and Higher Education is currently attempting to assemble such information. May I offer some information from this and other studies, along with some comments, that may place some of these issues into a new light.

Costs. The statement is made in the article that "prohibitive costs of tuition" in our church colleges are causing our Mennonite young people to enroll "in our state universities." Studies show that the total cost to the student for a year's schooling is now about the same at the Mennonite college as at the state university. I have at hand a nationally distributed listing of costs for a year's college at all schools in the country. This reports that at our Mennonite colleges the amounts this year ranged from \$1,250 to \$1,500.

Averaging the costs at all the state universities in the part of the country primarily served by our Mennonite colleges, I find almost the identical average of \$1,350 per year for the student's total costs at the university. These figures cover not only the "tuition," but also living costs and other fees. "Tuition" is less at the university, but our Mennonite colleges have been able to

keep other costs below what it is necessary to charge where these things must be provided on a commercial basis, so that the total costs are about the same.

Some state teacher's colleges report total costs below these averages. Community junior colleges, where these are available, are usually operated much like a local high school, with little or no tuition charge. Costs are borne by local taxes. Students are expected to live at home.

Costs other than "tuition" must be considered. For example, a student commuting daily from his home a distance of 15 miles to college will drive about 5,000 miles during a school year. The cost of this travel by automobile is more than enough to pay for a year's room rent at the church college. Or a student commuting weekly to a college 50 miles from home will cover as much distance as he would in making three round trips a year to a church college 600 miles away. Food and other living costs at home must also be counted in making a complete comparison with college costs. An agency used by colleges in evaluating student needs for financial aid estimates the maintenance costs to the family of keeping a college-age person at home for the school year. Their figures vary according to circumstances, but the average is not much below the board and room costs on a Mennonite college campus.

Program. The statement is made, "We find many of our youth specializing in such a way that our church institutions have little to offer in their fields." A recent study shows that of all Mennonite youth attending school beyond high school, about 20 per cent are pursuing programs not available in our Mennonite colleges. But almost half of these are nursing students in hospital nursing schools. Another group are in business schools. Some are in upper-

level programs which they could begin in our church colleges. Only about 5 per cent of the total Mennonite college student group is "specializing" in undergraduate college type programs not offered by our Mennonite colleges.

The demands for college education now are such that a general college program is needed for the professions and for many other occupations. Our Mennonite colleges can furnish this education, and of a quality that is generally superior to what is found in the larger universities. There is seldom any loss of time on the part of the student in the church college in preparing for his "chosen field."

Counseling. It is no doubt true for some that the high-school student will be "greatly influenced by the recommendation of his guidance counselor." But the parents and the pastor also have responsibility for the guidance of their youth, particularly as related to their Christian development. And many school guidance counselors will recognize the values to the student of attending his own church college. The admissions counselors from the church colleges try to keep the guidance counselor informed. The pastor may also be able to interpret the church college to the high-school counselor.

And as for the junior colleges, most of their two-year graduates transfer to a four-year school. It is true that some community junior colleges "work in close co-operation with the university," but they also send students to church colleges, and this without any necessary disadvantage to the student as to his program of courses. The values of completing the college program in a church college are especially significant for the community junior college graduate.

The student need not be overly concerned about "completing his program in one institution." He may well transfer to the church college after a year or two in a local college. He will also profit by beginning at the church college a program which requires transfer to another school for its completion.

Mennonite fellowships at universities. The suggestion to "build centers within or near the university campus" may have some merit, but only limited merit. One such center was started by the Mennonite Board of Education, but it was forced to close because of lack of patronage by the students.

The Mennonite Student Services Committee appointed by the Mennonite Board of Missions concerns itself with promoting fellowships of Mennonite students on college and university campuses. Each year this committee secures names and addresses of Mennonite students from their pastors. It sends a newsletter to all these students, and stimulates Christian fellowship and witness among students as much as possible.

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The King James Version and Its First Two Revisions

By J. C. WENGER

As was noted in the last article, the Roman Catholic New Testament appeared in English at Rheims, France, in 1582. In 1609-10 the complete Bible appeared at Douay in France. This version is therefore commonly called the Douay Bible. It suffers severely from Latinisms. But its New Testament influenced the King James Version. In 1750 a revised edition of the Douay Version was published. It was arranged for by Bishop Richard Challoner of London, and this is what people use today when they speak of the Douay Version.

In 1941 the Confraternity Revision of the Douay-Challoner New Testament was published. Although based on the official Bible of Catholicism, the Latin Vulgate (which had been made by Jerome approximately 383-404), the new Confraternity Version was made with one eye carefully aimed at the original Greek. It is an excellent version.

The King James Version excelled all other English versions when it appeared in 1611. It was the third authorized version. It was made to please the Puritans who insisted that the common Bibles in use in 1604 were not wholly satisfactory.

The proposal for another revision of the English Bible was made to King James by Dr. John Reynolds, president of Corpus Christi College at Oxford. Although many of those present were not favorable to this Puritan proposal, King James was attracted by it. Dr. John Harding and Dean Lancelot Andrews were appointed to make plans for the revision, and were to work with Bishop Richard Bancroft, "chief overseer"—although the bishop had been initially opposed to the plan. On July 22, 1604, King James notified Bishop Bancroft that he had appointed 54 translators for the work. Only 47 names have been preserved, however.

The plan for the work was as follows: The entire body of the 54 translators should be divided into six companies or subcommittees. The first group should work at Westminster and do Genesis through Kings; the second group should be located at Cambridge and work from I Chronicles through the Song of Solomon; the third group at Oxford were to revise Isaiah through Malachi. The fourth group were to live at Cambridge and revise the Apocrypha. The fifth group were to be at Oxford, and to revise the Gospels, Acts, and the Revelation. The sixth and last company was to work at Westminster and to revise the New Testament epistles.

This was by far the most distinguished group of scholars ever to work on the English Bible. It is said that three centuries later, in 1910, eight of them still had ar-

ticles in the Encyclopedia Britannica! Each reviser got free room and board at the universities. The publisher was to "pay well" for the completed manuscript of the revision.

The principles which were to be followed included the following: (1) Follow the text of the third edition of the Bishops' Bible, 1572, as much as possible. (2) Retain the familiar form of proper names. (3) Continue to use standard ecclesiastical terminology (e.g., church, not assembly; bishop, not overseer; etc.). (4) Chapter and verse division should be indicated. (5) No doctrinal notes were to be added to the text (early Bibles often made derogatory remarks of a polemical nature against other religious groups such as Catholics), except that notes to clarify the translation were permitted. (6) Cross references were to be added in the margin. (7) The "peculiarities" of both the Geneva Bible and the Rheims New Testament were to be avoided. (8) There was to be a free use of synonyms for the same original word of the Hebrew or Greek. (A good way to test this is to take two verses which are identical in the original, and see how they read in English Bibles. In the Old Testament, these are identical: Isa. 35:10 and 51:11; in the New Testament, Matt. 26:41 and Mark 14:38.)

As to procedure, each man of each company was to make his own proposed revision of the passage for the day. Each company would then work over the passage and agree upon the text they proposed. An overall committee of twelve, two from each company, was then to revise and unify the whole manuscript. Then Bishop Bilson of Winchester and Dr. Miles Smith were to add the finishing touches to the manuscript. On difficult words or phrases in the original, experts were to be consulted by mail.

Episcopal letters to the British clergy were to solicit scholarly suggestions from them. The entire known list of 47 revisers included 45 Anglicans and two Puritans. The printer was Robert Barker. The actual work of revision began in 1607, and the books rolled from the presses in 1611.

The new King James Version (a revision of the Bishops' Bible), which was a revision of the Great Bible, which was a revision of the Coverdale, which was a revision of Tyndale (for all the N.T. and half of the O.T.), was printed as a large folio volume, with Old English type, and with Roman type used where we now have italic type. A summary of contents stood at the beginning of each chapter.

At first the Geneva Bible was a real competitor with the King James Version. Many readers did not like to have the English

Bible "changed." But gradually the KJV won out on its own merits. It was simply the best English Bible available. And it was constantly improved. In the 1613 edition, 400 improvements were made. In 33 years there had been 182 printings of the KJV.

From 1765 to 1769 Dr. Benjamin Blayney did another revision of the KJV, although it continued to be known as the King James or Authorized Version. He replaced obsolete words, improved the use of italic type, and added 76 marginal references and 66 annotations. Unfortunately, his work also contained numerous misprints. In 1701 the Ussher chronology was added to the center margin of the King James Bible.

The subtitle of the King James Version is not precisely worded. It should say, "A revision of the Bishops' Bible of 1572 by a diligent comparison with the original Hebrew and Greek, and with constant attention to the best modern versions of the Bible." In any case, for three and a half centuries the King James Bible has stood as the more or less standard English version. No revision has been able to drive it from its reigning position in the hearts of God's English-speaking children. It is still a good version, though no longer the most accurate.

In 1870 an Anglican conference, the Convocation of Canterbury, called for a revision of the King James Version. The Old Testament committee of 37, which was appointed in the course of time, was headed by Bishop Browne, and the New Testament committee of 28 had as its chairman Bishop C. J. Eliott. When the committee was at work in 1880, however, only 52 were engaged in the project. Of these 52, the Anglicans were in the majority, numbering 36, with seven Presbyterians, four Congregationalists, two Baptists, two Methodists, and one Unitarian.

Later 34 Americans were added to the committee as advisers, with Dr. Green chairing the New Testament group, and Dr. Woolsey the Old Testament section. The revision was thorough, with a total of 36,000 changes. The committee replaced obsolete words, labored for greater uniformity in translation, tried to improve the discrimination of tenses in the original, paid closer attention to the Greek article, tried to be more accurate in the translation of prepositions, added paragraphs, made Old Testament and New Testament names identical (not Elijah and Elias), eliminated chapter and page headings, and added textual notes in the margin. The English Revised Version (ERV) New Testament was published in 1881, the Old Testament in 1885, and the Apocrypha in 1895.

As a whole, the ERV was a failure. Scholars used it for study purposes, but the Christian Church went right on buying, reading, and memorizing the King James

Version. Technically accurate or not, the people preferred it.

Among the unhappy people were the Americans who had been added to the British revision committee. The Americans had a large number of decisions which they could not persuade the British to accept. So the British asked the Americans to wait for a decade or two before publishing anything. This was agreed upon. So in 1900 the American Standard Version New Testament appeared, and a year later the ASV Bible.

For an extremely literal translation, this is it. The word "Saint" was taken out of book titles (just Paul, not Saint Paul); Holy Spirit was made uniform, not Ghost; the word "covenant" was almost always used, not Testament; the Greek word for Satan was rendered as devil, in contrast with his many demons (not devils); corn correctly became grain; etc. But the adoption of the mistaken form, Jehovah, for LORD, was a bad blunder, and one which certainly helped to keep the King James Version far out in the lead.

Of 26 known members of the ASV committee, five were Congregationalists, five Episcopalians, four Presbyterians, three Baptists, three Methodists, three Reformed, one Lutheran, one Unitarian, and one missionary.

As noted earlier, this is a scholar's Bible, giving literally (sometimes so literally as to obscure the sense to an American reader) what the Hebrew and Greek say, and based on the best manuscripts available at the turn of the century—and for the most part well edited Hebrew and Greek Bibles were then available. But the version lacks the cadence and literary beauty of the King James Version, and its sale was a disappointment. Most people insisted they wanted to read the KJV, as they still do.

Goshen, Ind.

A Prayer FOR THIS WEEK

O God, our Eternal Rock,

We thank Thee that we can anchor our souls in Thee, knowing that no earthquake can shake Thee, and no tidal wave of trouble can sever our moorings from Thee.

Yet we confess—

Like Peter we too often see the waves and hear the wind. Our faith begins to waver and we cry out for Thy salvation. Open our eyes to see Thy strong arm which holds us, and to behold the glories of Thy face.

Give us then the courage and will to press on with patience, joy, and hope, Our eyes fixed upon Thee, and our souls secured in Thy steadfast love. Amen.

—David W. Mann.

The Commission Plans a Convention

By A. J. Metzler

General Conference has a number of servants. Among these is the Mennonite Commission for Christian Education. Like other General Conference agencies, the Commission's focus is primarily on the local congregation. In an action three years ago at General Conference at Johnstown, Pa., the constitution of General Conference was revised to read, "It shall be the duty of the Commission to study the field of Christian education in the local church. It shall define an educational program for the local congregation, interpret its function and pattern, and devise ways and means to promote it." The Mennonite Commission for Christian Education is attempting to live up to its responsibility in doing those things for the local congregation which it cannot very easily do for itself.

More Than Sunday School

Every four years the Mennonite Commission for Christian Education plans what has been called, and is still being called, a "Church-wide Sunday School Convention." It becomes clear now that the name is a misnomer. The Convention has come to mean much more than Sunday school. In fact, when one looks at the program and activities being planned for the meeting at Harrisonburg, Va., Aug. 6-9, one realizes that the whole scope of Christian nurture as it relates to the program of the local congregation is being included.

At this time the Sunday school is still the major teaching agency of the church. But since the Sunday school started 100 years ago, many other teaching agencies have arisen around it—many of them actually started by the Sunday school, and these together now are part of the total teaching ministry of the church. The Sunday school still carries most of the freight, and for this reason the Convention is called a Sunday-school convention. However, one must not forget the youth work, the missionary education, the leadership training, the camping program, church music, home interests, adult activities, summer Bible school, and Sunday evening meetings when one looks at Christian nurture in the local congregation. All of these ministries are included in the August Sunday School Convention.

New View of Christian Education

This Convention, and we might now call it a Christian Education Convention, may very well be a kind of watershed in Christian education. I say this because Christian education is undergoing a major reformulation of the understanding of its own role in the total mission of the church. This is true not only in our denomination, but in many denominations in America.

The rationale for the refocusing of Chris-

tian education goes something like this. The church has one mission—not several. Therefore, all efforts of the church must be bent toward fulfilling God's mission in the world. Broadly, this is to see the church going into the world to win men, to help them become mature disciples of Christ in the fellowship, and to send them out into the world again as witnesses and servants. Thus nurture and evangelism are basically companions and part of the same objective.

It follows then that no longer can one take the total "church in mission" pie and cut out a slice which is uniquely Christian education. It would be impossible to know where to cut that kind of pie. Nurture has evangelistic implications, and evangelism is underwritten with nurture. They are woven, warp and woof, the same seamless garment. The alternative is to see wholeness—one mission, one task. It is to see men won, presented mature in Christ, and sent into the world.

With this view of God's mission through the church, Christian education can be seen as having an undergirding function. It is not the ship. It is not the engine. It is not the compass. But it undergirds. It undergirds the whole ship, not just the rudder or the bow, but all of it.

"Teaching for Mission"

Now, all of this is the background for the Christian education convention which is being planned for our church at Harrisonburg in August. The theme itself catches something of this thinking about Christian education. The theme is "Teaching for Mission." One sees immediately that this puts purpose into teaching. A Sunday-school class, for example, which would have a teacher who understands his task as teaching for mission, would have its focus on the world where the Sunday-school class lives and works during the week. In the Sunday-school class on Sunday it would be preparing to face that world with mission responsibility.

All of this makes it tremendously important that those who are engaged in the teaching tasks in local congregations should be present, by all means, at this Sunday School Convention. If this is, as hoped, a kind of watershed for Christian education, then Christian educators on any level will want to find themselves on the right side of the divide. That is, if this Convention helps all of us to begin to see more clearly the relation of nurture to evangelism, then we will not want to get it secondhand, but at the Convention itself. Notice the following subjects which will be discussed by capable Christian education leaders: "The World

(Continued on page 548)

Mind If I Don't Smoke?

By Willard Krabill

Charles Lamb, the English essayist, once wrote, speaking of his love for tobacco, "For thy sake, tobacco, I would do anything but die." Now, in this twentieth century, we as physicians and scientists have learned that a great many people are not only doing "anything" for tobacco, but indeed are *also* dying for it.

On Jan. 11, 1964, the now famous report of the Advisory Committee to the Surgeon General of the Public Health Service was issued. This document, I feel, represents a real milestone in the progress toward better American health. This report was received with much comment, and with some action. But habits such as smoking, of course, die hard. Let us take a look at what might be called the tobacco problem, with particular reference to the Surgeon General's report.

The problem, of course, is not new. Tobacco has been used in America since the beginning. In fact, it was introduced in Europe, Spain, and England by explorers returning from the New World. In 1900 an increase in cancer of the lung was first noted by statisticians, and a relationship between this fact and smoking was considered. In the 1930's, definite trends in mortality became more conspicuous, and more and more research into the relationship between the use of tobacco and ill health mounted.

By 1948, Dr. Glen R. Miller of the Goshen College faculty presented a chapel talk entitled, "What About Tobacco?" By this time, Dr. Miller was able to cite the effect of smoking on the heart and the blood vessels, the poisonous nature of nicotine as a drug, the fact that a disease of blood vessels called Buerger's disease is found almost exclusively in smokers. He was able to point to the shorter life expectancy of the smoker, and the impairment of respiratory function in smokers.

Since that time, in these last fifteen years, the evidence has continued to mount. By 1952, when I was in medical school, various ones of my medical school professors were beginning to quit smoking. They had seen enough of lung cancer! By 1953, in my internship, I spent some time in the division of lung surgery. We operated frequently on patients with lung cancer, removing all or portions of the lung. I didn't have a large series, of course, but among those

lung cancers patients for whom I cared, every one without exception was a heavy smoker and had been one for twenty years. A Washington chest surgeon has reported, "My work would be reduced by 90 per cent if nobody ever smoked." By now the tobacco companies began to react. They established a research institute, staffed it with those a little more favorable to their point of view, and attempted to refute the growing mass of evidence. But the evidence continued to mount.

By 1959 the health hazard of tobacco became so real the Surgeon General of the United States made this statement: "The weight of evidence at present implicates smoking as the principal factor in the increased incidence of lung cancer." In 1962 the Surgeon General appointed his Advisory Committee, composed of ten eminent medical scientists, to weigh all the evidence available, to compile it, and to study it. None of these men were particularly well known in the cigarette smoking-lung cancer controversy; none were known as leaders in the fight against smoking. They were regarded as unbiased scholars.

This committee contacted 155 consultants, examined 6,000 research articles from 1,200 different journals in the United States and from abroad, so that by now, in 1964, we have available to us a most comprehensive report on the health implications of the use of tobacco, a book of some 350 pages. This report should be of concern to us all. What are the facts? What has been compiled?

* * *

All of the following are greatly increased in smokers of cigarettes: the sickness rate, the hospitalization rate, and the death rate. And all of these rates are proportionate to the number of cigarettes smoked. The rates are lower in those smoking ten a day, higher in those smoking twenty, and even higher in those smoking forty, and so on. Also the rates are proportionate not only to the number of cigarettes smoked, but to the number of years smoked, and thus those who begin smoking in their youth have the worst outlook for the future. All these rates drop if the person quits smoking and becomes an ex-smoker in proportion to the number of years since he has quit.

Let us look at some specific diseases that are included in the report. In some age groups those who smoke twenty or more cigarettes a day for twenty years are from ten to eighteen times more likely to die of lung cancer than are the nonsmokers, fifteen times more likely to die of emphysema or chronic bronchitis, twice as likely to die of a coronary. Buerger's disease occurs al-

most exclusively in smokers. The following are found more often in smokers: peptic ulcer, amblyopia, cirrhosis, although a causal relationship in these diseases has not been definitely established. Women who smoke cigarettes during pregnancy tend to have babies of lower birth weight and they tend to deliver babies prematurely more often compared with nonsmokers. And smoking contributes to a large number of the fires which plague our country—home and industrial fires as well as forest fires.

One of the most conclusive studies is recorded by Dr. E. C. Hammond for the American Cancer Society. He attempted to show the fallacy of the cigarette companies' argument that there are too many variables involved to blame so much on cigarette smoking. In order to eliminate as many possible variables as he could, he selected men and paired them off, matched them, men who were similar in each of the following: height, weight, religion, education, residence (that is, urban or rural), age of their mother at the time they were born, race, occupation, exposure to dust, radiation, fumes, etc., the amount of sleep they get, their use of tranquilizers, the degree of their nervousness, their hospitalization record, their family record for cancer, their marital status, and so on up to eighty-five variables of this type.

Out of the thousands of men considered, many, of course, could not be matched with so many variables to be matched. But even so, Dr. Hammond was able to match 56,975 pairs of men (some 70,000 men were in the study). He then compared the death rates in these two groups over the years, two groups who for all practical purposes varied only in that one group used twenty or more cigarettes a day, and the other group had never smoked regularly. In every age group, from forty to eighty-nine, the death rate was higher for the smokers. The total death rate, first of all (not just from cancer, not just from heart disease, but from all causes)—the total death rate for the smokers was twice as high as for the nonsmokers.

For lung cancer the death rate was nine times as high in smokers; cancer of the throat, larynx, and esophagus was twelve times as high in the smokers; seven times as high for cancer of the liver; cancer of the pancreas three times as high. Fifteen times as high among the smokers is death due to emphysema and chronic bronchitis. Coronary heart disease deaths were twice as high in the smokers.

Smokers of pipes and cigars came off a little easier; their death rates, of course, are much higher than for nonsmokers, but are lower than for cigarette smokers. And so the outlook for pipe smokers is intermediate. The particular risks to cigar and pipe smokers are cancer of the lip and the mouth, cancer of the larynx, the esophagus, also gastric ulcer. So much for the medical implications of the use of tobacco.

Willard S. Krabill is a well-known Christian physician at Goshen, Ind. He is president of the American Medical Association, and a member of a committee of the American Medical Association concerned with the relation of medicine and religion. Chapel address given at Goshen College, March 2.

What has been the response to this report? Some have quit smoking. And others will always continue smoking no matter how many reports are put out. Studies have shown, however, that more physicians than any other group have stopped smoking. The tobacco industry, as a result of this report, I think, has been forced to adopt a new line. We no longer hear so much of the claim that cigarettes are innocuous or healthful. There is little of health appearing in today's cigarette advertising. And the cigarette industry is now even giving millions in research to these same researchers to enable them to perform further studies to try to identify what it is in cigarette smoke that is doing all the damage. The new line is, "Let's find out what's in the smoke that's doing it." No more is there the denial that smoking is responsible for all the damage.

Another response to the report is that bills have appeared in various legislatures which would first ban the sale of cigarettes to minors. Another one would require each package of cigarettes to bear a label saying, "Warning—Injurious to Health." Third, ban further government subsidy to the tobacco growers. What a strange country this is where a government will spend millions each year supporting the price of a commodity which has been branded a health hazard by the Public Health Service of that same government, in these words—and this is the key summary of the report, in bold-face type, on page 33: "Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

What are some other responses to the report? Some states have banned cigarette sales in state government buildings. Many hospitals have taken the cigarette vending machines out of their lobbies. Over a third of all state medical societies have taken action on this or have undertaken educational or action programs. Various colleges and universities have begun refusing to accept ads. This is especially courageous on the part of these college newspaper editors in view of the fact that upwards of 40 per cent of all advertising and all revenue of college newspapers across the country has been coming from cigarette companies. Some have banned all sales of cigarettes on campus. Seventy-five per cent of a medical student class at the University of Wisconsin took a no-smoking pledge. Other countries are even ahead of us—England and Italy have undertaken intensive campaigns against smoking in their countries.

Other Considerations

Damning as all the medical evidence is, are there not other considerations which are of importance, perhaps of equal or greater importance, which will influence your decision as to whether to smoke or

Prayer Requests

(Requests for this column must be signed)

Uphold Gordon Zook, church-wide president, and Ron Alderfer, president-elect, as they have the heavy responsibility of co-ordinating the Mennonite Youth Convention in Kitchener.

not to smoke? What about economic considerations? Smoking is expensive. It eats away at a student's budget, it eats away at the family budget, and it's been estimated that within a lifetime of smoking enough is spent which would otherwise pay for a very comfortable home.

What about the spiritual considerations? As the editor of the GOSPEL HERALD said recently, "For the Christian, not only is danger of serious disease important; there are other important elements to consider." And so there are. This is a difficult area to address oneself to, but I think it is generally conceded that the Christian witness and impact of the life of an individual is certainly impaired by his use of cigarettes. We can look at it perhaps in this way: How many do you know who are able to combine chain smoking with an effective Christian witness? Or you can look at your own life and attitude.

What is your reaction to the one who enjoins us to a new life in Christ but whose own life is one of enslavement to smoking? Christians, you know, are to be free from enslavements of any kind, and what is more enslaving than the cigarette habit? Christians are to be good stewards of their body and their resources, and health is certainly one of our major resources as an individual. But the smoker damages his body and wastes his financial resources.

One of the prime characteristics of the Christian personality is respect and honor and consideration for his fellow men. Here I think that the smoker falls down most of all. How often is a nonsmoker obligated to inhale the obnoxious fumes created by the inconsiderate smokers in the group, in the room, on the train, wherever you go? Freedom to breathe clean air has been denied us by the seventy million Americans who smoke. As Dr. Glen Miller put it fifteen years ago, "The use of tobacco seems to dull the person's consideration for others. Personally, I do not like to be drenched in tobacco smoke. I don't like to breathe it. It would seem that a nonsmoker should have as much right to clean air as to uncontaminated drinking water. I am quite certain that I am not alone in feeling, irritated, annoyed, and often disgusted with the stench, the thick murk, the ashes, the butts, and especially the cross unconcern of those creating all this mess."

One physician in New York wrote to *Medical Tribune* as follows, suggesting that

our campaign as physicians against smoking should be from a different standpoint, from a social standpoint. He writes:

Dear Sir: You are to be commended for your vigorous campaign against cigarette smoking, especially by the young. Such an effort is long overdue and many illnesses due to smoking could have been prevented and many lives saved. However, a much more effective approach would be to stress not so much the disease angle but rather the social aspect, for this is actually what the cigarette companies are doing [that is, stressing the social aspects]. . . .

I refer to such aspects as the unpalatable, often nauseating sour odor that permeates the smoker's clothing and skin; the foul-smelling breath; staining of the teeth and fingers; fouling of air in a room to which many people object; dirtying of furniture, ash trays, and so forth; and the innumerable fires started in homes, forests, and the like; the fact that smoking, far from being manly, actually represents infantile sucking on the nipple; reduction in stamina when doing sports or hard work; the fact that smoking is a nervous, uncontrolled habit.

Again I would say that the contempt of the smoker for the rights of the nonsmoker is not befitting the Christian personality.

What Motivates People to Smoke?

Thus far we have examined the health implications of smoking, some economic implications of smoking, and some of the spiritual and social implications of the habit. And on all counts smoking fails to make a passing grade. Why then do people smoke? And especially, why do young people smoke? There are apparently four main reasons why they do. First of all is the pressure to conform to a particular social group in which the individual moves. A second reason is the compelling urge to act "grownup." Third is a need for some compensatory bravado in those of lower scholastic standing or lower standing or achievement in other areas. And, fourth, the example of parents and older brothers and sisters, and this is an important reason given.

If we could successfully get today's teenagers to reject this habit and thwart the tobacco companies in their efforts to capture youth, then the next generation of parents would be setting a different example and many lives would be saved—over 40,000 a year. In a couple of generations this dangerous smoking habit would be only a curiosity on the American scene.

Yet the excuses come, and you've heard them too, on the part of those who smoke or want to smoke. The smoker says, "Well, the damage is done. There's no use stopping now. I'm hooked. I'll just keep right on puffing." This is entirely erroneous. As I mentioned before, the statistics all show that the outlook for the person who quits smoking improves markedly and

(Continued on page 548)

Mission and relief workers lend a helping hand to a war-torn country.

Aid for Algerian Refugees

By Martin Buhr, MCC Staff Writer

Algeria won her independence from France in July, 1962, after a bitterly contested civil war ravaged the country in seven years of fighting.

Out of a population of ten million, roughly three million Algerians were reduced to refugee status and needed assistance following the cease-fire. Compounding the problem is the fact that 80 per cent of the population is illiterate and unemployed.

Algeria paid a stiff price for her independence from colonial rule. At the end of the war the country lay in ruins. In the savagery of battle, forests were put to the torch, herds plundered, more than half a million Algerians slain, and thousands tortured. Forty-seven per cent of the population was under 21 at the end of the fighting in 1962.

Mennonites in Algeria

Mennonites have had an interest in Algeria for many years. After an earthquake wreaked havoc in the Orleansville area in 1955, Mennonites hurried to build 30 houses in the village of Flatters. Missionaries Miller and Carol Staybrook and Annie Martha Haldemann of the Mennonite Board of Missions and Charities, Elkhart, Ind., arrived a year later. They were joined in 1959 by Robert and Lila Rae Stetter, and Marian Hostetler came in 1961.

Shortly before the Algerian independence, the mission board urged MCC to become more active in relief and rehabilitation.

The Mennonite Board of Missions and Charities, which has mission interests in Algeria, and MCC, a relief agency, are working hand in hand in this country. There is also increasing participation by the German Mennonites, who have established a clothing center in Frankfurt and have begun material aid shipments to Algeria. The Dutch, Germans, and Swiss have volunteers serving with MCC in Algeria. A missionary nurse has been sent by the French Mennonites.

The Mennonite Central Committee had projects in Algeria during the civil strife, but declined to increase efforts after peace was declared and hostilities suspended. It joined 16 Protestant churches and church-

related agencies in forming the Christian Committee for Service in Algeria (CCSA). This organization, born in March, 1962, agreed to work in the name of all of them alongside the Algerian people to help them in the tasks of nation-building.

CCSA agreed to maintain and to extend the work that CIMADE, the service agency of the Protestant and Orthodox churches in France, had been carrying on throughout the war of independence.

Aid for Prisoners

This ministry of mercy extended to those thousands of political prisoners and prisoners-of-war in camps throughout Algeria and France and had won for it the confidence and friendship of many who were soon to be the leaders of the new Algeria.

CCSA is responsible for 1,400,000 "total need" individuals in the departments of Constantine and Batna. The government uses this term to describe persons without any source of income.

Material aid distributions were made during the winter of 1962-63, in the departments of Constantine and Batna, but CCSA has cut back on massive material aid dis-

tributions since March, 1963. Provisions were made for MCC to continue large-scale aid in a new region. Consequently, during the winter of 1963-64, the material aid program was shifted west 500 miles to the Orleansville area, now called Al-Asnam. The government wished CCSA to engage in assisting the western region.

Distributions are planned through the local administrator's office and supervised by a team of four MCC workers. They are Irene Bishop, Perkasi, Pa.; Gerda Bogli, Tavannes, Switzerland; and two Pax men, Peter Neufeld, Laird, Sask., and Ronald Stutzman, Corry, Pa. Miss Bishop had served several terms in Europe earlier. The team is responsible to the CCSA material aid director in Algiers, four hours by automobile from Al-Asnam.

Team Moves to Al-Asnam

Arrangements for a material aid program were completed with the Al-Asnam office on Nov. 6, 1963. On Nov. 11, Peter Neufeld and Ronald Stutzman moved to the new site in order to set up the warehouse and living quarters. Irene Bishop and Gerda Bogli arrived on Nov. 18.

Investigate Community Need

Miss Bishop, director of this new program, spends a good deal of energy investigating needy communities and clearing plans with the Al-Asnam office. Miss Bogli assists her with French interpretation, serves as team secretary, and does general housekeeping. The Pax men carry out the actual distributions and keep the warehouse in order for all incoming shipments.

Eight distributions have been completed during December, January, and February. Over 42,000 Arabs were given new and used clothing, shoes, bedding, blankets, and Christmas bundles.

The team reported that the people of



Wood is very difficult to find in Algeria, and the women must scout around the countryside to find enough to cook their meager meals. MCC Photo.

Molier, in the department of Al-Asnam, were the poorest of any they had seen in Algeria. Instead of shoes and socks, many had rags wrapped around their feet.

There were others who didn't have that much. Sunshine, rain, or snow, their feet were always bare. The team continued distributions in March and April.

Difficulties Encountered

The second distribution, at the suggestion of the Red Cross, was undertaken in the town of Al-Asnam at the Red Cross building. Having been swamped at his office by people claiming to be included in the distributions, the administrator paid a surprise visit. He felt the neediest people were in the mountain areas. Therefore, the team complied with his request to halt the Al-Asnam distributions.

At an office meeting with the team, he reiterated that MCC should give assistance in the mountains. He also changed the original agreement slightly by making himself solely responsible for future directives. He was pleased to hear that the third distribution was scheduled for a mountain village.

The team ran into a temporary snag in January when an incoming shipment was stalled because health certificates, required to clear used clothing, were missing. The necessary documents were quickly mailed to Algeria and the supplies released after a delay of two weeks.

Hard to Discern Need

During mass distributions with throngs of people crowding to the front of the line, it is not always evident who is actually in need and who is pretending to be in dire straits.

At the distribution in Molier, the mayor and local officials helped get things off to a right start. But they had to leave to attend to other business. Returning in the evening, the mayor checked the lists and found townspeople who did not qualify for assistance.

He made those who were not needy return the clothes and blankets they had received earlier. From that point on the mayor and other chief men of the community screened the people to insure that the poorest received the clothing and bedding.

Long Road Ahead

At the end of the civil war most of the French settlers scrambled to leave Algeria. Seventy per cent of the country's technicians, administrators, farmers, and factory managers were among the 900,000 who emigrated. Consequently, industrial output has declined.

Algeria is largely a desert land that raises crops on only 3 per cent of its territory. The majority of the rural population is composed of poor fellahs (Arab farmers) and wandering pastoral nomads. They eke out a subsistence under feudal conditions.

On the average, Moslems earn about \$50 a year. Only once a month can they afford meat.

It appears that the way to national self-support will be a long road with heavy demands on the country's leaders. If they can implement a sweeping land reform, restock the herds and improve the breeds, plant new pasture grasses, replenish the forests, increase milk production, and build food-processing industries, then disaster can

be averted, for Algeria is rich in natural resources and industries.

During this critical period she will be bolstered by the material aid distributions being carried on for the benefit of those who must build a new life from the aftermath of war.

The CCSA director is sensitive to longer term needs in Algeria and is encouraging MCC to carry on a program after CCSA termination in June, 1965.

We have a powerful, captivating message, but we are often bound by

Illusions and Disillusionment

By John L. Ruth

As Christians acquire experience in sharing with their neighbors the good news of Christ's Gospel, they abandon some ideas and see the truth of new ones.

They see what really works in witnessing, as distinct from what only seems to work. They separate what is said in missionary messages from what actually happens on the field.

This kind of process, of course, takes place in all areas of life as persons mature. They are disillusioned in regard to many youthful oversimplifications, but this disillusionment is the very steppingstone to knowledge that is not illusory.

Four Blind Spots

Some illusions, in regard to evangelism, that I personally have had to give up along the way are as follows: (1) the illusion that our neighbors know what we as Mennonites stand for; (2) the illusion that the average non-Christian goes about with a guilty conscience, feeling that he really "ought" to be a Christian; (3) the illusion that people understand the Bible when they hear it quoted, especially in the King James Version; (4) the illusion that the most effective witnessing is done by means of speaking to total strangers. There are many other related illusions.

On the other hand, one idea which I always thought of as illusory has come, in recent years, to seem an increasingly real possibility to me. It is the belief that if we authentically preached the Gospel of Jesus Christ, which I believe we possess, people would press their way into our fellowship, some of them almost before we had a chance to "evangelize" them.

Paradoxically, what I was earlier led to believe was the essence of evangelism now often strikes me as theoretical, while what I despaired of believing seems more possible than ever.

Christ came to me personally through the ministry of Christian parents and the

church fellowship to which they took me as a child. Long before I had a deep understanding of the Scripture, I could quote it. At the first series of evangelistic meetings which I could understand, I was convicted of sin, and was invited into the church. I accepted this invitation as the call of Christ, though I felt embarrassed when I could not answer some of the questions Bro. Arthur Ruth asked me just before baptism.

Circumstances Limit Vision

This was how Christ called me. What it took me too long to realize, once I had begun to engage in evangelism, is that the circumstances of my upbringing and conversion gave me an understanding, an angle of vision, far different from that of my thousands of non-Christian neighbors. They see through different eyes. If I talk with them as though they understand the Gospel in my terms, I am making a false assumption. I am being, in fact, spiritually lazy, irresponsible, and defensive, if I approach them as though I had no basic explaining to do.

I have now found by experience that, although people don't generally understand our Gospel, don't feel a spiritual need, don't know what the Bible is about, and don't like to be preached at, they are interested in the truth and power of Christ's presence in his life, when it takes them by surprise in ordinary human fellowship.

Society Is Seeking

For instance, I recently talked with a graduate student of Lutheran background who had become a Mennonite because he had been so favorably impressed by the faith and life of Mennonite students in Philadelphia.

The other day a Presbyterian Ph.D. student at Harvard wrote me to tell me that his spiritual life had been deeply enriched by an article a Mennonite author had written for a secular magazine. He wrote to

tell me, the only Mennonite he knew personally.

A teacher at Drexel drove 20 miles the other day to have a talk with me because although he had run across Mennonite ideas in his studies, he had never met a Mennonite personally. A young man who, after an Episcopalian upbringing, was converted last summer in a Baptist revival meeting, read the Sermon on the Mount.

He found, to his surprise, that Christ taught a life of complete love. The young man did not know of any Christians who applied this to the question of war, although he himself felt constrained to. He then heard about Mennonites, and has been attending our fellowship at King of Prussia. An atheistic young man dropped in to see me the other night because he was interested in our stand on nonresistance.

What interests me (I could extend my list of examples) is that these people speak to me out of great respect for my heritage, once they discover it.

This is something new in my experience. I look them straight in the eye and tell them my reason for being nonresistant, or truthful, or concerned for my neighbor: Christ has called me into His kingdom. This moment of confrontation with Christ is the high point of my witness, but it appears in a light so different from the kind in which we pursue reluctant or uninterested people.

Want to Enter Kingdom

Yes, I believe that the possibility of seeing people press their way into the kingdom is not an illusion. I turn back to the New Testament, and see Zachaeus climbing the tree, hear Bartimaeus cry out stridently for Christ, watch the roof being torn up that a man may see Christ, hear the Greeks say, "We would see Jesus," read Cornelius's petition to Peter.

Why do we find this element almost entirely missing in our evangelism? Have we quoted the "highways and byways" passage again and again as an excuse for our lack of success?

I fear that our assumption that our neighbors see Christ in us powerfully is too often an illusion. Yet I know we have a powerful, a captivating message. I know this is no illusion because I have seen men become alert in attention, warmed by hope, and convicted of sin under its impact.

The way to the truth often leads through disillusionment.

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Mission News.

John L. Ruth is pastor of the King of Prussia Mennonite Fellowship, located in a suburban area on the outskirts of Philadelphia, Pa.

He is also an English teacher at Eastern Baptist College in Philadelphia where he received his bachelor's degree. He later attended Harvard University as a Danforth Scholar and wrote a dissertation on American hymnody for his doctorate.

He presently serves as editor of *Mission News*, published bimonthly by the Franconia Mennonite Board of Missions and Charities.

A Parable

Once there was a wealthy landlord who had in his employment many hired servants who loved him dearly.

He was gentle and just in all his dealings and they gave him complete devotion. A large farmhouse and yard stood on the edge of his lands, and the fields stretched away to the horizon as far as the eye could see.

There came a day when the master had to leave the home place for a while; so he called his servants together and gave them their orders concerning how the fields were to be tended and the crops gathered in.

He was no more than out of sight when the servants formed a committee to explore ways and means of making their master happy on his return. The committee spent hours in earnest deliberation.

One noted that the master had only a footpath up to the front door, and he felt a tinted cement walk would be much more honoring to the master. Another noted that the house hadn't been painted recently, and yet another noted that the master had never had anything but plain glass windows in the house.

Surely, imported art glass would be more beautiful and more worthy of such a master as theirs. Another felt that genuine bluegrass would be more attractive than the plain old Bermuda on the front lawn, and before you knew it the whole farmyard was a perfect whirl of activity with everyone busy prepping up the place.

The work was so fascinating that the servants thought up more and more improvements as they went along, and they were so engrossed in all these exciting ideas and activities that they were still hard at work long afterward when the master returned.

Joyfully they welcomed him to his old home again, which was now so dressed up with lace and gingerbread that he hardly recognized it. Of course, he was surprised and happy, and then he asked them, "And now, my faithful ones, what about the harvest?"

There was an awkward silence. He looked about from one to another, but eyes were downcast and flushes of embarrassment crept across every face. Finally the chairman of the committee could endure the painful silence no further, and, feeling that something ought to be said, lamely began, "Master, we all were aware that the fields needed tending; in fact, our very contract of employment with you states that our primary reason for being on this estate is to tend the fields and gather in the crops.

"Actually, all along we had every intention of doing precisely that in obedience to your clear instructions, but, you see, we were so busy here in the house that we didn't notice the time and..."—Selected.

Missions Today

Sufficient unto These Things

By J. D. GRABER

The missionary undertakes an impossible task. In North America, where Christianity is the accepted faith, and where church membership is almost a plurality in the population, it is hard to realize what it is like to be in the minority. In Japan only half of one per cent of the population is Christian. In Muslim countries the percentage is still smaller, and, in addition, it is usually a persecuted minority.

Missionary work is hard work. The way of the cross is never popular. The missionary usually finds himself in the position of trying to sell a product that people do not want. This is the way it looks from the human point of view. But we are not alone in this task. We depend on the Holy Spirit. He is sufficient and thus in Him we become sufficient unto these things.

The Nazareth Hospital of the Edinburgh Medical Missionary Society, in a news release, describes the task of the missionary doctor thus:

"The demand made on the young doctor going out to the mission field for the first time is always extremely great. Ideally he will be a surgeon, an obstetrician, and a physician rolled into one. He should have an ability to pick up foreign languages with ease as he is very unlikely to be given even the minimum amount of time for study.

"He must have a wide experience of dealing with people. Some who have been on the field longer than he, may have become set in their ways and he will need tremendous tact as he points out that change is inevitable and must take place if the mission hospital is to continue serving a useful purpose.

"He must be able to pick up the rudiments of building, accountancy, hospital administration, and, perhaps, automobile engineering besides a hundred and one things. Last, but not least, he must have a clear vocation as a missionary doctor who comes not only to heal the body but to heal the soul.

"It is no small wonder that many an enthusiastic recruit has felt, after a few years' bitter experience, that he is not adequate for this task. He could never be adequate in his own strength but, perhaps, he could be given the opportunity of seeing others at work and of realizing that he cannot do everything by himself."

Elkhart, Ind.

Missionaries Study Ghana Field

A review of the mission situation in Ghana, West Africa, was the subject of a consultation held at the General Mission Board headquarters on June 4 and 5.



Ghana missionaries on furlough met at General Mission Board headquarters in Elkhart to re-study mission outreach in that country. Front row (l. to r.) Anna Marie Kurtz, Ida Hostetler, S. J. Hostetler; back row, J. D. Graber, Carson and Ellen Moyer, and Erma Grove.

Missionaries from Ghana home on furlough and the Overseas office staff met in three sessions. Comprehensive reports were given as follows: Church Development and Evangelism, S. Jay Hostetler; Bible Correspondence Courses, Ida Hostetler; Village Services, Erma Grove; Village Clinic, Anna Marie Kurtz; Somanya Clinic and the Projected Hospital, Dr. Ellen and Carson Moyer.

After full discussion on these, a number of conclusions were reached, which are being presented to the Overseas Committee of the Mission Board for action, reports J. D. Graber, overseas missions secretary.

1. We need to develop a congregation in the city of Accra, and for this a church building will be needed. The initiative should be taken by the members residing in Accra, and the mission will stand by and give help as might become necessary.
2. Are we justified in establishing a Mennonite Church in Ghana where there are already many older churches? We believe the answer is in the affirmative because of these unique elements and emphases in our church life: brotherhood, a vital fellowship, peace teaching, evangelism and Bible study. A church that stresses these cardinal doctrines and practices is always needed.
3. On hospital development, we are willing to wait until the government can place money in the budget for the building and for the salaries of the administrative and medical personnel. We continue to believe we can supply the needed staff. In the meantime we

continue to operate the Somanya clinic, which serves a large number of people, sometimes 150 per day.

4. Teachers for schools in the Accra area could be assigned on the Overseas Missions Associates arrangement and they could make a good contribution to the cause.
5. A house for Erma Grove and Anna Marie Kurtz was approved, at a cost of approximately \$6,000.
6. The official charter of the Mennonite Church-Mission organization was approved in final draft.
7. The political situation is uncertain, but we have faith in the future of the country and we believe the need and opportunity for a church building program are as great here as in most countries and we believe we should press forward with renewed zeal.

Volunteers Open Library

Richard and Rosella Schrock, VS unit leaders at Caldwell, Idaho, recently converted a vacant room of the local community hall into a library to serve the area's 1,800 Spanish-speaking migrants.

The books, on both the adult and child level, are being donated by local church and other interested groups. The Schrocks have also been authorized by the General Mission Board to buy a limited amount, the purchasing being gauged by the amount of use the migrants make of them.

As Others See Us

A news release printed recently in the *Christian Science Monitor* had this to say about Mennonites at Goshen, Ind.

"Members of the Mennonite Disaster Service went to work at once to help in cleanup work at the site of the Indiana-Kentucky floods of the Ohio River. It was only repeating the kind of aid they have given so generously in other stricken areas.

"Such aid had its origin a little more than ten years ago in Goshen, when a group of men from the Mennonite churches in various areas met to determine how they could best express the principles of true brotherhood in giving service to others.

"When an alert bulletin is issued, with the familiar words, 'We need help,' the volunteers ask only, 'Which of our neighbors need help?'

"This disaster service has never been a tightly organized group. Each Mennonite church throughout the U.S. and Canada now has a contact man. When a disaster occurs, the regional secretary sends each of these men an alert bulletin. From then on it is up to each church volunteer unit to determine how and when it will donate services.

"They work closely with the Red Cross. Volunteers come from all walks of life. A professional man may be working along with a farm laborer, a businessman, a factory worker, or a nurse. The disaster service volunteers neither expect nor want thanks from the total strangers to whom they give their services. They consider themselves well blessed in doing this work."

Your Treasurer Reports

May I call your attention to the report by Nelson Kauffman on the proposed Mennonite witness of the World's Fair. Those who have been involved closely with this investigation feel this is a strategic occasion for the church to speak to many people.

What other denominations are doing already is significant, but the need to include the peace and service emphases as part of the Gospel message is relevant to our day. Some persons have already expressed a desire to help make this witness possible. It is hoped that the World's Fair project can be sponsored through special gifts.

Individuals or groups wishing to encourage this project and give support to it may send your contributions through regular channels to the General Mission Board designated for "World's Fair Witness."

—H. Ernest Bennett.

Begin Bolivia Assignment

After spending eight months studying Spanish in Costa Rica, Arthur and Kathleen Driedger, Leamington, Ont., moved to Santa Cruz in April, 1964, to become the director of the Mennonite Central Committee program in Bolivia.

As director, Driedger is responsible for the medical and small agricultural program in the Mennonite colonies near Santa Cruz. He may be involved in developing a small material aid program in the area where MCC is situated. He is also responsible to work with the growing team of Pax men, now numbering six, assigned to assist the Methodists and Canadian Baptists.

Since MCC's thrust is to the native Bolivians, four Pax men are helping the Methodists in a settlement and community development program among Altiplano Indians who have been brought to the Santa Cruz region and are located some 75 miles from the Mennonite colonies.

Two Pax men are assisting the Canadian Baptists in setting up transmitters for their Cruz del Sur radio station.

MCC is co-operating with South American Mennonites in a joint effort to aid Bolivians. The first South American Mennonite volunteer worker to Bolivia, Wolfram Driedger from Uruguay, went to Bolivia in May to begin a one-year assignment. It is highly possible that South American Mennonite volunteers in increasing numbers may enter the new resettlement regions to assist Bolivians and to participate with MCC in co-operative ventures.

Recently a number of Mennonite delegates from Saskatchewan and Manitoba traveled to Bolivia to look things over. It appears that more Mennonites from Canada may be moving to the Santa Cruz area in the near future. The present Canadian colony is located 35 kilometers from Santa Cruz and they number close to 70 families.

Clinic Opened

The new government clinic in San Felipe, British Honduras, where Eastern Board missionary nurses Dora Taylor and Ada Smoker are serving, was officially opened June 8.

Ira Buckwalter, Paul Kraybill, and Paul Landis, who were in British Honduras on a deputation visit at the time, attended the service. Representatives from the government offices in Belize, from the local district government, and from the town of San Felipe were present.

There were several speeches, including one by Paul Kraybill, secretary of the Eastern Mission Board, and a formal opening by the local representative in the National Assembly. Open house followed, and then a Spanish meal prepared by local villagers. The deputation felt a sincere welcome and expression of appreciation from the community.

The government has erected a fine building, with living quarters for the two nurses, plus maternity and outpatient facilities. Without these nurses, the government would not have been able to open the clinic, and they were deeply grateful to the Eastern Mission Board for providing the staff needed for this project.

Volunteers for Cleveland Ghetto

The ghetto comprising the University-Euclid area of Cleveland, Ohio, where the General Mission Board recently established a VS unit, needs teachers, recreational directors, and a leadership couple.

Volunteers will work closely with the young emerging Mennonite church there and with the Community Action for Youth (CAY), a program of action and research in Cleveland's Hough-Addison district which hopes to show that juvenile delinquency can be reduced by giving the 12,000 youth in the area a better chance to improve.

Nurse aides and orderlies are also needed to work in the local 500-bed Mt. Sinai Hospital.

The proposed Mennonite Central Committee program for Cleveland's inner-city development has not materialized and the VS Office of the General Mission Board in co-operation with Ohio Conference will pick up the program.

Send your inquiries to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind. 46515.

Ohio Pastors See Need for I-W Orientation

"Observations show how desperately many of our youth need additional preparation if they are to have a significant I-W experience," reported John R. Martin, chairman of the I-W pastoral committee, to the 1964 Ohio Conference assembly.

Last May, said Bro. Martin, conference voted in favor of providing orientation on a regional basis with evening classes to allow fuller participation by our youth. Preliminary plans were made for four area orientations; however, two of these were

Witness at World's Fair

BY NELSON E. KAUFFMAN

When plans were made for a Protestant Center of witness at the New York World's Fair, the Mennonites were invited to purchase space in the building and present our testimony for Christ and witness to His truth.

In March, 1963, representatives of our Mennonite organizations met, and after discussing cost and other things, the decision was not to take a booth.

A few weeks after the Fair opened, Bro. John Smucker, of the Mennonite House of Friendship in the Bronx, visited the Protestant Center, spoke with Dr. Potter, who is in charge, and wrote to Elkhart indicating that space was still available at lower cost. Mennonite pastors of New York also urged us to reopen the matter.

Since Ernest Bennett and I both had plans to be in the east, we decided to go to the fairgrounds and study the opportunity. Walter Gering, moderator of the General Conference Mennonite Conference, also accompanied us.

We visited the Protestant Center, Billy Graham pavilion, Mormon temple, and Vatican City, then all on the grounds. We studied the displays in the Protestant Center, saw the controversial film, "The Parable," studied the display spaces yet available, and discussed with Dr. Potter the costs and requirements for personnel to man the display.

In an evening meeting with Mennonite pastors of New York we were further encouraged to proceed. Since some of the pastors had not yet visited the Center, we requested them to do so and then recommend the space they felt

most advantageous for a Mennonite witness.

In a June 1 meeting at Elkhart, Walter Gering and Wilfred Unruh, of the General Conference Mennonites, met with Ernest Bennett and myself to hear reports from the New York pastors, a summary of reactions from a meeting of church leaders at Laurelville, Pa., on May 28, and General Conference offices.

We took action to purchase space, and also invite the Eastern Board, Mennonite Brethren, Brethren in Christ, and Mennonite Central Committee to share in a budget of \$10,000 for the remainder of this year, and a maximum of \$15,000 for next year. A group of qualified resource persons and representatives of the above groups are to visit the Protestant Center, and on July 9, the committee of representatives plan to meet in Lancaster and decide upon the content and structure of the display and the persons to man it.

Inasmuch as this is an expense for which we had not originally budgeted, we felt there may be those in our brotherhood who feel strongly for this witness and would be ready to contribute to it.

We invite such to send their contribution to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. 46515, designated for the "World's Fair Witness."

We have agreed to provide up to \$5,000 each year to make the witness possible. We believe the Lord will provide for a strong Mennonite witness in the Center where an average of 1,000 to 1,500 people pass every hour.

either dropped or combined because of a lack of youth.

Orientations were held at Kidron and Archbold, with 24 persons participating.

Response to these orientations was not as great as could have been but was much better than the previous ones following the older pattern.

Bro. Martin, representing the committee, then made three recommendations: (1) Every pastor should plan for a clear, forceful peace sermon on June 28, which is Peace Sunday. The committee hopes to provide some suggestions to help in this planning.

(2) Every youth group should plan for a series of studies on peace. The Youth Program Ideas appearing in the June issue of *Builder* will promote the peace and service study kit prepared by the Elkhart office. Youth groups that have studied this material have found it to be quite helpful.

(3) Every pastor who has youth in I-W service should plan to visit them at least once during their service experience. The congregation should help make this possible. This type of visit is necessary for the pastor and youth to keep a close relationship and means much more to the man in service than a visit from the Elkhart I-W office.

VS—North and South

"My major task is to help South America churches develop vision for voluntary service. I feel it will become a lay missionary movement, as it has with you," Martin Duerksen, VS director for South American Mennonites, told VS administrators at General Mission Board headquarters on a June 2 visit.



Martin Duerksen, voluntary service director for South American Mennonites, shares ideas with John Lehman (r.), director of VS for the General Mission Board, and Ray Horst (l.), secretary for Relief and Service.

Bro. Duerksen pointed out some barriers to the voluntary service concept, one of which is universal military training. Exemption from military training in South America is available only to European Mennonites who have migrated there during the latter nineteenth century and early twentieth century. Latin-American nationals joining the Mennonite Church are not permitted this exemption.

VS assignments for South American Mennonites, then, have been established to provide opportunity for all Mennonite youth to take a nonresistant stand in lieu of military training.

Bro. Duerksen administers a program involving 30 to 40 persons annually who serve three- or six-month terms of service. Age

ranges from 18 and up, with preference given in certain projects to 20-year-olds or above.

Projects include the leprosy hospital at Kilometer 80 and a mission school in the Paraguayan Chaco. In Asuncion, the Paraguayan capital city, volunteers serve in a mental hospital, a TB institution, and a children's home. "Our fellows have transformed that institution," Duerksen said, in speaking of the mental hospital work.

A community development project in Bolivia involves medical services, agricultural extension work, and educational opportunities for persons who have moved there from Paraguay. An experimental farm is in planning elsewhere in the country.

Martin Duerksen came across to South America from Europe in 1929. Besides his voluntary service assignment, beginning in 1962, he has served as an Evangelical Mennonite Brethren pastor in Buenos Aires, Argentina, for the past 13 years. Previous to that he spent six years as an educational missionary to Indians in Paraguay.

"*Christlicher Dienst*" is the title used for VS in Paraguay. A literal translation of the phrase would be "Christlike service."

Openings for Female Volunteers

Usually men are in short supply, but right now there is a dearth of women applicants for current openings in Mennonite Central Committee-related hospitals.

Prairie View Hospital, Newton, Kans., has openings for two nurses, two secretaries, two housekeepers and cooks, and three psychiatric aides. New excitement has been created at Newton with national recognition of the community services of Prairie View.

Young people serving for a year or two at Brook Lane Farm Hospital, Hagerstown, Md., form an invaluable corps of workers which contributes to an active treatment program at a time when mental illness is receiving increasing attention in the nation. One nurse, two housekeepers and cooks, and four psychiatric aides are needed to effectively carry the unit work load.

Kings View Hospital, Reedley, Calif., is expanding in order to render services to the large waiting lists. More personnel are required to perform the tasks of the growing institution. They need three nurses and five psychiatric aides.

Send your inquiries to Mennonite Central Committee, Akron, Pa.

Approves Appalachian Project

The Mennonite Central Committee executive committee has approved the assignment of volunteers for projects in the Southern Appalachian Region beginning with summer, 1964.

Two doctors have accepted assignments with MCC hospitals in Whitesburg, Ky., and Williamson, W. Va. They are John Engle, Palmyra, Pa., and Joe Longacher, Denbigh, Va. The hospitals also have requested MCC to supply nurses.

There is a possibility of placing teachers and several social workers in the same communities.

Stahly Named MDS Co-ordinator

Delmar Stahly, Akron, Pa., has been appointed by the MCC executive secretary and the MDS executive committee to succeed R. Wayne Clemens in November, 1964, as executive co-ordinator of Mennonite Disaster Service.

Having served with the Mennonite Central Committee over a period of 23 years, Stahly has accumulated a wealth of experience in Civilian Public Service, 1941-45; postwar Europe's relief and refugee camps, 1946-48; and director and co-ordinator of the Mennonite Mental Health Services, 1949.

He will continue with MMHS until Nov. 1, and then work half time with MDS and half for MMHS during the latter's transition period into a more decentralized mode of operation.

Stahly's duties as MDS co-ordinator are to synchronize the work of the American Mennonites in the rehabilitation of individuals injured, and the reconstruction and salvaging of possessions damaged as a result of disaster. As the department's administrative official, he will be responsible for the interchange of information within the MDS regions and the carrying out of MDS's day-to-day program.

Another duty is to keep up with Civil Defense developments and together with the Peace Section plan how Mennonites may perform civilian and community duties in peacetime and war in a way consistent with the Mennonite peace testimony.

Mrs. Stahly is the former Luella Goering, North Newton, Kans. The Stahlys have three children and are members of the Bethel Mennonite Church, Lancaster, Pa.

Change of Owners

On May 23, 1964, ownership of Frontier Boys Camp, Woodland, Colo., was transferred from the Barnabas Club to Rocky Mountain Mennonite Camp. The action took place at a meeting of the board of directors of both associations held in Denver, Colo.

The Rocky Mountain Mennonite Camp Association, owned and controlled by the Iowa-Nebraska, South Central, and Rocky Mountain Conferences, took over all assets and liabilities of Frontier on June 1, 1964.

The camp is now completely responsible not only for the development, maintenance, and operation of the camp site itself but also for the entire program.

Clifford E. King, executive director of Frontier Boys Camp, says, "We feel we have demonstrated in the past year and a half's operation that the Mennonite Church can do a most effective work in rehabilitating emotionally disturbed, preadolescent, and delinquent boys and we ask prayers of the church as we move and work together in program expansion as well as in facility expansion."

Members of the camp's board of directors are: Glenn Swartzendruber, Manson, Iowa, president; Scott Jones, Greeley, Colo., vice-president; Victor Esch, Rocky Ford, Colo., secretary-treasurer; Harold Dyck and John Culp, both from Hesston, Kans.; Billie Miller, Protection, Kans.; Lorne Kremer,

Milford, Nebr.; Don McCommon, Elkhart, Ind.; Warren Oswald, Chappell, Nebr.; Arthur Roth, Julesburg, Colo.; and E. M. Yost, area overseer of Rocky Mountain Mennonite Conference.

Subsidy for Indian Arts

Last month's presentation at the Athabasca Chamber of Commerce banquet has sparked considerable interest, reports Ike Glick, area director for VS in northern Alberta.

Bro. Glick refers to the recently initiated Indian Arts, a project aimed at developing native Indian skills, such as moccasin-making, beadwork, canoe-making, and the making of jam, for commercial profit to improve the Indian's lot.

There is reason to believe, says Glick, that Indian Affairs and the Province will subsidize the expansion of this service to become province-wide. An estimate of cost for a year's operation has been submitted and the initial response has been favorable.

A major tourist center has said that up to \$100,000 worth of quality items could be handled by them annually if we can supply them.

Certain aspects of Bro. Glick's present responsibilities will be assumed by others to permit him to set up the proposed Indian Arts Service in the next few years.

Your Overseas Missionaries of the Week

Robert and Nancy Lee



Robert and Nancy Lee and children returned from Obhiro, Japan, on May 29, where they served as missionaries with the Mennonite Board of Missions and Charities, Elkhart, Ind., since 1959.

On a year's furlough, the Lees will spend the summer months in Oregon and Virginia. Robert enters Harvard Divinity School this fall.

Robert served in Japan as pastor for two local churches and as chairman of the education-literature committee. Nancy assisted her husband and cared for their three children, Steven Paul, 4, Susely Virginia, 3, and Robert John, seven months.

Originally from Portland, Oreg., Robert previously served for two years in Europe and

three years in Korea under the Mennonite Central Committee, Akron, Pa., administering international work camps in both locations. He was also resettlement officer for one district in the MCC immigration program.

He received a B.S. degree in electrical engineering from Oregon State College in 1949, and a B.D. degree from Goshen College Biblical Seminary in 1959.

His wife, the former Nancy Burkholder from Harrisonburg, Va., received a B.A. degree from Eastern Mennonite College in 1952 and an M.A. degree from George Peabody College for Teachers in 1955. She also attended Western Reserve University, Cleveland, Ohio, and Goshen College Biblical Seminary.

With People in Service



Keith Gingerich, Iowa City, Iowa (l.), talks over summer VS plans with Kenneth Seitz (r.), director of short-term VS for the General Mission Board. Keith and his wife Mildred have been assigned to Grantsville, Md., where they will administer an educational and recreational program among impoverished rural people during the summer. Both are graduates of Goshen College.



Sanford Swartzendruber, son of Mr. and Mrs. Jacob Swartzendruber, of Goshen, Ind., began a two-year VS assignment as technician for the Spanish broadcast on May 1. He is shown here being briefed on his new assignment by Jay Suter, Harrisonburg, Va., before leaving for Puerto Rico.

Sanford replaces Paul Wyse, who concluded two years of service as technician. Paul and his wife have accepted an assignment with Missionary Aviation Fellowship where Paul will serve as communications director in Peru.

Happy is the home where God is, with His transforming power to change lives.

Our Readers Say—

I would like to express my appreciation for the timely articles on sex and Christian marriage which have appeared in the *Gospel Herald* (May 12 and May 26): "Don't Get Married," "The Two Shall Be One," and "The Meaning of Marriage." As one who has experienced the deep and rich blessings of a Christian marriage for the past one and a half years, I was thrilled as I read these articles which so aptly express my own feelings on the subject.

I too have been greatly disturbed and concerned about the apparent indifference and lack of moral purity which seems to be the trend of our current society—and dare I say, to our shame—even within our own brotherhood! I wholeheartedly agree that we need more men like these who will dare to speak out on the challenge and responsibility of establishing homes where Christ is truly the Head. It is indeed wonderful that God does forgive, even in those instances where sexual sins have been committed. How much better it would be to avoid making the mistake and falling into these sins! I think these articles should be made required reading for every intermediate and young people's class in our church—Mrs. Virginia Swartzendruber, El Dorado, Ark.

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The editorial, "On the Road" (May 26 issue, p. 443), raises two very good points. First is the fact that the way we drive our cars is a moral issue; second is that our ministers would do well to speak to the matter frequently. Some statistical information seems to indicate a great need for teaching of responsible use of our autos.—Justus S. Driver, Treasurer of Virginia Mennonite Automobile Aid Plan, Waynesboro, Va.

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C. R. Sutter's proposal (May 19 "For Discussion") for the establishment of Mennonite nuclei on state university campuses is worthy of serious consideration. As a graduate student and instructor in a state university, I have been burdened by the multitude of youth who are going unreached by the Gospel while in our church institutions. Our youth, who are preparing for service, are for the most part isolated from natural witnessing opportunities. Their fellow students are Christian and the communities are densely populated Mennonite communities. These circumstances certainly contribute to the growth of Mennonite worldliness in our colleges, for our youth are not busy witnessing to the lost.

This proposal, if acted upon, could do two things. It could give the students a home base for spiritual nurture and encouragement from which to go out into the campus world as salt and light, and it could place our youth in real life witnessing situations. The degree of spiritual maturity in the youth would of course be a deciding factor as to whether or not a program of this nature would be successful. The implementation of this proposal would present enormous problems, but under adequate district conference supervision, this could be one of the most fruitful efforts we have ever taken in the field of evangelism. And it is conceivable that we would have less problems with worldliness, Mennonite or non-Mennonite, among these youth, than we now have on our own campuses, for on the state university campus the issues are more clear-cut.—James A. Goring, University of Connecticut, Storrs, Conn.

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You don't find gardens growing without effort, but because man has joined his efforts with God's to bring it about.

STEWARDSHIP

(Continued from page 552)

the lunch turned it over to Andrew to help feed the five thousand, the bits of bread and fish seemed little enough. But he gave what he had. Christ multiplied that gift to meet the needs of the situation.

Commitment

En route to Japan as a first-term missionary, a Chinese Christian, who was a scholar, warned, "Your first term you will be a missionary; your second term a Christian; your third term only another American living abroad." I hope and pray he was in error! He did point to a danger we confront in our Christian living—the dissipation of our dynamic, or the "waning of the glow" as some might phrase it.

Our commitment can become diluted. Were I starting out as a missionary anew at my age knowing some of the prices I would have to pay for some of my earlier decisions—the revolutions through which I would pass, the hunger and illness from seeking to identify myself for extended periods with the world's hungry—I would have to decline the privilege. Our commitment can be diluted by experience and world events or by age.

But experiences in a non-American environment may also have led me to question the validity of much of my earlier activism, and my trust in methodology and my personal effort. I am convinced that no universally relevant Christian prescription for the world's ills can be compounded and dispensed in an American ecclesiastical pharmacy. Possibly I am rationalizing a growing conservatism by calling it maturity. In any event, my commitment now is to serve as a channel of the Holy Spirit rather than seeking to remold the world in the American image.

The Chinese scholar was in error in one respect. The mere taking ship to Japan does not make us a missionary. The missionary appointed and sent out by a church society is not *ipso facto* a witness. We cross the geographical barrier, it is true, but the problem of how to be a witness is as great in a hostile environment as in the so-called Christian West, or possibly greater.

Complete Dedication

What is the first duty of man? To glorify God. Stewardship's object then is to show forth the glory of God, to manifest His love. We do this in association with our fellow men, for the second commandment is to love our neighbors even as ourselves. Mark 12:31. When men recognize this, they will comprehend even as did Zachariah that the stewardship of wealth is related to entering into God's kingdom. Luke 19:1 ff.

Possessions are not in themselves a mark of God's favor. We can as easily kid ourselves as did Jack Horner that because we have the plums we are good boys. A Texas

layman once boasted to Chuck Templeton that God had given him his Cadillac. Templeton answered him, "It's interesting that God gave you a Cadillac; He gave His only begotten Son a cross. He gave His first and best disciple decapitation, imprisonment, stoning, shipwreck, and all the other thousand troubles he faced." "The history of Christianity could be written in the ingenious and fatal ways in which Christians have tried to make their faith and practice easy," says David A. MacLennan.

While stewardship can be so treated as to include the whole of the Christian's life before God, we as churchmen must also look at its money side. A complaining parishioner wrote to his minister, "As far as I can see, this Christian business is one of continuous give, give, give." The minister replied, "Thank you for the best definition of the Christian life I have ever heard." The Jews regularized their giving in the form of a tithe. While the New Testament makes but one reference to the custom (Heb. 7), the early Christian Church adopted it as a standard of giving. When it becomes a formal duty, a standard of righteousness, it loses its value. Our giving must

A man once said to John Wesley: "Mr. Wesley, I pride myself on speaking my mind; that is my talent." Wesley replied, "Well, the Lord wouldn't mind if you buried that one."—Selected.

have its roots in love and gratitude, to God, or at least in compassion for our fellows. Even when we have done all that we should, we still remain unprofitable servants. Luke 17:10.

If we would observe that members of other faiths tithe, Jesus asks, "What more are you doing than others" (Matthew 5:46, 47, RSV)? Jesus sets no limit to our giving; we must be prepared to give and give and give. He did not command the rich young ruler to tithe, but to sell all that he had and to give it to the poor. Luke 18:18-22. A Javanese church leader said to me, "Even if our people gave 25 per cent instead of just 10 per cent of their earnings, they still could not do all for Christ that they want to do."

The Biblical basis of stewardship is summed up in an incident which occurred in a West Indies church on Children's Day. All the boys and girls came to church wearing their Sunday best. Each carried a gift to lay at the altar. The minister noticed during the worship service that there was a small girl at the rear of the church who was not dressed in Sunday finery, and that she had no gift. She so stood out that he watched her during the service. She was worshipful, but stood apart from the rest

because she seemed to have brought nothing with her.

At the close of the service, the minister asked all the children to march down to the altar and to present their gifts. After all were collected and the children had returned to their seats, the minister led the congregation in a prayer of consecration. After the "Amen," he raised his eyes, and noted that the girl he had been watching was no longer there. He hastily looked around for her but could not find her, until glancing at the altar he saw the poorly dressed girl sitting in the midst of the presents. When the minister inquired what she was doing there, she replied, "I had nothing to give; so I gave myself." This is the first and most important gift. Let us seek this kind of dedication among our people, and all else that the kingdom requires will be forthcoming.—*Stewardship Facts.*

HIGHER EDUCATION

(Continued from page 555)

A study a year ago identified about 1,000 Mennonite students, both undergraduate and graduate, at about 350 different non-Mennonite schools. With such a wide scattering it is not possible to stimulate much constructive fellowship among the bulk of these students. Furthermore, the experience at the larger concentrations where fellowships exist reveals that the fellowships function mostly for the graduate students. Only about 25 per cent of the undergraduate students are located in cities where Mennonite student fellowships exist, and even here a relatively small proportion of the undergraduates are active in the fellowships.

These scattered students deserve the interest and help of their pastors, as well as of the concerned church groups. We should strengthen our ministry to them. But the Mennonite center on a university campus does not appear to be a fruitful substitute for our church colleges. The concern of the church for the university student may well be strengthened without diminishing the strong recommendation that her youth attend the church colleges, where the stimulations for Christian growth are much greater.

Accreditation. The statement is made, "Accreditation requirements have already taken out of the private school many of the decisions it would like to make for itself." One of our Mennonite colleges has only recently gone through the process of receiving accreditation. The chief concern of the accrediting agency was that the school should have clearly defined purposes, and that it shall carry out these purposes in a good way. The "decisions" are those which the school has set for itself. Each Mennonite school has clearly stated Christian purposes, and operates as an arm of the Mennonite Church. These purposes,

and this position as a Mennonite school, are respected by the accrediting agencies. Accreditation stimulates a school to achieve a standard of educational excellence, and indicates that it is succeeding in carrying out its own stated purposes.

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Bro. Sutter's first paragraph, commending church colleges, needs emphasis. A college education has the potential to influence deeply the Christian development of the student. This influence includes the academic content of the education. The student's "spiritual growth" involves much more than the "social functions in which the student engages while in school." Both the Christian faculty and the student life, as well as the church-oriented program, on the Mennonite college campus have much to offer the student which the state university cannot provide.

Additional questions need to be asked. How significant is the environment of the campus community in the educational experience of the college student? Can life in a denominational center on a university campus compensate for the lacks in the classroom and other major campus experiences? How important is the Bible-centered teaching, as well as the acquaintance with the life and work of the Mennonite Church, which the student gains on the Mennonite college campus? It is true that under some circumstances a student will be able to get a college education somewhat cheaper at a local or a state school. Is the difference in cost worth the difference in the values at the church college? Is a college education a commodity to be purchased in the open market at the lowest money price?

Paul Bender, Educational Co-ordinator
Mennonite Board of Education.

MIND IF I DON'T SMOKE?

(Continued from page 539)

is far better than the outlook for the smoker.

Another rationalization we've all heard is this one: "Well, I have to die sometime, and a coronary seems like as good a way to go as any." Such people have obviously never had a coronary. They've never had a first one and are not living in constant fear of having that second one. And they've obviously never seen anyone suffer with lung cancer.

A third rationalization, "Well, it's better to have a short, enjoyable life than a long, dull one." Tell me, what's so enjoyable about a chronic dry mouth; a loss of the sense of taste; the fear of running out of cigarettes at an inopportune time; huffing and puffing and shortness of breath climbing stairs that one's colleagues take with ease; or puffing along with emphysema; chronically coughing and hacking away the better part of every day; the

fatigue, the loss of appetite, the loss of zest of life in its fullest, best sense? What's so enjoyable about this? As a physician I have never observed that the smoker's life is so enjoyable. Nor is it enjoyable to have one's company so unwelcome to others because of one's obnoxious odor, all due to this obnoxious, expensive, and physically dangerous habit.

May I close by using the parody from Robert Burns with which Dr. Miller closed his chapel address in 1948:

*Since cigarettes seem less provoking
Unto the ones who do the smoking,
Oh, won't some Power the giftie g'e'em
To smell themselves as others smell 'em.*

CONVENTION

(Continued from page 537)

to Which We Are Sent," "The Mission of the Church," "Strengths and Weaknesses of Our Present Teaching Ministry," "What Are We Trying to Do?" "Teaching and the New Life," "Teaching for the Gathered Life," "Teaching for the Scattered Life," "Teaching for the Days Ahead." It will be seen immediately that all of these subjects support the theme, "Teaching for Mission."

There will be workshops in all these areas of Christian education affecting the local congregation. For example, help will be given to teachers on every grade level, to superintendents of Sunday schools of various sizes, to stewardship personnel, to summer Bible school secretaries and superintendents, to worship leaders, to librarians, to leaders of junior clubs, to persons leading Christian service training courses, to missionary education leaders, to pupils of all ages, and to pastors.

Special Convention Features

Dr. C. Adrain Heaton, noted Christian educator from Covina, Calif., will discuss two of the subjects during the public meetings as well as conduct several of the workshops. Worship periods, in charge of Paul G. Landis, will be part of the "teaching for mission" experience. A special worship feature, conducted by Paul Erb and David Augsburg, will highlight the 400-year anniversary of the *Ausbund*, an early Mennonite song and worship guide.

There are a number of special features for which in themselves it would be worth while to travel to Harrisonburg—to see and enjoy. There will be a Life of Jesus art display. This is a valuable exhibit of original paintings put out by the Providence Lithograph Company. A separate room is being set aside for those who will be pleased to take time out to study carefully the 19 large paintings which will cover about 70' of wall space.

Another major feature of this Convention will be the huge exhibit area in the Eastern Mennonite College gymnasium.

This will probably be the most comprehensive exhibit yet seen at any of our church-wide meetings. About 35 display areas will be set up. All of our major church boards and agencies, as well as numerous committees, will be presenting to the public a clear picture of what is available from them in making the teaching program of the local congregation more effective.

Something that is unique about this exhibit is the plan to have convention booths manned by persons who will then be available to answer questions and become engaged in conversations with those who are interested. For example, if a sponsor of a youth group would like help from Eugene Herr, he would go to the MYF booth and talk to Eugene personally. Or if someone wants special help from the Secretary of Sunday Schools, he could speak to J. J. Hostetler who will be manning the Sunday-school booth.

There is a plan to have a continuous run of films and filmstrips between sessions of the Convention. This will make it possible for folks to rest in the film room while they enjoy such films as the new summer Bible school filmstrip, the new stewardship film, a number of mission board films which will introduce us to the work our missionaries are doing at many places around the world.

Enthusiastic Promotion

May I suggest that this Sunday School Convention be introduced with enthusiasm by every Sunday-school superintendent and pastor in the local congregation. Call to the attention of members in the congregation articles and promotional items which will be appearing in the *GOSPEL HERALD*, *Christian Living*, *Builder*, and in special mailings.

May I suggest further that Christian Nurture Cabinets on the conference level make it their responsibility to promote this Convention in any way that they can. Articles in conference publications should point out the advantages of attending a convention which can very well make a major contribution toward a dynamic missionary Mennonite Church.

If all of us would begin to understand more clearly that our teaching ministry *must* prepare us adequately to go into the world with the Gospel, we would no longer depend only on pastors and missionaries to get the job done. But everyone who is a Christian would see his own responsibility to witness for Christ to his neighbors.

May I suggest one more thing—that conference executives and conference mission boards get behind this Convention. As we have pointed out, this is not only a convention for Sunday school nor even only a convention for Christian education, because Christian education is now understood to be an integral part of the total mission of the church.

The European Beachhead

BY STANLEY SHENK

On June 6, 1944, the Allied armies stormed ashore onto the beaches of Normandy and thus began a military invasion of Western Europe. By evening of that day, small segments of land adjacent to the five invasion beaches had been captured by the invaders. These small areas of occupied soil made up what was called the beachhead.

Nearly 1900 years earlier, Paul and his companions had landed in Macedonia and begun a spiritual invasion of Southern Europe. Within a matter of days, they had won their first lodgment on the continent, their first European beachhead for Christ. It was in the heart and home of Lydia.

Vast armies and navies and air fleets were involved in the Normandy invasion. Only a handful of men and one woman and the Holy Spirit were involved at Philippi. Normandy was a scene of concussion, blast, flame, death, and confusion. At Philippi there was only the singing of hymns and the sound of words and the silent inward working of the Spirit.

But in the balances of God, the invasion at Philippi far outweighs that of Normandy. For a single soul is more precious than the earth itself with all its kingdoms and empires. And the Gospel beachhead at Philippi has expanded to the most distant corners of the continent—and beyond. No frontiers or demarcation zones have been able to stop it. No armistice has been able to bring it to a halt. And wherever its power has gone, it has found new hearts and new lives for the spiritual kingdom of Christ—a kingdom that shall never pass away.—*Herald Youth Bible Studies*.



The Better Way

By B. WRIGHT

Our manner of singing has gained for us (a perhaps) not unmerited reputation for good music. Wouldn't it be helpful to look to our *singing manners* as well, and practice withdrawing and replacing songbooks from and to the racks, and finding the numbers without so much noisy fanfare?

"Please, either tell it or don't tell it" is my not too charitable reaction when a speaker starts an illustration, then begins to backtrack—"I don't know this story very well. . . . Maybe you have heard it before. . . . You probably know it better than I do." A good illustration adds immeasurably to the making of a point; half told, it can only subtract.

Field Notes

—CONTINUED

Change of address: Guillermo Torres from 601 Park Ave., to First Mennonite Church of Brooklyn, 212 Throop Ave., Apt. 4-4M, Brooklyn, N.Y. 11206. Telephone: 2-T-8757. Newton S. Weber from Route 2, Louisville, Ohio, to West Liberty, Ohio, Box 33. Telephone: 465-2586. Paul Godshall's address is changed to Jose M. Correa 256-2, Col. Viaducto Piedra, Mexico 13, D.F. Milton Schwartzentruber from Vine-land, Ont., to 187 Erb St. West, Waterloo, Ont.

Church Camps

Lakeside Mennonite Camp

Camp site at Pershing State Park, Laclede, Mo.

Junior Camp, July 6-11.

Junior High, July 13-18.

Missouri Youth Retreat, July 18, 19.

Senior Camp, July 20-25.

Family Camp, Saturday, July 25, through Friday, July 31.

Frontier Forest Camp

Frontier Forest Camp has operated for four summers, providing a camping experience each year for 20 emotionally disturbed boys. The number of sessions this year have been increased from one to two. In order to staff adequately we need the following additional personnel: Nurses—one for Aug. 3-14, and one for Aug. 17-28. Counselors (over 20, male)—2 for Aug. 3-14, and 2 for Aug. 17-28. Camp parents: a married couple who have raised their family.

Frontier Forest provides a staff-camper ratio of one to one. We need mature, dedicated, Christian people.

Calendar

Alberta-Saskatchewan Conference and associated meetings, Tofted, Alta., July 2-5.

Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.

Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 21-24.

Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.

Allegheny Conference, Blough Church, Hollisopple, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.

Ohio Christian Workers' Conference at Elida Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.

Conservative Mennonite Conference, Grantsville, Md., Aug. 11-13.

Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.

South Central Conference, Hesston, Kans., Aug. 14-16.

Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.

Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.

Western Ontario Christian Nurture Conference, Agricultural Coliseum, Stratford, Ont., Sept. 5-7.

Book Shelf

Free in Obedience, by William Stringfellow; Seabury Press; 1964; 128 pp.; \$2.75.

This is an outspoken address by a layman (lawyer) to the problem of finding freedom in obedience to the Gospel. It calls upon the church to assess its contemporary state in a world of tension and revolution. The author is in search of the kind of Christian experience that relates faith to personal living. He exposes several modern forms of idolatry and deplores the demonic powers and principalities that have invaded the church. He sees the power of death as the most evident feature of human existence and world history.

The reader must be prepared to discern the elements of baptismal regeneration (p. 117) and the frequent reference to sacramentalism (pp. 29, 78, 118). One does not always agree with the definition of what is generally regarded evangelical terminology (cf. demonic, p. 62), but the penetrating insights serve to stimulate serious thought on basic issues. The author's emphasis on the meaning of the resurrection as related to freedom in obedience to Christ is very thought-provoking.—John R. Mumaw.

How to Lead Informal Singing, by Robert O. Hoffer; Abingdon Press; 1961; 1963; 111 pp.; \$1.50.

Here is a small book designed for the layman song leader who leads informal groups in singing together. The book contains over seventy easy-to-follow conducting diagrams for hand, arm, and beat patterns; dozens of music illustrations are given, and many practical suggestions are given for the various situations which song leaders face.

This is obviously a brief treatment and is written quite simply; the illustrations are quite clear and uncluttered. Appendix and index material is given which reinforces the book's structure. (A few of the conducting patterns are not standard, but they are given in a basic, suggestive manner.)

While there is nothing actually new or novel in the material or its presentation, I regard this as one of the most recent, inexpensive, and basic conducting works for the scope to which it addresses itself. I feel that it can be of great value to the beginning song leader and it has value to the practicing music leader, in which case it would serve as a check-list work.—J. Mark Stauffer.

In the Midst, by G. Don Gilmore; Eerdmans; 1962; 100 pp.; \$2.50.

In the Midst is the story telling how a young pastor led his congregation in a program of renewal with small groups meeting for prayer, Bible study, and discussion of religious topics. It is a guide to simple, Christian disciplines for daily living, modeled after the Yokefellow Discipline popularized by Elton Trueblood. The reader must understand that the pattern of activities is not shared as a model to be imitated but as a testimony of the way the method worked in a given community.—John R. Mumaw.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bell-Whitlock—John Bell, Toronto, Ont., and Helen Whitlock, Warden Park cong., Scarborough, Ont., by John H. Hess at Warden Park, June 6, 1964.

Byers-Kaufman—Paul Byers, Jr., and Mary Lou Kaufman, both of Sheldons (Wis.) cong., by Norman Witmer at the church, June 2, 1964.

Good-Saner—Glenn W. Good, Strasburg (Pa.) cong., and Mildred E. Saner, Millfin, Pa., Lost Creek cong., by Donald E. Lauver at Lancaster Mennonite School Chapel, April 11, 1964.

Graybill-Musser—Conrad Graybill, New Holland (Pa.) cong., and Edith Musser, Denver, Pa., Bowmanville cong., by J. Paul Graybill at Bowmanville, June 6, 1964.

Horning-Horst—Levi Horning, East Earl, Pa., Goodville cong., and Anna Horst, Blue Ball, Pa., Weaverland cong., by J. Paul Graybill at the home of the bride, June 6, 1964.

Kaufman-Morningstar—Charles Kaufman, Goshen, Ind., and Jennie Morningstar, Millersburg, Ind., both of the Clinton Frame cong., by Vernon E. Bontreger at the church, June 6, 1964.

Martin-Martin—Galen Martin and Gail Martin, both of Shippensburg, Pa., Rowe cong., by Amos E. Martin at the church, June 6, 1964.

Martin-Oberholzer—Clair E. Martin, Litz, Pa., Hess cong., and Carolyn L. Oberholzer, Litz, Hammer Creek cong., by Isaac K. Semsch at Hammer Creek, June 6, 1964.

Mast-Diller—Eli Mast, Augusta, Wis., and Darlene Louise Diller, Cadott, Wis., both of the Wilson cong., by Norman Witmer at the chapel, May 16, 1964.

Metzger-Stoltzfus—Richard L. Metzger, Lewisburg, Pa., and Barbara L. Stoltzfus, New Columbia, Pa., both of the Buffalo cong., by Donald E. Lauver at the church, May 30, 1964.

Moyer-Lehman—Samuel L. Moyer, Doylestown, Pa., Blooming Glen cong., and Jean Faye Lehman, Mill Creek, Ind., Fish Lake cong., by Harold E. Bauman at the Goshen Biblical Seminary Chapel, Goshen, Ind., June 2, 1964.

Nobel-Lee—John Robb Noble and Betty Lee, Warden Park cong., both of Scarborough, Ont., by John H. Hess at the Morningside Mennonite Church, Toronto, June 6, 1964.

Oswald-Wulbrandt—Ronald Lynn Oswald, Lincoln, Neb., and Leah Wulbrandt, Seward, Neb., both of the First Mennonite Church, Lincoln, by Dale Oswald, brother of the groom, at the church, June 6, 1964.

Schiefele-Neer—Willard Schiefele, St. Jacobs (Ont.) cong., and Connie Neer, Bellefontaine, Ohio, South Union cong., West Liberty, Ohio, by Roy S. Koch at South Union, April 25, 1964.

Shirk-Frederick—Kenneth L. Shirk, Paradise, Pa., Welsh Mt. cong., and Dorothy Frederick, Philadelphia, Pa., Norris Square cong., by J. Paul Graybill at Norris Square, May 8, 1964.

Stewart-Martin—Paul W. Stewart, Chambersburg, Pa., Strasburg cong., and Norma Martin, Shippensburg, Pa., Rowe cong., by Amos E. Martin at Rowe, June 6, 1964.

Stoltzfus-Yoder—David M. Stoltzfus and Hilda S. Yoder, both of the Conestoga cong., Morgantown, Pa., by David S. Yoder at his home, May 12, 1964.

Troyer-Miller—Samuel Troyer, Millersburg, Ohio, and Karen Miller, Berlin, Ohio, both of the Berlin cong., by Paul Hummel at the church, April 4, 1964.

Weaver-Horning—Paul E. Weaver, Jr., Akron, Pa., and Barbara A. Horning, Ephrata,

Pa., both of the Neffsville cong., by John R. Martin at the church, June 6, 1964.

Yoder-Peachey—Warren J. Yoder, Belleville, Pa., Maple Grove cong., and Esther A. Peachey, Belleville, Allensville cong., by Waldo E. Miller at Maple Grove, June 6, 1964.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beiler, Vernon K. and Betty Jane (Reiff), Elverson, Pa., second child, first daughter, Lynette Dawn, May 12, 1961.

Bender, Elam C. and Mildred (Miller), Vassar, Mich., sixth child, second son, Timothy Lynn, March 6, 1964.

Birky, Jacob and Mary (Detwiler), Columbia Falls, Mont., fifth child, second son, Joseph Dean, May 1, 1964.

Bontreger, Harley and Diane (Daulten), Sarasota, Fla., second child, first son, Lawrence Todd, May 27, 1964.

Bontreger, Marvin and Karen (Swartz), Mason, Mich., second son, Dean Marvin, May 29, 1964.

Cory, Paul and Anna Mae (Miller), Kansas City, Mo., second child, first son, David Charles, June 4, 1964.

Landis, David G. and Carolyn (Smith), Telford, Pa., first child, David Scott, March 26, 1964.

Layman, Nathan and Laura (Shadlinger), Powhatan, Va., second child, first daughter, Katrina Sue, May 14, 1964.

Mast, Tony and Clara (Nissley), Etna Green, Ind., fifth child, fourth daughter, Virginia, May 15, 1964.

Miller, John C. and Lovina (Borkholder), Centerville, Mich., second son, Larry Dean, May 10, 1964.

Miller, Ray E. and Arlene (Lehman), Apple Creek, Ohio, fourth child, third daughter, Amy Jo, June 2, 1964.

Rich, Evan and Marie (Keener), Smoketown, Pa., second child, first son, Eric Rene, June 7, 1964.

Roth, Larry and Myrna (Schweitzer), Albany, Oreg., second child, first daughter, Lori Lee, May 21, 1964.

Sauder, James and Rhoda (Glyner), Gualaco, Olancha, Honduras, fourth living child, third living son, David Eugene, June 1, 1964.

Stoltzfus, Mast and Anna (Zook), Aiglen, Pa., second child, first daughter, Marilyn Kay, May 3, 1964.

Stutzman, Harold W. and Lela (Hershberger), Kinross, Iowa, sixth child, first daughter, Mary Alice, April 17, 1964.

Troyer, Cephas and Jean (Birky), Goshen, Ind., second child, first daughter, Janice Ann, March 9, 1964.

Williams, Lester E. and Hazel (Eby), Hagersstown, Md., first child, Wayne Eugene, April 23, 1964.

Yoder, Melvin J. and Anna Mae (Mast), Goshen, Ind., third child, second daughter, Patti Michelle, May 30, 1964.

Anniversaries

Horst. Elmer K. and Katie (Buckwalter) Horst celebrated their fiftieth wedding anniversary at the Mission Home, Fairview St., Reading, Pa., on May 31, when friends and relatives were invited to stop by from 2:00 to 5:00 p.m. They are members of the Reading Church. They have 8 children, and all but one were present. They are Irvin B., Paul (absent), Samuel, Leon, Luke, Clarence, Orpah—Mrs. Elam S. Kurtz, and John. They have 36 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alexander, Susie E., daughter of John M. and Lydia (Hershberger) Mishler, was born at Greentown, Ind., Sept. 5, 1898; died at the Elkhart (Ind.) General Hospital, May 29, 1964; aged 65 y. 8 m. 25 d. On July 28, 1918, she was married to Harold S. Alexander, who survives. Also surviving are 4 children (Geneva—Mrs. John P. Friesen, Marilyn—Mrs. Jay E. Yoder, Verna—Mrs. James Derfingler, and Wm. L.), 11 grandchildren, one sister (Mrs. Early Bontreger), 2 brothers (Frank and Sanford), and her stepmother (Mrs. Clarence Bontreger). One daughter preceded her in death. She was a member of the Prairie Street Church, where funeral services were held June 2, in charge of Howard J. Mohr, minister in Union Center Cemetery, Napanee, Ind.

Allebach, Romanus A., son of Jacob and Elizabeth (Alderfer) Allebach, was born near Harleysville, Pa., Aug. 14, 1869; died at Souderton, Pa., May 5, 1964; aged 94 y. 8 m. 21 d. On Feb. 6, 1892, he was married to Lizzie Alderfer, who died June 22, 1935. Surviving are 8 children (Mrs. Mary Lizzie Moyer, Jacob A., and Preston A.), 7 grandchildren, and 15 great-grandchildren. He was a member of the Salford Church, where funeral services were held May 9, in charge of Willis Miller, Henry Ruth, and Willard Shisler.

Herr, Ada B., daughter of Harry F. and Mary Emma (Brubaker) Herr, was born in Drumore Twp., Pa., died at her home, Quarryville, Pa., May 18, 1964; aged 68 y. She was a retired secretary. Surviving are 8 brothers and sisters (Mary—Mrs. Henry R. Hess, Clara, Florence—Mrs. Jerome H. Rhoads, Martha—Mrs. Grable Herr, Harry T., Walter B., Anna—Mrs. John Hostetter, and Ruth—Mrs. J. Landis Kreider). She was a member of the Mechanic Grove Church, where funeral services were held May 21, in charge of Paul Myer, Clyde Hostetter, and Harold Brenneman; interment in New Providence Mennonite Cemetery.

King, Oliver Wendell, son of Levi and Mary (Easch) King, was born near Garden City, Mo., Jan. 3, 1886; died at his home, Hubbard, Oreg., March 2, 1964; aged 78 y. 1 m. 29 d. On Oct. 11, 1914, he was married to Florence Burck, who survives. Also surviving are 6 children (Norma—Mrs. Vernon Kaufman, Lyle, Beulah—Mrs. Albert Cowan, Howard, Doris—Mrs. Wesley Hooley, and Eunice), 2 sisters (Sadie King and Mollie—Mrs. Henry Hernley), 30 grandchildren, and 6 great-grandchildren. One son preceded him in death.

In 1933, he was ordained to the office of deacon. He was a member of the Zion Church, where funeral services were held March 7, in charge of Levi Strubbar and James Bucher; interment in Hopewell Cemetery.

Kipfer, Mary, daughter of George and Maria (Hammer) Allbrecht, was born in Wilmot Twp., Ont., Dec. 4, 1871; died at her home in Tavistock, Ont., Aug. 29, 5 m. 24 d. On Feb. 19, 1899, she was married to Jacob Kipfer, who survives. They lived in matrimony over 65 years. She was the last surviving member of a family of 11 children. Also surviving are 6 daughters (Clara—Mrs. John Zehr, Ida—Mrs. David Wagner, Katie—Mrs. Wm. Ruby, Laura—Mrs. Ervin Ruby, Iva—Mrs. Frank Gaddick, and Mary Ann), 24 grandchildren, and 40 great-grandchildren. One daughter, 4 grandchildren, 5 brothers, and 5 sisters preceded her in death. Funeral services were conducted at the East Zorra Church, May 31, in charge of Dan Zehr, David Schwartzentruber, and Henry Yantzi.

Krabill, Pearl, daughter of Lee H. and

Amanda (Plank) Kauffman, was born near West Liberty, Ohio, April 27, 1885; died at the Mary Ruten Hospital, Bellefontaine, Ohio, June 5, 1964; aged 79 y. 1 m. 9 d. On Dec. 31, 1905, she was married to Odes E. Kraybill, who survives. Also surviving are 2 sons (Feron and Howard), her mother (aged 101 years), 2 sisters (Mrs. Trella Trover and Mrs. Bena Yoder), and one brother (Homer). She was a member of the South Union Church, West Liberty, Ohio. Funeral services were held at the Wilkins Funeral Home, June 7, in charge of Roy S. Koch; interment in Fairview Cemetery.

Mast, Galen L., son of Milford S. and Ruth (Landes) Mast, Elverson, Pa., was born at Oley, Pa., June 18, 1855; died on the way to the hospital after being struck by a car on the highway near his home, May 29, 1964; aged 8 y. 11 m. 6 d. Surviving are his parents, one sister (Carol Ann), 2 brothers (David and Dennis), and grandparents (Jacob K. and Ada Mast, and Edna Godshall Landes). He attended the Rock Church and was in the third grade at the Conestoga Christian Day School. Funeral services were held at the Conestoga Church, June 1, in charge of C. J. Kurtz and Merle G. Stoltzfus; interment in Pine Grove Cemetery, Elverson, Pa.

Miller, Harry D., son of Daniel J. and Catherine (Thomas) Miller, was born in Lagrange Co., Ind., March 15, 1875; died at Shipshewana, Ind., June 5, 1964; aged 89 y. 2 m. 21 d. On Dec. 25, 1901, he was married to Edith Wiler, who survives. Also surviving are 4 daughters (Frieda—Mrs. Maynard Atwater, Lucile—Mrs. Perry J. Miller, Pauline—Mrs. Orvin Hooley, and Kathryn—Mrs. Ellis Zook) 17 grandchildren, and 27 great-grandchildren. One brother, one sister, and 3 great-grandchildren preceded

him in death. He was a member of the Shore Church, where funeral services were held, in charge of Arnold C. Roth and Homer J. Miller.

Miller, John J. C., was born July 12, 1883; died at the Beatty Memorial Hospital, Westville, Ind., June 5, 1964; aged 80 y. 10 m. 24 d. Surviving are 3 daughters (Elizabeth—Mrs. William Yoder, Emma—Mrs. John Avers, and Nora—Mrs. Mike Gizowski), 2 sons (Mose and Levi), 22 grandchildren, 17 great-grandchildren, one sister (Mattie—Mrs. Andrew Yoder), and one brother (Oba). He was a member of the Clinton Frame Church, where funeral services were held June 7, in charge of Vernon E. Bontrager.

Naffziger, Benjamin Albert, son of Joseph and Barbara (Martin) Naffziger, was born at Minier, Ill., April 16, 1881; died at San Diego, Calif., May 7, 1964; aged 83 y. 21 d. All six of his brothers and sisters and his parents preceded him in death, also a half sister and half brother. He was married to Linda Bloom, who died in 1912. In 1918, he was married to Dora Burdette, to whom 2 sons were born (Cecil and Loren). Dora died in 1935. Later he was remarried and his third wife survives. Also surviving are his 2 sons and 2 grandsons. He was baptized in the Mennonite faith, but later transferred his membership to the Nazarene Church. Funeral services were held at the Lewis Colonial Mortuary; interment in Mount Hope Cemetery.

Nofziger, Myron D., son of Elias and Mary (Frey) Nofziger, was born near Archbold, Ohio, Oct. 22, 1891; died at his home, Archbold, June 3, 1964; aged 72 y. 7 m. 12 d. On Oct. 14, 1915, he was married to Viola Lugbill, who survives. Also surviving are 2 daughters and one son (Dorothy—Mrs. Ora Nafziger, Louetta—Mrs. Otto Warkentin, and Myrl), 16 grandchildren, one great-grandson, 2 brothers and

2 sisters (Simon A., Sam H., Amanda, and Ida). He was a member of the Zion Church, where funeral services were held June 6, in charge of P. L. Frey and Ellis Croyle; interment in Pettitsville Cemetery.

Plank, Clara, daughter of David and Elizabeth Neuschwander, was born in Morgan Co., Mo., Oct. 29, 1879; died at the Bethel Hospital, Newton, Kans., May 22, 1964; aged 84 y. 5 m. 23 d. On April 29, 1950, she was married to Oliver J. Plank, who died Feb. 26, 1962. Surviving are 6 stepchildren, one brother (Noah), and 3 sisters (Rose Jensen, Fannie Kaiser, and Ella King). She was a member of the Heuston Church. Funeral services were held at the Sycamore Grove Church, Garden City, Mo., May 25, in charge of Leonard Garber; interment in Clearfork Cemetery.

Yoder, Orris Lincoln, son of Fred A. and the late Emma (Miller) Yoder, was born at Mt. Hope, Ohio, Nov. 9, 1907; died en route to the hospital, Canton, Ohio, May 25, 1964; aged 56 y. 6 m. 16 d. On June 3, 1934, he was married to Effie Falb, who survives. Also surviving are 2 sons (Dale and Warren), his father, 3 brothers (Raymond, Paul, and Orville), 2 sisters (Esther—Mrs. Harry Linder and Ruth—Mrs. Robert Nye), and 4 grandchildren. Two children preceded him in death. Earlier he was a member of the Beech Church. In 1938 he and his wife left the need of a church in the community where they lived and conducted the first services on the lawn and in their home. In 1939 a small building was erected known as the Stoner Heights Mennonite Sunday School. In 1955 he became a charter member of the Stoner Heights Church, where funeral services were held May 28, in charge of Elvin J. Sommers and Delvin Nussbaum; interment in Beech Cemetery.

MENNONITE CONFESSION OF FAITH

Adopted by Mennonite General Conference, August 22, 1963.

In 1957 the Mennonite General Conference authorized the writing of a new confession of faith. A committee was appointed. The purpose of the committee was to prepare a confession that was Biblical in character rather than theological; positive rather than polemical; and simple rather than technical. Thus, the Mennonite Confession of Faith, an attractively designed booklet of 32 pages containing the twenty articles of the confession with supporting Scripture references, was published late in 1963.

The closing statement in the Foreword reads: "This new statement of doctrine is now presented to the church and the public in the hope that it may prove to be a unifying and edifying instrument in the congregations of the Mennonite

Church and a Christian witness to all men."

Mennonite Confession of Faith should be of special interest to ministers, teachers, Sunday-school superintendents, youth leaders, and parents. It can also be used to give to those who inquire about the doctrines of the Mennonite Church.

The second part of this booklet, entitled "Brief Statement of Mennonite Doctrine," gives the twenty articles in summary form. Brief Statement of Mennonite Doctrine has also been printed separately in the form of a responsive reading. It was designed for pasting onto the covers of your hymnbook. They are available in packets of 50 at 60¢ per packet.

25¢ ea.; 23¢ ea. per doz.;
20¢ ea. per hundred



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ITEMS AND COMMENTS

BY THE EDITOR

EDWIN J YODER
1726 S 13TH ST
GOSHEN IND 46526

4204
4/65

Bishop Vincent S. Waters of the Roman Catholic Diocese of Raleigh, N.C., which embraces all of North Carolina, has announced rules of dress for all diocesan churches and chapels. His announcement stated that "the Catholic Church is the throne room of the Son of God upon earth, who resides in His eucharistic presence, and who, as our God, has an absolute right to our reverence" and that "it would be unfitting for anyone, a member of a parish or a visitor, to be dressed in an unbecoming manner in the presence of our blessed Lord in church."

These rules of dress were listed:

Women are to wear traditional, modest attire and are not to appear in shorts, pedal pushers, jodhpurs, slacks, sunsuits, blue jeans, or any other contour-stressing clothes, which can become an "occasion of sin" to persons of the opposite sex. Their blouses should have sleeves and collars with proper necklines and backs. Women should appear in church as they would dress modestly for an audience with the pope, the president, or a king.

Men should not wear shorts or kilts or any garb except the traditional modest men's attire, with proper shirts with sleeves, or coats.

The official publication of the American Church Union, Anglo-Catholic wing of the Protestant Episcopal Church, criticized the distribution in Episcopal churches of Holy Communion to President Johnson, who is not a communicant member of the denomination.

A communicant member of the Episcopal Church is one who has been confirmed by a bishop. According to church regulations, "There shall none be admitted to Holy Communion until such a time as he be confirmed, or be ready and desirous to be confirmed."

President Johnson is a member of the Christian Churches (Disciples of Christ). His wife and daughters are Episcopalians and he often accompanies them to Episcopal services.

The Swiss experiment in television commercials will bar ads promoting alcohol, tobacco, medicine, politics—and religion.

The government announced that effective Jan. 1 it will permit 12 minutes of advertising daily, Monday through Saturday, on the national television network. Advertising will be barred on Sundays and public holidays.

A Slovak Communist Party organ complained at Prague that too many people in this country are giving up the struggle against religion because of the kind words communists have been saying about Pope

Paul VI and his predecessor, Pope John XXIII. *Pravda*, published in Bratislava, said that even party members have come to regard ideological opposition to religion as "a sign of Stalinism."

"However," it warned, "a slackening of atheistic propaganda is a symptom of a retreat from a basic ideological position and is incorrect and harmful."

The paper said many people interpret certain "positive statements" made regarding Pope John as a stimulus to an ideological retreat, and "forget Soviet Premier Khrushchev's warning concerning the impossibility of an ideological coexistence."

It stressed that it was not Stalin who started the communist campaign against religion, but rather Marx, Engels, and Lenin.

Protestantism is growing faster in Latin America than the population—and the biggest growth is being made by Pentecostals and mission groups not related to the so-called "historic churches," it was reported at St. Paul, Minn., at a conference of missionaries.

Dr. John A. Mackay, president-emeritus of Princeton Theological Seminary, said there are now nearly 10 million Protestant Christians in Latin America. "When I went there as a missionary in 1916, there were only 200,000," he said.

Dr. Mackay, former chairman of the International Missionary Council and former president of the World Presbyterian Alliance, addressed a meeting of Lutheran missionaries at Luther Theological Seminary. He said one reason that in Latin America has made such great gains in Latin America is that they were able to convince the people there that "God really cared for them" and that they made their religion relevant to everyday living.

The headlines and cutlines indicate that "Is God Leaving the Campus?" is a real "view with alarmer." The copy in the March 8 *This Week* article tells a far different story. Religion on the campus is changing. The chaplains quoted indicate that the student is slow to accept pat ideas but is actually searching for a mature approach to God. The big problem seems to be lack of chaplains to handle the crush of students headed for the campus. . . . Ralph McGill, writing in the March 22 *Baltimore Sun*,

says that the Peace Corps success indicates a failure of the organized religions to reach the college age student. He claims that youth of today is more than willing to help his fellow man in the true religious sense. The churches have failed to produce programs which will attract and hold the bright, serious students of today.

—From "Education Abstracts," published by American College Public Relations Association.

When a newspaper reporter asked Billy Graham what the cost of his next British crusade would be, the evangelist replied, "About a third of what Sonny Liston got for being beaten by Cassius Clay."

A study of the ministry of the Methodist Church has dispelled a widely held impression that clergymen are deserting their congregations in large numbers for other professions. The number of clergymen who left the Methodist ministry in 1960, 1961, and 1962 averaged 212 a year, or less than one per cent of the total number of Methodist ministers (some 28,000), a study revealed. "In fact," said the report of an investigating committee to the denomination's General Conference, "the number of those who enter the ministry after a period of service in another profession is much greater than those who leave."

Bishops of the Methodist Church were given \$2,000-a-year salary increases by the church's General Conference in Pittsburgh, Pa. The new rate, effective June 1, will be \$17,500 a year. In addition, each bishop will receive a housing allowance of up to \$3,800 annually and allowances for secretarial and office expense, office equipment, and travel. Also approved by the General Conference was a recommendation that the maximum salary and housing allowance of a general secretary of the church should be no greater than the cash salary of a bishop.

According to the Norwegian Academy of Sciences, since 3600 B.C. the world has known only 292 peaceful years. During this time there have been 41,531 wars in which 3,640,000 have been killed. Since 650 B.C. there have been 1,656 arms races of which only 16 have not ended in war—the rest have ended in the economic collapse of the countries concerned.

GOSPEL HERALD

Tuesday, June 30, 1964
Volume LVII, Number 25

The Bible and Personal Decisions

By J. Herbert Fretz

(Chapel Talk at Goshen College, Feb. 7, 1964)

What is a person?

That's easy. A person is an individual.

Is an individual sheep a person?

No, an individual person is an individual human being.

Well, then, a person is a human being. God isn't a person?

God is a person. You see it isn't individuality or humanity that makes a person. If we go back to the original meaning of the Latin word "*persona*," we come to the meaning of person. About the only way we use the word today is in "*dramatis personae*," the list of characters in a drama. A *persona* was originally a mask that the Greek and Roman actors wore. Since we use masks at Halloween and we use the word "masquerade," we've lost the true meaning of *persona*.

To us a mask is precisely that—something to hide behind. But the *persona* of the Greek or Roman actor was not to hide, but to reveal or express the comedy of the very gods themselves. A person is one who reveals or reflects the very image of God.


God has created you in His image as a person with a mind to think, emotions to feel, and a will to choose. You are a person created by a personal God. But the Bible goes on to tell us that there's a lot more to it. This personality that you and I have has been warped and corroded by sin. God sent His only Son, begotten not created, to call each one of us to His life and death and resurrection so that He might straighten out this warped will of ours and make us again the person He wants. We call this salvation.

Now we have many personal decisions to make. We think. We debate. We choose. We decide. We say, "Shall I give this extra time to physics and really dig in, or shall I give this time to the Young People's Christian Association?"

"When I sell my car, shall I tell everything, or shall I say, 'Well, you're free to examine the MG for yourself.' If the leaky valves are found, well and good."

We think to ourselves in our room, "I'm going steady with him. Don't I have a right to use his money? He's willing!" or "I'm going steady with her."

(Continued on page 556)



The entrance of thy words
giveth light;
it giveth understanding. . . .
Order my steps in thy word:
and let not any iniquity
have dominion over me.

—Psalm 119:130, 133.



FIELD NOTES

Mrs. Esther Mumaw, wife of John R. Mumaw, president of Eastern Mennonite College, died unexpectedly at her home in Harrisonburg, Va., June 17. Funeral services were held June 21.

Bible Instruction meeting at Old Road, Gap, Pa., June 27, 28. Speakers are Lloyd Eby, Ronks, Pa., and Stanley Beidler, Quakertown, Pa.

J. C. Wenger, Goshen, Ind., will be speaker at the 125th anniversary services to be held at Blenheim, New Dundee, Ont., July 19.

Winston Weaver, Harrisonburg, Va., and Bill Detweiler, of the Calvary Hour, will be guest speakers at the Conference Youth Retreat at Spruce Lake, near Canadensis, Pa., July 25, 26.

The closing program of the Frazer Summer Bible School will be held in a large tent on the church grounds, Thursday, July 2, at 7:30 p.m. This school, which is held in the mornings, has had an enrollment of over 600 pupils for the last several years.

An excellent source book for the Sunday evening program of Aug. 23, on Conversion, is the new book, *They Met God*. This is edited by J. C. Wenger, and reports a number of conversion accounts and personal testimonies of God's presence and leading in the lives of His children. Some of these testimonies include Myron Augsburg, Edna Beiler, Helen Breneman, Truman Brunk, John M. Drescher, Paul Erb, Lorie C. Gooding, J. D. Graber, Linford Hackman, Lester T. Hershey, Christmas Carol Kaufman, Willard Krabill, John E. Lapp, Fred Linhart, and Nelson Litwiller. *They Met God* will be released Aug. 8. The price is \$3.75. By ordering now, you will enable us to send your order promptly on publication date. Order from Service Department, Mennonite Publishing House, Scottsdale, Pa. 15683.

Change of address: Norman S. Hockman from Souderton, Pa., to Trujillo, Honduras, C.A. Omar Stahl from Saarbrücken, Germany, to Route 1, Manheim, Pa. J. Paul Sauder from Tampa, Fla., to c/o Eastern Mennonite Board of Missions, Salunga, Pa. Roman Stutzman, Benton, Ohio, was charged and installed as bishop on June 7, to assist D. D. Miller in his bishop area in the Ohio and Eastern Conference. Assisting in the installation services were O. N. Johns, Louisville, Ohio, and Paul R. Miller, Walnut Creek, Ohio.

Stanley G. Godshall was ordained to the ministry on June 7, to serve his home congregation of Perkiomenville, Perkiomenville, Pa., in the Franconia Conference. Officiating bishop was Curtis Bergey, assisted by John E. Lapp. Bro. Godshall's

address is R.F.D., Green Lane, Pa. Telephone: 215 679-2834.

John A. Hostetler, professor of sociology at Penn State University, spoke and showed pictures on the theme, "An Evening with the Hutterites," at the Scottsdale Church, the evening of June 21. Bro. Hostetler assisted the Canadian Film Commission in producing this film on the Hutterites.

Ray Rousch, missionary to the deaf of Jamaica, spoke at the morning service at Scottsdale, Pa., June 28. He was accompanied by three deaf Christians from Jamaica.

John H. Rudy, Biglerville, Pa., was guest speaker at the annual conjoint Sunday School Conference, sponsored by the Manson, Iowa, Evangelical Church, Fort Dodge, Iowa, and the Alpha, Minn., congregations, June 28. The conference theme was "Why God's Stewards Plan Their Estate Programs."

The annual Christian School Institute will be held Nov. 13, 14, at Eastern Mennonite College. John F. Blanchard, executive director, National Association of Christian Schools, will address elementary teachers and school board members.

The Writers' Fellowship meeting, of the Lancaster, Pa., district, will be held at the home of Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa., along Route #896, about two miles south of Mellinger's Church, on Sunday afternoon, July 12, at 1:30. All persons interested in writing are invited to attend. Bring a manuscript or come just for help and inspiration.

The John Kaufmann family of Tiskilwa, Ill., will give a musical program at Bloomington, Sunday, July 26, p.m.

New members by baptism: three at Elmira, Ont.; five at Evangelical Mennonite, Fort Dodge, Iowa; one at Kalona, Iowa; one at Finland, Pennsburg, Pa.; two at Bethel, Wayland, Iowa; six at First Mennonite, Meadville, Pa.; two at Belmont, Elkhart, Ind.; fifteen at Bethany, East Earl, Pa.

The Beemer congregation, Beemer, Neb., began work in Pilger, a small village about 15 miles from Beemer. They meet in an unused Baptist building. The first services were held June 14.

Annual Inspiration meeting, Long Green, Md., Aug. 1. Fellowship Hour at 12:00 noon. Speakers include Joseph Hertzler, Richmond, Va., and J. Otis Yoder, Harrisonburg, Va.

All the children from the Mennonite Children's Home, Kansas City, Kans., are spending three weeks at Manson, Iowa, Garden City, Mo., or Hutchinson and Protection, Kans.

Dr. and Mrs. Samuel Stover, Blooming Glen, Pa., spent two weeks at Calico Rock, Ark., filling in for Dr. John Grasse, while he and his family participated in the Mission Board program at La Junta.

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GOSPEL HERALD

Established 1908 as successor to

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JOHN M. DRESCHER, Editor

ELROSE ZOOK, J. C. WENGER, Consulting Editors

BOYD NELSON, Missions Editor

BERTHA NITZSCHE, Assistant to the Editor

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EDITORIAL

The Revised Standard Version

The most controversial Bible version of our time is the Revised Standard Version. Had we lived at the time of the King James Version we would have seen and heard just as much controversy as we hear today on the RSV, if not more. Not only Christians, but it seems that the Word of God also needs to be tried and purified in the fire of criticism. In view of the controversy which began with the publication of the whole RSV Bible in 1952 our church appointed a committee to bring to us a careful and scholarly report on the strengths and weaknesses of the RSV. The New Testament had appeared in 1946. The flood of criticism did not really begin, however, until the whole Bible appeared.

The findings of the RSV Committee were first published as a series of articles in the GOSPEL HERALD issues of May 12, 19, and 26, 1953. Following its publication in the GOSPEL HERALD it was issued in booklet form under the title: *The Revised Standard Version: An Examination and Evaluation*. The report was prepared and written by Harold S. Bender, Millard C. Lind, and Chester K. Lehman, all noted for their scholarly abilities and interests. The March and December, 1963, issues of *Builder* reprinted portions of this pamphlet.

The pamphlet has been out of print for some time. It is now being reprinted in a more attractive format and will be available again the latter part of August. It will sell for 60 cents. The need for this report continues. Because of its excellence and fairness we believe everyone interested in the use of the RSV should have one for reference.

J. C. Wenger in his article in this issue of the GOSPEL HERALD illustrates how the RSV has used today's language in its translations. He also comments on his reason for the use of the KJV in the pulpit. He writes further, "But certainly it would not be right to compel children and young people to use a less clear version just because older

people first heard it read in the older version." If some of us who have used the KJV since childhood find it difficult to use the RSV instead of the KJV, we can get some idea how it felt to our forefathers to change from the German to the English when they had grown up with the German Bible.

As parents, ministers, and teachers we are faced with a serious responsibility in giving to our children and youth the Bible in a language they can understand. It seems to me one of our greatest interests is that our children read God's Word in a language that is clear and understandable to them. In view of this responsibility to our children and youth as well as to those who wish to have the Bible in a more understandable language, the Mennonite Publication Board appointed a committee in 1961 made up of Paul M. Lederach, Noah G. Good, Mark Peachey, J. C. Wenger, and Richard Yordy. Its task was to prepare a policy on the use of the RSV in our Christian education materials. It brought its report to the Mennonite Publication Board at its meeting in Denver, Colo., in March, 1963.

The policy statement was adopted by the Mennonite Publication Board at its Denver meeting. The statement began as follows: "We recognize that God's Word needs to be taught in language which is clear and understandable to old and young alike. The Bible itself was originally written in the simple language of the common people. Today's modern versions attempt to render the Scriptures in the language of our era, just as Wycliffe's manuscript Bible did in the 1380's, the Tyndale Coverdale Bible in 1535, and the King James Version in 1611."

The statement continues: "We recognize the King James Version, and its revision, the Revised Standard Version, as the basic texts for our Christian education materials. In addition to these versions, we feel that the following are suitable for study, com-

parison, and enrichment. Those prepared by a committee: American Standard Version, 1901; New English Bible; the Berkeley Version. Those prepared by individual translators: Phillips, Smith-Goodspeed, Weymouth, Williams."

The committee made the following recommendations: "For the sake of clarity and greater teaching effectiveness we recommend that writers and editors increase the use of the RSV in Christian education materials for children, as our present materials are revised or as new curricula are prepared."

It also recommended "the printing of the KJV and RSV in parallel columns in the adult and youth uniform Sunday-school pupil books and in teacher's materials for study and comparison. At a glance the reader can thus compare the familiar KJV with a more modern rendering in contemporary English, and thereby determine more accurately the full meaning of the passage." (If you wish a copy of this policy statement, write the editor of the GOSPEL HERALD.)

In keeping with these recommendations adopted by the Mennonite Publication Board the first appearance of the KJV and RSV in parallel columns in the *Herald Adult Bible Studies* will be the lessons for the Sundays of Dec. 20 and 27. On Dec. 20 the Uniform lessons begin a study of the Book of Matthew that will continue through the first quarter of 1965. The *Herald Youth Bible Studies* will not use parallel columns at this time; however, it uses the RSV freely in the explanatory notes for the pupil. Beginning with Dec. 20 the teacher of youth as well as adults will find in *Builder* the RSV and KJV in parallel columns.

Down through the centuries God has laid it upon the hearts of devoted scholars to give their lives to the translation of the Holy Scriptures. Thus the miracle of God's Word being preserved is happening before our eyes. Its message remains true through language after language and dialect after dialect in that it always leads men and women to Christ the Saviour if they will listen and let the Holy Spirit work in their lives.—Z.

Guidance is given to youth in making the many personal decisions we need to make.

The Bible and Personal Decisions

(Continued from first page)

Don't I have a right to use her body? She's willing!" Decisions! But you are a person!

Here in your youth, you have three of the greatest decisions of a person.

One is the decision of a life faith—not that you sit down and write out your philosophy of life, but what are you going to do with God, and with man, and with Jesus Christ?

Second, we have the decision of a life-work. To what are you going to give most of the days of your years here on earth?

And third, we have the decision of a life mate. This union transcends every other union on earth—parents, brothers, sisters, employers and employees—and every union in heaven except with the triune God Himself. How are you going to express yourself and find the other half of yourself here and hereafter?

To answer these questions, we're going to use the Bible and we're going to turn to a sentence which I believe speaks to the theme: "The Bible and Personal Decisions." Jesus said, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened" (RSV).

Ask God Through the Inward Impulse

There are times in the midst of these decisions of a life faith, a life-work, and a life mate that God seems close. These are the times to ask God through the inward impulse, the inner light, the inner voice. At these times God does come down to you. Didn't God come down in Christ, precisely in terms of a life faith and life-work?

Here was this twelve-year-old boy in Jerusalem. It's very interesting in the Greek—the record doesn't say, "I must be in my Father's house," "In my Father's business." It just says, "I must be in my Father's." It could be in my Father's house, or business, or in my Father's will. All of this is true. It was a total life faith—a new relationship. How dare we ask God through the inward impulse if we haven't established a relationship with Him? How could I speak to President Johnson and have him answer if there's no relationship there?

Jesus Christ also came to find a life mate, the church. He understands what each one of you goes through to find your mate. How can you, a life mate of Jesus, find your life mate without His help? Ask God through the inward impulse, and it will be given you.

Seek the Truth That Waits for You

Have you had the experience that some of us had when you came into a Mennonite college environment to find that here suddenly the world expands before you? Perhaps it happened in the library with all of those tomes which aren't so dusty after all; or with the teachers, some of whom we may have known and who might have been in our homes when we were children. But now it is all so new and different. And the truth you find has been waiting for you there all the time.

This is just as true with the Scriptures. Moody once said, "I prayed for faith and thought that someday faith would come down and strike me like lightning, but faith didn't seem to come. One day I read in the tenth chapter of Romans. 'Faith comes by hearing, and hearing by the Word of God.' I had closed my Bible and had prayed for faith. Now I opened my Bible and began to study and faith has been growing ever since." Seek the truth that waits for you in the Scriptures.

Seek the truth that waits for you in the word of God around you. It is said the scientist, Louis Agassiz, would stand before his class holding an ancient mollusk and say, "Now, let us ask God a question." Seek the truth that waits for you and you will find it.

Knock on the Door of Circumstances

The circumstance of some challenge has come to you in class or in life. Perhaps it has come through some summer service, some work, some conversation. Knock for the advice of others.

Leslie Weatherhead in his excellent book on discipleship speaks of a man who prayed for God's will and felt that God wasn't answering. So he said, "I just used my common sense." Weatherhead adds that it never occurred to him that perhaps that was God answering.

I experienced, as we left England some years ago, that which F. B. Meyer experienced when he left Ireland and was crossing the Irish Sea on a dark, blustery night. Standing there on the deck, I checked with a seaman whether it was so and he said it was. The pilot was lining up his course with three lights—some distant light inland, some light on the shore, and a light on a buoy nearby, thus find the safe and proper channel. Line up the three lights—ask God through the inward impulse, seek the truth that waits for you, and knock on the door of circumstance—and God will open the doors of personal decision in Christ!

Our Readers Say—

Regarding the article on "Glossolia" (Feb. 25 issue), much is to be appreciated. Some years ago in giving a book study on Romans, I began to realize that victory in the Christian life was more a matter of receiving what has been provided in the redemption of Christ at Calvary than of doing. I was trying to live by prayer, Bible study, and similar activities (useful in my life) rather than believing and receiving by faith the provision of God in Christ for my personal need. In deliverance from the old self and the law of sin through identification with Him in death and resurrection, I too was dead to sin and alive to God through Jesus Christ my Lord, Rom. 6. Thus knowledge with receiving faith, the word of faith, became, through the revealing or anointing of the Holy Spirit, a personal experience.

It became increasingly clear to me that if God's people were to enjoy the provisions of God, we must present those provisions with His Word as a foundation. This Word of faith would or should become the object of faith, and if or when a person would take by faith this provision, it would become personal experience through the revelation or anointing of the Spirit. After preaching both provisions of the cross in that it provided not only forgiveness but also deliverance, a number experienced personally that deliverance, with the witness of the Spirit.

About this time Pentecostal teaching, with considerable emphasis on tongues and healing, could no longer be ignored, but ignorance was replaced by knowledge, the word of faith. In my search for a Biblical answer, I found in my Exhaustive Concordance three words, which, as far as I was concerned, clarified the work of the Holy Spirit in the life of the believer. (Please bear with me, I am not a Greek student.) The three words are: *Dorea*, free gift or present; *chrisma*—this term was used only twice, I John 2:20, 27—an unguent or smearing from the word *chiro*, giving the thought of contact; *charisma*, specific, a spiritual endowment or miraculous faculty. By following the use of these words in their context, I found three facts or areas on which I could base my faith and teaching for a foundation for the faith of others. First, I do receive the free gift of the Spirit Himself. Acts 2:38; Rom. 8:9. Second, the Spirit contacts or is upon me to teach me about abiding in Him; the same anointing *chiro* of Jesus is for me. Acts 10:38; I Cor. 1:21 (for us). As He was, so am I in this world. Third, all the manifestations are for the whole body; so there will be no schisms with mutual care and interest for one another. I Cor. 12:25. "But to each one is given the manifestation of the (Holy) Spirit—that is, the evidence, the spiritual illumination of the Spirit—for good and profit" (I Cor. 12:7, Amplified New Testament). Some spiritual pride may be avoided if it is remembered that these are workings of the Spirit; they are from the Spirit, His workings, and come as gifts to the ones benefited. I do not have any one particular gift, but the Spirit works through me—manifestations as He wills.

So far I have not seen that tongues is the evidence of being filled or baptized with the Spirit. It is speaking to God. I Cor. 14:2. It is for my edification. I Cor. 14:4. If no interpretation, there is to be silence in the assembly. I Cor. 14:28. My spirit prays in tongues. I will pray in the Spirit. I Cor. 14:14, 15. Tongues are for a sign to the unbeliever. I Cor. 14:22. In the early church it was accepted as a sign or evidence of receiving the Holy Spirit or being baptized by Him. Acts 10 and 11.

As a testimony, I wish to say that if kept in the bonds of Scripture and with teaching, the

(Continued on page 564)

Swear Not

By Moses Slabaugh

But I say unto you, Swear not at all. . . . But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.—Matt. 5:34-37.

In all ages integrity becomes a focal point. If men are not honest, then the social order and decency break down. All of life is sacred and should be characterized by honesty. In the Old Testament practice an oath was used to promote truth; but the Jews had tinkered with the Scriptures to the point where they made fine distinctions between swearing by the temple and by the gold in the temple. The oath in the Old Testament was designed to promote integrity, but Jesus said the new order does not use the oath. A simple "yes" or "no" is sufficient. In fact, anything more than these simple words is inspired or has its source in the evil one.

The common oath in our courts is nothing more than the Old Testament pattern to promote integrity. It is a familiar scene. The judge repeats the oath while the witness places his hand upon the Bible and then assents. The Bible is used, no doubt, to create a sense of awe and the presence of God. It would appear to be more relevant if the Book were opened and a particular verse or passage were used, but content seems to mean little. If knowledge were the chief point, many who take the oath would do better to use Sears' catalog.

The upraised hand, no doubt, is intended to signify that God is brought into the deal. Is a man more honest with his right hand held up than when it is down? If by some mysterious means the upheld hand would receive a sharp rap, truth might win. The court scene is an attempt to wring the conscience and invade man's inner sanctum to extract truth from him. Many a judge has tried to piece together the puzzling facts of human disagreements, and used the oath to try to force men to reveal the truth.

The oath involves a voluntary judgment. Those who swear are pronouncing a curse upon themselves, providing they do not tell the truth. Taking an oath is a distrust. Jesus said that it is not ours to pledge what is to become of us. This is beyond our ability "because thou canst not make one hair white or black" (Matt. 5:36). Christ's new law eliminates the oath. Personal integrity and reverence for God and holy things prompt the Christian to be honest

and truthful at all times and under all circumstances. We are forbidden to invoke any power, but simply to say "yes" or "no."

Many who interpret Jesus on this point make exception to the oath in court. They interpret Jesus as correcting the traditions of the Pharisees who had perverted the Old Testament law. The Lord had said, "Thou . . . shalt perform unto the Lord thine oaths," but the Pharisees drifted to an all-time low where the oath could be disregard-

Not by Measure

By LORIE C. GOODING

Love does not measure gifts to its beloved, nor count the unrequited gift as lost.

Love suffers all things. Love cannot be moved

from loving by the suffering or the cost. Love asks not its beloved's worth be proved, but gives itself to him who needs it most.

Just so, all that God is and has to thee, for thee, was given when He, because He loves thee, paid thy way to heaven.

Therefore, my heart, reckon not the offering up of thine own self; but freely at His feet pour thine oblation. Shatter ev'n the cup. Keep nothing. Make the sacrifice complete.

Only such unreserved devotion is, in quality, a little like to His.

Killbuck, Ohio.

ed because it did not actually contain the divine name. They made minor distinctions, such as heaven, earth, Jerusalem, even one's own head. Jesus pointed out their ridiculous practice. Heaven is His throne, earth is His footstool, and Jerusalem is His city.

But is the common court oath justifiable? Jesus, some authorities point out, submitted to an oath at His trial. Caiaphas said, "I adjure thee by the living God." That was the most solemn of Jewish oaths and the Master's reply was given under the oath. They also claim the Apostle Paul made it a practice to take an oath. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. 9:1). Also II Cor. 1:23—"I call God for a

record upon my soul, that to spare you I came not as yet unto Corinth."

Again other authorities point out that Heb. 6:17 would condone the use of an oath because God "confirmed it by an oath. . . ." In the same context reference is made to the fact that among men "an oath for confirmation is to them an end of all strife." The writer of Hebrews seemingly does not condemn the use of oaths in this passage. These are some of the arguments we hear to justify the oath.

Whatever arguments some people hold up for the practice of taking an oath, we must come back to the words of Christ. Clearly His interest is that His followers do not use the oath—"Swear not at all." Whatever oath is administered, whether it is a lesser or so-called minced oath, an oath ultimately involves God. Inasmuch as we are human and finite, we are subject to error, sickness, accident, and weakness. Therefore we ought not to swear that we will do anything. God alone is without limitation, and therefore has a perfect right to swear because He is able to perform what He says He will do. We cannot as much as make one hair black or white.

This restriction is repeated by the half-brother of Jesus, James. It is repeated almost verbatim in Jas. 5:12—"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." If a man is regenerated and an earnest follower of Christ, he will not need to be put under oath to tell the truth. Everything a Christian says should be important and be the truth. On the contrary, a wicked man is not made honest at heart by a brief ceremony such as the oath.

As a church we have always taken the command of Jesus not to swear literally. The Quakers and Moravians likewise have accepted it as a prohibition. Our Anabaptist fathers interpreted the teaching of Jesus as prohibiting all swearing of oaths. Menno Simons faced the argument from the magistrates that to swear is justifiable if justice is on our side. Also his religious opponents taught obedience to the magistrate, for the Scripture says, "Submit yourselves to every ordinance of man for the Lord's sake." But Menno Simons stood firm for the literal interpretation of Matt. 5:37 and Jas. 5:12, where the oath is forbidden. To sustain his view he quoted John Huss, who refused to submit to the oath. Menno Simons also cited Origen, Chrysostom, Erasmus, and Melancthon as supporting his view.

Menno Simons seemed to have some distinction between the oath in relation to temporal things and the oath regarding God and eternal truth. Thus he would justify Paul's statement in Rom. 9:1 and II Cor. 1:23.

The oath also has a wider relationship

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to daily life and conversation. The habit of swearing is so commonplace among the unregenerate that we hear it almost constantly in public places. Many a doomed man will receive what he again and again asked for in his habitual swearing. God may well let a man's own words judge him in the great day when there is a summation of life.

This same unholy practice was in existence in Jesus' time. Peter, remember, in a moment of crisis went back to his old wild habit of swearing. Thomson says, "This people are fearfully profane. Everybody curses and swears when in a passion. No people that I have ever known can compare with these oriental for profaneness in the use of the names and attributes of God. The evil habit seems inveterate and universal" (*The Land and the Book*, pp. 191 f.). The evil habit of swearing is strictly forbidden in the teachings of Jesus. Swearing as we know it in a wider sense of bad language is unseemly in the kingdom of God.

For the Christian the simple "no" and "yes" should be the standard pattern. Our flippancy of speech in ordinary life becomes dangerous, especially for those who have the gift of ready wit and humor. Unthinkingly and without blushing we use terms that are borderline, such as "By Jove," "Bless my soul," "Good heavens," and even "Good Lord," while we try to tell ourselves they are harmless and do not mean anything, but they mean much. Words of surprise have their legitimate use. The word "well" is an example.

The heart of Jesus' teaching was the promotion of truth. The oath was used under the law to promote truth. The New Testament calls for a simple "yes" and "no." The widespread disregard for truth is amazing today. The business world is rampant with it. Our religious life is tainted. We can leave impressions that misrepresent truth, though we have said the right words. A Christian should always speak as truthfully as if he were under oath.

Horatius Bonar prayed:

Help me, my God, to speak
True words to Thee each day;
Real let my voice be when I praise
And truthful when I pray.
Thy words are true to me,
Let mine to Thee be true—
The speech of my whole heart and soul
However low and few.

Prayer Requests

(Requests for this column must be signed)

Thank God for the tremendous potential of molding lives through the work of the Holy Spirit at Mennonite Youth Convention in Kitchener during Aug. 19-22.



Nurture Lookout

What Is a Workshop?

William H. Kilpatrick once said, "A lecturer is one who talks in someone else's sleep." When this happens it is bad enough. But what is even worse is the fact that the lecturer may be under the illusion that he has successfully communicated his concerns. Unfortunately "sleepers" do not all have their eyes closed. It would be quite revealing to some lecturers if they had.

This is not to say that all lecturing falls short. There is some good preaching, for example. This week I was impressed again with Billy Graham's ability to communicate the Gospel. It was simply amazing to see with what intensity the audience listened and was involved as he preached.

It is surprising that not until the thirties did it occur to someone to ask learners what their concerns were, and to hold meetings based on these concerns. People must have gotten pretty tired of being treated like empty cans that could be filled with whatever the lecturer chose. Probably this reflected a basic lack of faith in the average man. It is no wonder, then, that the Mennonite Church, a believers' church which does have faith in what God can say through any believer, should have become interested in the workshop method.

A workshop is any meeting of people where (1) they work together in small

groups, and (2) what is worked on is derived from the people who are present. In this way individuals get the benefit of group resources to solve their problems. Ideally they leave with a plan of action that will fit their situation.

Another method of conducting a training meeting is the institute. In this case new material is presented to participants to provide information and/or to stimulate study and action.

The one hundred institute-workshops at the seventh Church-wide Sunday School Convention, Aug. 6-9, will be a combination. Some will be more institute, some more workshop. Since there is such a wide choice of Christian education areas in the six periods of workshops, individuals can select those which come nearest to their own problem areas.

Outlines will be prepared by workshop leaders. These could give an institute flavor, that is, the presentation of material. On the other hand, these outlines can serve simply as a framework within which individuals bring their problems to the group. In either case the institute-workshops will certainly be extremely helpful to those involved in any aspect of Christian education in the local congregation. The best leaders in the Mennonite Church have been selected to be in charge of the workshops. We look for the Lord's blessing and some real advance in the work of His kingdom as we learn together at Harrisonburg this summer.

—Arnold W. Cressman.

Happy is the home when God energizes or serves our idea of happiness when ours grows a bit weak.

Our Mennonite Churches: Rainbow



Work at Rainbow Mennonite Chapel, Shouns, Tenn., was organized in November, 1962. An empty house was used for a meeting place. In the spring of 1964 this new chapel was built. It was dedicated on May 17, and Daniel Diller was ordained as pastor the same day. Bishop Aaron Stoltzfus officiated. Membership is 11. There is interest in having Mennonites move into the community.

The Revised Standard Version

By J. C. Wenger

Since neither the English Revised Version (ERV) nor the American Standard Version (ASV) seemed to meet the need for a more up-to-date revision of the Tyndale, Coverdale, Great, Bishops', or King James Version, the International Council of Religious Education decided in 1937 to adopt the recommendation of a special committee, headed by Dr. Luther A. Weigle of Yale University, to make another revision of the English Bible. A total of thirty-two scholars served on the revision committee, and the co-operating denominations appointed an Advisory Committee of fifty persons.

The revision committee was divided into an Old Testament section of which Dr. James Moffatt of Union Seminary was executive secretary (after his death, this position was filled by Dr. Fleming James of the University of the South); the executive secretary of the New Testament section was also Dr. Moffatt. The chairman of both sections was Dr. Weigle of Yale. The New Testament revision was published in 1946, the Old Testament in 1952, and the Apocrypha in 1957. The name chosen for the latest revision of the Tyndale Bible was Revised Standard Version.

What are the characteristics of the RSV Bible? Except in prayer, there is the abandonment of Elizabethan verb forms such as doeth, asketh, etc. The RSV is less literal by far than the KJV, and far less than the ASV. It sometimes rejects the renderings of the ASV to return to the KJV. The committee wisely returned the KJV form LORD for the original Hebrew name of God, rather than the incorrect Jehovah. (The Hebrew was probably Jahweh, pronounced YAH-way.) The LORD compares with the New Testament form, *ho Kyrios*, the Lord, for the Jahweh passages.

The RSV attempts to be accurate, but as far as possible to retain the beauty of the KJV. The printed page is clear and attractive. The text is divided into paragraphs. Poetry is set in poetical form. Each page has folio lines at the top indicating what is on the page, but the chapter summaries of the KJV are dropped. The Ussher chronology of the KJV is dropped also. A few alternate readings are given in footnotes. There are a few cross references, but no center margin. Direct discourse is set in quotation marks, as modern books use.

The authors of New Testament books are not called Saints. Words like *thou* and *thee* are used only in prayer, and in Old Testament quotations; otherwise *you* is employed. There is a commendable freedom in dealing with the Greek word *de*, which is often just a springboard to start a sentence, and corresponds somewhat to the

way Germans often insert *aber* (but) into sentences, where the English would omit it. Many weights and measures are given in modern rough equivalents.

Generally, the translators try to say the meaning of a Greek phrase in modern English, rather than to translate the original words one by one. So the Greek phrase, "in the deep," is correctly rendered "adrift at sea." However, "I am proud" may be rather poor rendering for "I glory." And the force of the Greek imperfect tense seems often to have been overlooked. The Holy Spirit is called "it" in Acts 8:16.

All in all, the RSV is a good and serviceable translation of the Bible, more accurate than the earlier English versions, but of course not a perfect version. But it is less liable by far to misunderstanding than the earlier versions, especially those made before 1900. "Carriage" in the KJV means baggage. "Feeble-minded" means discouraged. "Let" means hindered. "Vessel" sometimes means wife. "Possess" means acquire. "Virtue" means power. "Motions" can mean lusts. Thus the people who read only the older versions may not be drawing from their reading the full meaning which is there, or they may actually misunderstand God's Word through changes in the meaning of words since 1611.

As long as our ministers were bilingual, and read the German Bible regularly, these ministers kept telling us what the Bible means on the basis of the insights which they got from the German. But to move only to the King James was a move toward impoverishment.

Unfortunately, a considerable amount of hate-literature was published against the RSV, based on the theological complexion of the revisers. Thus another modern version could have similar readings to the RSV, and be warmly endorsed, while the same points in the RSV were vigorously attacked as modernistic. Often the smear-attacks on the RSV, when carefully examined, proved to be unfair. Thus, if the King James Version read "The Son of God," many readers did not care what the Greek said; they just did not like the article to be dropped, whether or not it was in the Greek. And if the oldest and best Greek manuscripts omitted a word or phrase, all modern English translations follow these oldest manuscripts.

Those versions published by known conservatives, such as Moody Press, are hailed as excellent and worth-while, while the RSV was fiercely attacked as having modernistic bias. I do not agree with every decision made by the RSV revisers, but I do want to be fair with them. I have examined a vast number of charges, and so

far have not been convinced that the RSV revisers were (1) dishonest or (2) incompetent.

Part of the problem arises through modern textual criticism, which means a patient evaluation of the evidence in about 5,000 manuscripts of the Greek New Testament, not counting the versions, nor the Old Testament manuscripts. Sound textual critics, including those who served on the RSV revision committee, tend to accept the reading of the oldest manuscripts. And so if the King James Version is based on late Greek manuscripts which accidentally omitted the phrase, "by the Holy Spirit" in Acts 4:25, the RSV committee restored the lost words—not because they held to a higher view of inspiration than did Erasmus who printed our first Greek New Testament, but because they tried to handle the evidence honestly.

And if the KJV revisers were so afraid that I John 2:23 did not belong in the New Testament, that they put those words in italic type, and if the RSV revisers found that the oldest and best manuscripts contained those Greek words, the RSV printed them in regular type. The deity of Christ is much plainer in the RSV rendering of Titus 2:13 than in the KJV rendering—not because of any bias, but just because the RSV committee handled more competently the Greek of the original. (The poorest judgment, perhaps, which the RSV revisers showed was in quoting an obscure manuscript in Matt. 1 [footnote c] which seemed to cast doubt on the virgin birth of Christ, but this footnote was soon removed.)

(Continued on page 568)

A Prayer FOR THIS WEEK

Our Father, may your name be praised.

We thank you for sending the Holy Spirit, the Great Helper, to be in us and among us. We thank you for the great work that is being done in the world as He reveals to us Jesus Christ and teaches the way of truth and right.

Forgive us when we have resisted or quenched the Spirit by being satisfied with our present state of holiness, or refused to yield to the revealed will of God.

May we allow the Spirit to make Christ really the center of our lives and may He not be grieved because known sin is allowed to exist.

Help us, Lord, not to give a false impression of devotion and consecration. Let us ever by His grace grow in understanding of what He would have us to do. Lord, we consecrate our lives anew each day. May we be conscious that all we have belongs to you. May our lives be filled with your Spirit. Amen.

—Charity G. Troyer.

*Wherever the church goes
we find faithful women.*

The National Church at Work

By Ruth Mosemann

The annual church conference of Argentina held at Trenque Lauquen was the first stop on our Jan. 10 to March 15 tour of South American mission churches.

One session out of the four full days of fellowship was planned for the women delegates. I was fascinated with the symbol used in the name of their organization. In English it is *The Chain of Evangelical Mennonite Women*. They consider each group of church women to be a "link" in this "chain." They have a constitution and an active executive committee.

Their chairman, Alicia Neufeld, an unmarried lady in her twenties, is from a German refugee family. She spent several years in seminary and is now finishing her high school. The vice-chairman is a missionary, and this year it is Genny Schwartzentruber from Goshen. The secretary (who was not present) is a young Argentinian schoolteacher, and their treasurer is a national pastor's wife, Maria Lanik, a woman a bit younger than I.

Having done their balloting by mail, they made their report here. They had a prayer of dedication for the new officers, and special prayer for the absent pastors' wives; requested a letter to be sent to an aged widow of a national pastor; sent greetings to Mrs. Amos Swartzentruber in Canada, who had retired during the past year, and to Mrs. Lewis Weber, who recently lost her husband, and who lives in Scottsdale, Pa.

Gifts for Pastors' Wives

The "chain" undertook a new project last year. Each "link" was to bring to this meeting bed linens, tablecloths, towels, aprons, etc. The executive committee made up equal-value packages and gift-wrapped them. These were presented to the 16 pastors' wives in attendance. It was moving to see their surprise and deep gratefulness. At midyear the "chain" sends a woman to speak on a selected theme in each "link."

Many groups meet weekly in devotional studies and share prayer concerns. Sometimes they vary it by having one read while the rest knit, sew, or mend. They use worn garments to make others of smaller sizes. By selling these items they buy materials to cut new garments which are usually made up at home.

One group chose the first Tuesday of each month as a day of fasting by using only liquids. They seek personal renewal and revival for their congregation. At times they choose to go two-by-two, visiting in the needy homes, new attendants, and to seek out new friends. It is much less embarrassing for believers to have their earliest contacts made in their own homes, rather than to be seen going into an evangelical church.

On different occasions they requested discussions of how our women of the States work in our churches. There was an excellent interest shown. While situations and methods are not to be equated, we had very fruitful times of exchange. In one instance, a pastor's wife had their youth director be the interpreter.

As he left he said, "Now, I have a lot of ideas for things our youth can do. In fact, much of it can be used in the life of our whole congregation."

Sister Counterparts

The foregoing interests of women were seen everywhere we "touched down." New centers and extensions are emerging and each needs dedicated men and women to serve. Wherever the church goes, we find faithful women at work.

So our lady missionaries are very much involved in preparing their "sisters" to carry out that very unique part all women have in their communities. This way workers from North America can move on to new areas.

With some Pennsylvania Dutch still sticking in me, and some Luo and Swahili emerging from the subconscious, no little confusion resulted as we moved among Spanish brethren, into German for several days, into Portuguese for several weeks, and ending up with Spanish in Puerto Rico.

The joy of all this was the close kinship and acceptance we felt in each group. The language of the heart and spirit transcends all language barriers, even if we used our hands and faces to be understood.

Many nationals have long turned their interests away from the traditional church. They want nothing to do with religion. This may explain why Christianity has not mushroomed there as it has in some areas of the world.

With the role of the missionary changing throughout the world, they no longer do all the planning and administration. One person said that we used to do everything but walk up the aisles with the offering basket.

Our General Mission Board continues to tell our missionaries to "work yourselves out of a job!" Their task is to prepare nationals to lead out in all departments of church life. Certainly they themselves are the more effective in reaching their population.

Nationals Are Community Leaders

Many lay members and pastors carry responsible positions in their localities. There are school administrators. One is a capable high-school principal who was conference chairman last year and continues as vice-chairman.

A lady, who had taught 28 years, is now director of three municipal schools. She is secretary of inspection for 43 schools, and has a teaching staff of 150 teachers and 170 substitutes. She is responsible for materials for over 3,000 students.

Because of shortage in building accommodations, many schools operate with two or even three shifts of students a day. Many are schoolteachers. We note that many youth see this as their place of witness after finishing school.

Then there are tailors, secretaries, contractors, railroad personnel, photographers, and many merchants. Recently a lawyer became a believer. He was saved through the consistent witness of his sister. He has canceled his marriage till the young lady also finds God. He is interested in going into seminary training.

A medical doctor was asked by a missionary to bring the Sunday message in his church, while all pastors were attending the conference. We learned he spoke on "Stewardship." We liked that!

Then there is his dedicated wife who has nursed their helpless daughter for 13 years. We sensed no bitterness or self-pity.

Miracles of Grace

We did not just happen to meet an 18-year-old girl in a railroad station. She found Christ only last year. After her baptism last fall, her father died. She has five aunts who are nuns, and two uncles who are priests. These relatives began tormenting her by blaming the death of her father on the stand she took in the evangelical faith.

This test was almost too much for her. As she called on her pastor, she was calmly led through several psalms, and they shared prayer together. "Now," said the pastor, "when you get home tonight, read through those psalms again thoughtfully, and the Lord will give you new strength." When asked which psalms her pastor shared with her, she identified them immediately.

A missionary had invited a group of alert

Christian girls and women, ages 14-65, to hear something of WMSA in North America. As they were finding chairs, I was strangely moved to request that they tell me who they are and how they came to know Christ. There was no hesitation. One by one each told her story. As the missionary translated, I was overwhelmed as I heard these stories of God's grace at work. We see here that Christian fellowship does not depend upon common age levels or cultures, but on our relation to a person, Jesus Christ.

Almost every one of these women was brought to Christ directly by the personal interest of a friend or neighbor. Two of them had Christian mothers, but most of them were enduring real hardships at the hands of unbelieving parents, sisters, brothers, or husbands.

One was converted very recently through the loss of her child, when someone moved into her life as a friend. Another had just come to Christ because of the death of her grandchild, and a neighbor related to her in the name of Jesus.

One lady told us her maid presented a Bible to her two years before. She had never opened it. Only recently a Christian neighbor befriended her. As the only non-Christian in the group that afternoon she went on to tell us, "I have now opened that Bible and I love to read it. The Psalms are my favorites. They describe my moods!"

She concluded by asking us to pray that she too may soon find the joy she saw in the group. Each had expressed strong faith that God would enable them to endure any trials and that the Spirit of God would pursue their unsaved families and friends.

It costs them something to be a Christian each day of the week. Many of these persons are teachers and substitute teachers in an active Sunday school.

These references tell one great story! Undoubtedly, this person-to-person encounter is the most effective method to reach the unsaved in any culture. We see they use natural situations in which to relate personally and consistently to others. Someone takes time to call on her neighbor; one patient follows through her witness which she began with her roommate in the hospital; a schoolteacher relates to her students, and a student to her teacher; a doctor and his family respond to a patient who spontaneously shared her Lord. As they become better acquainted in repeated contacts, God's love finds an unbidden way into the heart. The dynamic of this new life enables them to follow Christ.

Church Gathers, Then Scatters

This impressive drama which we witnessed among some of our South American churches has challenged us greatly. The church is *people*, not a *place* or even a *building*. The church may be gathered in sanctuary, but it must become a scattered church to be effective.

The circumstances in which the "family of faith" gathers do not matter—it may be in a simple chapel, cathedral, under a tile roof, or beneath the scrawny trees of the Chaco. As a gathered church we sensed they came for nurture and fellowship out of the crucible of daily life.

Here they sought renewal along with their brethren. Their testimonies are daily miracles of grace, for they live by the inspiration and challenge of the Scriptures. Their pastors prepare and equip them for their return to the frontiers of the church.

The "gathered" and "scattered" church is not a formula for any one culture. Is it not the pattern of the New Testament? We do not cease to be the church when we leave the sanctuary.

Dr. R. Pierce Beaver recently described this same responsibility in this way: "A pastor is not the evangelist of the congregation. Each baptism service is an ordination service." Thus, pastors have the crucial responsibility to prepare their congregation of ministers to be the "scattered" church at every point of their contacts of the week.

As we go to the shop, to the office, factory, or schoolroom, as we travel or stay at home, all the demanding interpersonal relationships of daily life become the occasions to be the church. Wherever we go, there is the church. Anything we do is the church in action, for we are the "picked representatives of the new humanity."

Let us accept from our younger churches these fresh reminders as to who the church is and how its life is expressed. It is in these that the life-size message of the Gospel reaches or fails to reach our unbelieving communities.

• • •

Ruth Mosemann is the wife of John Mosemann, president of the executive committee of the General Mission Board. Ruth accompanied her husband on a two-month administrative visit to South American mission and relief posts early this year.

They themselves spent five years (1934-39) in Africa as one of Lancaster Conference's first missionary couples to Tanganyika. While there, Ruth was in charge of the medical work and also organized an African girls' school. Following her overseas assignment, Ruth aided her husband in his administering of the first Civilian Public Service camp unit at Grottoes, Va. Since 1947, she has served as a pastor's wife at Goshen, Ind. Her greatest interest has always been the mission field.

WMSA provided the necessary funds which made her South American trip possible. In response, Ruth says, "I want to express my personal gratefulness to you WMSA ladies for the share you had in making my going to South America possible."

"You not only made contributions on World Day of Prayer, but turned other

Missions Today

A Legend

By J. D. GRABER

Junius came to Christ, so the legend goes, and confidently handed to Him his zeal. For Junius was very zealous for the cause of Christ and His Gospel. Christ took the zeal of Junius and, placing it on the scales, announced that it weighed a full one hundred pounds. Junius was pleased, but he was troubled at the lack of enthusiasm that showed on Jesus' face.

Jesus broke into small bits the metal that made up the hundred pounds of Junius's zeal and placed it all in a crucible over the fire. After a while it melted and separated itself into two main strata which Christ labeled "selfish zeal" and "unselfish zeal." These strata were again subdivided until the assay read as follows:

I. Selfish Zeal:

- a. Bigotry—11 parts
- b. Personal Ambition—22 parts
- c. Love of Praise—19 parts
- d. Denominational Pride—15 parts
- e. Love of Authority—12 parts
- f. Pride of Talent—14 parts
- Total Selfish Zeal 93 parts

II. Unselfish Zeal:

- a. Love of God—4 parts
- b. Love of Men—3 parts
- Total Unselfish Zeal 7 parts
- Total Lump of Zeal 100 parts

"What lack I yet?" asked the rich young ruler. "All these things have I kept from my youth." Jesus then said, "... sell that thou hast, and give to the poor, and ... come and follow me."

He was sad at that saying, for he had great possessions. We judge each other by what we see, but Christ judges our motives. We can deceive men, but God is never deceived. Neither does He make mistakes in judgment. His evaluations of our worth and of the value of what we do may be severe, but they are eternally right.

Elkhart, Ind.

days into times of prayer for the world too. We kept asking the Lord to give us His love, insights, and understanding of the situations before us.

"He added a new dimension of faith through our experience of air travel. Frequently we had shared in prayer for traveling mercies for our representatives at home and abroad. This was different. To step onto a jet, to travel at excessive speeds and at great heights was a happy adventure and a great abandonment. We had several causes for alarm, but His presence was our quiet assurance. Hymns of praise kept welling up within us."



MISSION NEWS

28 Begin Service Assignments

The largest orientation school held at the Elkhart General Mission Board in 1964 took place June 5-12. Twenty-eight volunteers began their assignments immediately following the seven-day school.

Six went to Puerto Rico. Albert Brenner, Spartansburg, Pa., serves two years as a mechanic and maintenance worker at Betania School. Florence Gingrich, New Hamburg, Ont., serves two years as dietitian at the Mennonite Hospital, Aibonito, Thelma Line, Cleveland, Ohio, gives a year as a registered nurse at the hospital. Doris Slagell, Hydro, Okla., serves as a third grade teacher in San Juan for two years. Richard Ulrich, Roanoke, Ill., serves there for two years as a maintenance worker and part-time teacher.

Eunice Steffen gives two years as a registered nurse at Aibonito. Virgene Steffen gives two years as a teacher at Betania School. Both are from Dalton, Ohio.

Four go to Pathway School, Narberth, Pa. Ray Schlegel, New Hamburg, Ont., goes as unit leader for one year. Roy and Mollie Miller, Kalona, Iowa, give two years as child-care workers. Ruth Shenk, Harrisonburg, Va., gives a year as a child-care worker.

Dwight and Edna Hershberger, Latour, Mo., go for a year as unit leaders at Frontier Boys Camp, Woodland Park, Colo. Larry and Althea Derstine, Blooming Glen, Pa., begin a new outreach at Hazard, Ky.—she as a registered nurse and he as a club worker.

Don Schrock, Burr Oak, Mich., serves two years as bookkeeper at Calling Lake, Alta. Donald Detweiler, Souderton, Pa., is a laundry worker at Glenwood Springs, Colo. Wilma Kutz, Souderton, Pa., gives a year as a housekeeper at Hannibal, Mo. Geneva Reeves, Hammett, Idaho, goes to Kansas City, Kans., for a year as receptionist-secretary.

Joyce Sopko, Cleveland, Ohio, is a physical therapist at Mennonite Hospital, La Junta, Colo., for a year. J. Mervin Lantz, Ronks, Pa., serves as a counselor at Mennonite Youth Village, White Pigeon, Mich.,

for the summer and then transfers elsewhere to finish his two-year assignment.

Five attending were Life Team III members. They were John Wengert, Salisbury, Pa., leader; Patricia Hostetter, Harrisonburg, Va.; Susan Yoder, Denbigh, Va.; Denton Wyse, Archbold, Ohio; Richard Myers, Fountainville, Pa. They serve for one year in the west coast Mennonite conferences.

Robert and Evelyn Stauffer, Lancaster, Pa., go to Uyo, Nigeria, for three years as overseas missionaries. Robert serves as an agricultural worker there.

A commissioning service was held at Board headquarters on Friday morning, June 12. S. J. Hostetter, missionary on furlough from Ghana, West Africa, gave the message and commission and Don McCammon, associate director for VS, led in the dedicatory prayer.

The next VS orientation is scheduled for Aug. 4-14, 1964.

Estate Contribution

On June 5, 1964, the General Mission Board received \$6,214.16 as a bequest of the late Amelia Roth, Morton, Ill. Funds were a part of the residue of the said estate.

Rebuild Indian Village

Mennonite Disaster Service Team II gathered in Seattle, Wash., on June 16 for orientation before flying to Anchorage on June 17 to undertake a six-week period of work on Afognak Island.

Team I flew home on June 15. Their leader, Eli Nissley, Plain City, Ohio, will stay a few extra days to familiarize the second group of builders with the project plans.

When MDS representatives Ivan Martin and John Garman investigated the earthquake zone shortly after Easter, they discovered that Alaskan Indians living on scattered islands were in great need of assistance.

They were hard hit by the quake but were isolated from the mainland and ready help. Seeing this need, MDS activity has centered on the rebuilding of an Indian village on Afognak Island. Twenty-three of the village's 38 homes were lost. The remaining houses were damaged to varying degrees.

The Lions Clubs of Alaska have raised \$600,000 for the project. It will take approximately 600,000 board feet of lumber to rebuild the community, a village site removed 20 miles from the old location.

What has Team I accomplished? Arriving on Afognak, they erected a tent city. No restaurants or hotels existed on the island and so the tent city provides living, eating, and sleeping quarters.

They have almost completed a two-story, wood frame community center building, 30 by 50 feet. The men have finished one residence, framed another, and have started the third and fourth houses on foundation piling.

The men are: Dan Loewen, Fresno, Calif., plumber; Arlo Raid, Denmark, Iowa, general foreman; Edwin Selzer, Greensburg,

Kans., carpenter; Leighton H. Mann, Clayton, Ohio, leader; Herman J. Liechty, Archbold, Ohio, carpenter; Roy M. Esh, Belleville, Pa., electrician; Harry Newfield, Mission City, B.C., plumber; William Dueck, Winnipeg, Man., electrician; Frank Braun, Kitchener, Ont., electrician; David Snyder, Breslau, Ont., carpenter. John Garman, MDS Saskatchewan co-ordinator, will be in charge of the orientation sessions in Seattle and will have the help of Marcus Smucker, pastor of the Portland Mennonite Church, Portland, Ore.

The General Mission Board has allocated \$4,000 for the Alaska disaster. You are invited to help in this rebuilding by sending your contributions to the Mennonite Board of Missions and Charities, Box 316, Elkhart, Ind. 46515, earmarked "Alaska Disaster."

Help 95,874 Algerians

The Mennonite Central Committee unit at Al-Asnam, Algeria, is suspending material aid distributions for June, July, and August. They will begin operations again in mid-September.

A total of 95,874 Algerians received material assistance valued at approximately \$257,500 from the time this new program began in December, 1963, until the end of May, 1964. A team of four has supervised the distributions over a six-month period.

Books Abroad, by Mary L. Bender

"Books can open the windows of the world to these young people here," writes Miss Line, principal of a Girls' Secondary School in Nigeria. She also says, "I would appreciate it if you will convey to these friends [who sent the books] our appreciation for these gifts."

Miss Crosbie, principal of a Women's Teacher Training College, also in Nigeria, gives us something of the feeling that prevails when 80 books arrive. She says, "What a treasure has been pouring in this week. As I open each parcel I have been so excited that some of the others wonder what all these exclamations are about. When they come and get a peek, they understand. Primary School . . . resumes tomorrow. I can hardly wait to see the children's reactions. The books are just what we need for the class libraries. . . . Books Abroad has been a real blessing to so many here."

Such letters come because some of you have been concerned, such as:

—A church in Archbold, Ohio, that collected and repaired 100 Bibles and Bible story books.

—A group of *Words of Cheer* readers in Waynesboro, Va., and several groups in Pennsylvania who sent a total of 50 Bibles to our Books Distribution Center in Nigeria.

—Students at E.M.C. who processed several hundred religious and educational books.

—Mrs. L. S. Weber who donated 100 Spanish books for Honduras.

—Miss Mary Eleanor Bender, Goshen College faculty member, who made available 70 French books for the Nyanga Secondary School in the Congo.



Twenty-six VS-ers and one missionary couple attended the June 5-12 orientation school held at General Mission Board headquarters in Elkhart.

—Principals of several schools who donated school textbooks and reference books that were still in good condition.

—Others of you who have contributed of your personal books and have promoted interest by encouraging a group in your church to conduct a book drive.

There are calls at the present time for some special books you may be able to supply:

—A missionary wants 23 reference Bibles (5 specific kinds) for a Bible school being conducted by a national pastor.

—A secondary school needs 25 RSV Bibles.

—Good Shepherd Academy asks for devotional books for children, and Christian fiction (the worthy kind, of course).

—There is a call for *Bible Survey Course* booklets, *Lessons in Christian Doctrine* (parts 1, 2, 3), *Halley's Bible Handbook*, *Bainston's The Church of Our Fathers*, and *Pilgrim's Progress*.

—There is a constant demand for Bibles. Bible reference books of all kinds, good religious books, school textbooks for class use (certain subjects), dictionaries, and educational books of all kinds.

A missionary suggests: "A book should be able to give at least a year's service in hard use to make it worth the cost of shipment." This is not a call to clear your attic of worn and outdated books; it is a challenge to give of your best.

Write to Books Abroad, 512 South High Street, Scottsdale, Pa., for lists of books needed and instructions for shipment.

Report on Jamaican Crusade

Mennonite Hour evangelist B. Charles Hostetter reports: "We have been going at top speed since we arrived in Jamaica, Sunday.

"We had a two-and-one-half-hour service in the morning. In the afternoon we went out to Red Hills, in the mountains, for a street meeting at a shopping corner. We had several hundred people there. Following this, we hurried back for the evening service.

"This was in the area where the Halls Green Church is located, but we met at a crossroads instead. The team was on one side of the road while the people stood on the other. I would guess we had three or four hundred people there, standing at a crossroads to hear the Gospel of Jesus Christ."

Radio Pastor Hostetter goes on to say: "This was about 15 or 20 miles north of Kingston in the hills. Incidentally, the only light we had for this service was from a gas lantern.

"The quartet has never sung better than they have here. They are overwhelmed by the friendliness of the people and the warmth of the Christians. These people just pull the music from them."

The Mennonite Hour Gospel team includes Radio Evangelist B. Charles Hostetter and the Mennonite Hour Men's Quartet under the direction of Associate Pastor David Augsburger. Other members of the quartet are Roger Richer, Wilbur Miller, and David Seitz.

An exhausting schedule of meetings cov-

ers every major town and city on the island. Jamaica plays a leading role in the new federation of the Caribbean Islands and is strategically located for the preaching of the Gospel, as Mennonite Hour continues its penetrating thrust in evangelism in this area.

Jamaica and the Caribbean are ripe for evangelism. The persistent prayers and support of Christians have sustained the crusade in its demanding schedule. Men and women are responding to the Gospel.

200 Students Enroll

Over 200 students have registered for eight different English classes at the Eastern Board mission center in Saigon since June 1. Five classes are using Bible content teaching materials.

Each year attendance at Sunday services drops during May and June because of state examinations. Many students ruin their health and even take their lives during this time. Out of 800 students, only 10 per cent passed the difficult exams for the second baccalaureate.

One of the believers who had not attended services for several months confessed sin in his life and requested prayer as he renewed his dedication to Christ.

A young woman has fallen into what seems to be a trap by some to keep her from coming to services. Phuoc, the first baptized believer, is considering marriage. Each young man in the fellowship is concerned about the draft. Pray for God's answers in these matters.

Summer Bible school was held at the center this year. Invitations delivered to each house in the adjacent alley brought more than 60 children seven years of age and older to the auditorium three times a week. They drink in the Bible stories, for they know none of them. The missionaries hope that this warm response from the immediate neighborhood will lead to a larger ministry among adult neighbors.

Kings View Addition Completed in July

The \$400,000 expansion program at Kings View Hospital, Reedley, Calif., financed with Hill-Burton and state grants, will be completed in July, 1964.

The bed capacity is being increased to 55 with the addition of 15 private rooms. The construction project includes some remodeling for a recovery room, additional recreation area, and a laundry room.

A large new multipurpose building contains a kitchen and dining room for 100 patients and staff, a group therapy room which can be used for various meetings, and equipment for various forms of patient activities and entertainment.

A business office, library, staff-conference room, and four therapy offices in a new wing attached to the present clinic building will provide additional space for administrative and professional facilities.

In an effort to concentrate the treatment program on the hospital premises, a double tennis court and a 24-foot by 48-foot swimming pool are being constructed. Presently,

these activities are offered off hospital grounds.

Dedication services and open house will be held at Kings View Hospital on Aug. 9, 1964, beginning at 3:00 p.m.

Progress at Paraguay Memorial Hospital

Dr. Haenel, a woman psychiatrist from Germany, is in charge of the Hoffnungsheim mental hospital located at Filadelfia, owned and operated by the Mennonite colonies in Paraguay.

The Hoffnungsheim Sanatorium has facilities for 50 patients and employs a staff of 22 people. A total of 552 new patients came for consultation during 1963, and total consultations for the year stood at 1,465. Dr. Haenel has been giving regular attention to resident patients as well as holding consultations for outpatients twice a week.

Under Dr. Haenel's guidance a reform has been instituted. The colony leaders adopted her proposition in regard to guardianship for mental patients. This measure provides that a patient, who is usually unaware of his condition, can obtain care from a doctor through the approval of a guardian. Many of the patients are accident-prone. In such circumstances treatment is essential and is facilitated by the guardian's consent.

The number of visitors in 1963 increased considerably over that of 1962. Interest for and understanding of the Hoffnungsheim Sanatorium seem to be growing.

Memorial Service for V. David Miller

A memorial service for V. David Miller, Kalona, Iowa, missionary who died in Somalia on June 6, was held at the Eastern Mission Board headquarters, Salunga, Pa., on Sunday evening, June 21.

Paul N. Kraybill and Omar Eby spoke on his life and work, and testimonies were given by several Somalia missionaries who had worked closely with him.

Additional information concerning Bro. Miller's death revealed that he was found dead along the road about five miles from Johar. Missionary David Shenk, returning to Johar from Mogadiscio, came upon the scene of the accident about 3:05 p.m.

Camel skid marks nearby, the position of the motorcycle, evidence of hard scraping on the sole of Bro. Miller's shoe, and his severe head injuries indicated that death resulted from an accident caused by a camel dashing across the road in front of the motorcycle.

Funeral services were held on Sunday morning, June 7, in the Mennonite Chapel in Mogadiscio. Missionaries from all stations but Jamama were present. A good representation from the Somali and American communities attended. Burial took place in the cemetery where Merlin Grove and the Leaman and Wesselhoeft babies are buried.

Seven of Bro. Miller's workmen came from Johar for the funeral service. He

was greatly esteemed by these men and by many others. The mission received a telegram of condolence from two Arabs and a Somali who knew David from the time he worked in the building program at Jamaama. Verbal condolences were received from many Somalis and from the American community in Mogadiscio.

Bro. Miller's life was an inspiration to the missionary group. The buildings which he so faithfully erected touched every phase of the institutional program in Somalia. He had a prayerful concern that his workmen might learn to know the Lord.

One young man whom he befriended and helped in a fatherly way was given the name "John Miller" by the Somalis. This boy is now a Christian and is attending the mission school. So Bro. Miller's witness lives on.

Your Overseas Missionaries of the Week:

The Weyburn Groff Family



Weyburn and Thelma Groff serve at Yeotmal, India, as teachers for the Union Biblical Seminary, partially sponsored by the Mennonite Board of Missions and Charities, Elkhart, Ind. They returned to the States with their family for an extended furlough on June 28.

Going to India first in 1946, Weyburn has served the school as registrar, dean of Christian education, and Bible teacher. Thelma was a part-time Bible and music teacher.

Their contributions were recognized at a March meeting of the school's faculty. A note in the minutes of the meeting reads: "The faculty expresses sincere appreciation for the service of Dr. and Mrs. Weyburn Groff in Union Biblical Seminary for the past 12 years. Thelma Groff's guidance in the music department as well as teaching regular classes and Dr. Weyburn Groff's experience as professor, registrar, and minister of the Gospel have combined to make a notable contribution to the academic and spiritual stability of this Seminary."

Originally from New Hamburg, Ont., Weyburn graduated from Goshen College in 1944, and Goshen College Biblical Seminary in 1945. He also received a Ph.D. degree in Christian education from New York University.

Thelma, born in Dhantari, India, is the daughter of Mr. and Mrs. Ernest E. Miller, missionaries to India currently on furlough. She graduated from Goshen College in 1944.

The Groffs have four children, Rachel, 15; Margaret, 13; Cheryl, 10; and Edwin, 7.

With People in Service



Delmar Stahley, Akron, Pa., has been appointed to succeed R. Wayne Clemens in November, 1964, as executive co-ordinator of Mennonite Disaster Service.



Students and members of London, England, Mennonite Fellowship who attended the May 10 morning service. Twelve nations were represented in the group. Speaker for the service was David Woodwards, an English student who lived three years at the Centre while attending London Bible College. David will serve as a curate in a parish in Yorkshire. He receives his theological degree at Oak Hill Theological College this month.



The 1964 faculty of Evangelical Mennonite Seminary, Montevideo, Uruguay. L. to r.: Mrs. Merle Sommers, Merle Sommers, Mrs. Frank Byler, Frank Byler, Mrs. Ernst Harder, Ernst Harder, Mrs. Nelson Litwiller, Nelson Litwiller, Senor Rodrigo, Mrs. Lavern Rutschman, Lavern Rutschman, Mrs. Frits Kuiper, Frits Kuiper.

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Omar and Lois Stahl, and children John Daniel and Rachel, Eastern Board missionaries in Europe, arrived in New York on June 16 for a three-month furlough. Their address is Route 1, Manheim, Pa.

Your Treasurer Reports

Contributions to Relief and Service have continued to go up during the past several years. This is valid and necessary in light of many current needs. Let us note several.

More of our youth are entering voluntary service. VS projects are related to the witness and mission of the church and make a significant contribution in building Christian communities. We can be grateful for this desire to serve and your regular gifts will show our support.

The need for overseas service and relief continues to be significant. Various disasters have been met. We can anticipate others will come. Many critical areas exist in the present world situation where the Christian witness should be given. Relief and Service is relating closely to the active witness of the church and can be of major value in relating to emerging churches.

The peace witness is needed in our day as much as ever. New channels are being opened to express the concept of Christian peace in the midst of world crisis.

These needs, along with others, lead us to urge again that all of our congregations strive to contribute the requested \$6.00 per member annually to the Relief and Service fund. Let us use these doors which God has opened to us as a means of making Christ known in our day.

—H. Ernest Bennett.

Catharine Miller, Eastern Board missionary, returned to Luxembourg on June 17 after a three-month furlough in the States.

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Joseph Steiner, a graduate social worker from Sterling, Ohio, began work at the Brook Lane Farm Hospital, Hagerstown, Md., on May 25 as psychiatric social worker. A graduate of Bluffton College, he received his master's degree in social work in May, 1964, from the Michigan School of Social Work, Ann Arbor, Mich. Son of Mr. and Mrs. Ray C. Steiner, Sterling, Ohio, he is a member of the Oak Grove Mennonite Church, Smithville.

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Sandy Swartzendruber, technician for Luz y Verdad, Puerto Rico, talked with Barry Godwater June 1 on ham radio on a random contact.

OUR READERS SAY

(Continued from page 556)

full provision of God through the Spirit is needed in personal experience. It will bring Christians to a closer walk with the Lord and each other in unity. This working of the Spirit, if upon us, will give power and will be a witness unto Him. The body will receive constructive edifying, a ministering of the Spirit rather than the letter. II Cor. 3:6. Tongues do edify and improve oneself. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things

that I write unto you are the commandments of the Lord" (1 Cor. 14:37).

We have seen the Spirit manifest Himself in our local congregation, a mere beginning, desiring that it be in an orderly fashion. Teaching and encouraging saints to "Eagerly pursue and seek to acquire [this] love—make it your aim, your great quest; and earnestly desire and cultivate the spiritual endowments" (1 Cor. 14:1*). "As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as [benefits] good trustees of God's many-sided grace—faithful stewards of the extremely diverse [powers and gifts granted to Christians by] unmerited favor" (1 Pet. 4:10*).

—Paul W. Miller, Hammitt, Idaho.

*Scripture quotations from the *Amplified New Testament* by permission of the Lockman Foundation.

Rendezvous

By MARY ALICE HOLDEN

I have a meeting place with God, where I can come before the Lord of all the earth. It is upon a hill called Calvary, where burdens are laid down and sorrows cease, where sinners cry and God takes up their sins and bears them all away into forgetfulness.

Here sorrows turn to joy, for Christ is here, and dwells within the heart prepared for Him.

Let me meet here at morning, noon, and night. May I bring others here for blessings, too, that each may bring another life to Him, till all the world shall meet at Calvary.

Denver, Colo.

Field Notes

CONTINUED

Myron Augsburg, who at present is in India, is scheduled for the following meetings and asks for your prayers: Bihar—June 25-30; Dhamtari—July 1-5; and in Japan, both in Tokyo and Hokkaido, July 9-17. He says that since he knows many people are praying for them, he wants to give the following information:

"The missionary conventions in which we have shared during the past month have been signally blessed of God. The privilege of meeting and fellowshiping with several hundred missionaries was a blessing in itself, in addition to the opportunity to minister the Word. In several of the conventions, community persons attended as well, and there was a good response to the Gospel. At the Mussoorie Convention in Union Church this was especially true, with at least 20 persons seeking Christ in response. While the conventions are not directly evangelistic, the Gospel always enlists persons as disciples, at the same time as it refreshes the believer."

Ordination of a bishop for the Landisville district of the Lancaster Conference is scheduled to be held Saturday, July 11, at 9:30 a.m., at the East Petersburg Mennonite Church.

Calendar

Alberta-Saskatchewan Conference and associated meetings, Telford, Alta., July 2-5.
Allegheny Mennonite Mission Board meeting, First Mennonite, Hyattsville, Md., July 10, 11.
Virginia Conference and associated meetings at Eastern Mennonite College, Harrisonburg, Va., July 21-24.
Indiana-Michigan combined Church Conference, Mission Board meeting, and Christian Workers' Conference, Goshen College, July 30 to Aug. 2.
Allegheny Conference, Blough Church, Hallsboro, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference at Elida Mennonite Christian Day School, Elida, Ohio, Aug. 9-11.
Conservative Mennonite Conference, Grantsville, Md., Aug. 11-13.
Illinois Conference, East Bend, Fisher, Ill., Aug. 13-15.
South Central Conference, Heston, Kans., Aug. 14-16.
Mennonite Youth Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-22.
Eastern Mennonite Board of Missions and Charities 50th anniversary program, Lancaster Mennonite School campus, Lancaster, Pa., Aug. 26-30.
Western Ontario Christian Nurture Conference, Agricultural College, Stratford, Ont., Sept. 5-7.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 13, 14.

made the house habitable, she told Jim, "I've got my Martha work organized. Now I want to do some Mary work too. I don't want to be just a missionary's wife—I want to be a missionary wife" (p. 80).

Jim thought she could do things unofficially that the rest of them could not do, and so bade her go on with her plans. And she had plans! She could not see people suffer as these mountain people suffered and not promise to do something for them. Though she did not know how it could be done, she knew God could do it. How she started churches, kindergartens, maternity homes, t.h. sanatoria, schools for boys, schools for girls, and homes for abandoned children makes a challenging story. Eventually the work grew so that friends helped organize the "Mustard Seed Mission Work." A thrilling story of a life devoted to a people in need.—Bertha Nitzsche.

Who Brought the Word; Wycliffe Bible Translators, Inc.; 1963; 124 pp.; cloth, \$4.95; paper, \$1.95.

Who Brought the Word tells the story of the Wycliffe Bible Translators in a series of 118 outstanding photographs illustrative of a factual and crystal-clear text. Many of the photos are full-page, some even larger, and all of finest quality. Many have explanatory paragraphs with them in addition to the main texts. The short chapters discuss all the major steps of the training and execution of the Scripture from an un-written language to the printed page. Most of the story is associated with the work in Peru although the Wycliffe Bible Translators are at work among 306 different tribes in five of the major portions of the earth. The nearly 2,000 tongues still to go await only the trained and dedicated personnel which WBT are turning out in greater numbers year by year.

This Life-magazine-type book deserves the widest possible readership and should contribute substantially to the recruitment of men and women for foreign mission service. I can think of no better book currently on the market to add to a church or Christian school library as an intriguing introduction to a major field of missionary outreach today. If the clothbound price seems too high, a paper-backed art cover issue is available at less than half the price. However, for the use and popularity this book will have, a paperback edition will hardly prove to be a good buy in the long run.

Facing pages in the front and back of the book list the tribes of the earth with those starred in which WBT are working. Mennonite readers will be pleased to find mention of members of their denomination at least twice in the course of the story. This will make an excellent gift for any parent, teacher, or pastor to give to any youth or fellow adult, for everyone of an accountable age should consider his part in the fulfillment of Christ's great commission. This book presents this cause admirably.—Gerald Studer.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

While I'm On My Feet, by Gerald Kennedy; Abingdon; 1963; 204 pp.; \$3.50.

This is a delightful and witty book written in the usual style of the Methodist bishop author. He tells of his early days as minister, and shares his duties, responsibilities, delights, and dilemmas as a pastor, a bishop, a district superintendent, and missionary. Treating subjects of our time, he shares his ideas on travel, patriotism, education, and the ecumenical movement.

I recommend this book for every wide-awake spiritual leader in our time. It is an excellent gift for pastors, bishops, or deacons. The layman who reads this book will understand and appreciate his pastor, for it comes out of the hard core of reality and the hard work of building the kingdom of Christ.—Glenn B. Martin.

Angel at Her Shoulder, by Kenneth L. Wilson; Harper and Rowe; 1964; 256 pp.; \$3.95.

God can still do big things if His people will allow Him to use them. Lillian Dickson was not disturbed when people would say, "You can't do that!" Her reply was, "But God can." And God did!

Angel at Her Shoulder tells about Mrs. Dickson's work in Formosa, or Taiwan, where she and her husband were sent by the Canadian and English Presbyterian Board after their marriage in 1927. At first Lil was kept busy keeping house and doing the entertaining necessary for the wife of a missionary teacher, but after they moved to the Taipei Mission compound and she had

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Wilbur and Gracie (Eichelberger), Tiskilwa, Ill., second son, Carson Charles, born June 2, 1964; received for adoption June 9, 1964.

Barnes, Ralph and Rosanna (McGinnis), Goodfield, Ill., fourth child, first daughter, Rebecca Lynn, May 28, 1964.

Beck, Richard and Twila (Bontrager), Archbold, Ohio, first child, Lynelle Sue, June 9, 1964.

Egdi, Glenn and Ardis, Peoria, Ill., fourth child, first son, Jeffrey Paul, April 2, 1964.

Elmore, Oniel and Dorothy (Houston), Tiskilwa, Ill., fifth child, third daughter, Lorie Ann, June 3, 1964.

Enck, Jesse and Eunice (Graybill), Lancaster, Pa., first child, a daughter, Sheryl Cordett, June 8, 1964.

Groff, Jacob R. and Ruth (Miller), Holtwood, Pa., fifth child, third daughter, Judith Lynne, May 15, 1964.

Heartwold, Charles L. and Doris (Brubaker), Linville, Va., fourth child, third daughter, Erna Sue, June 4, 1964.

Hege, Enos H. and Betty (Hertzler), Shippensburg, Pa., sixth child, third daughter, Dena Rose, June 13, 1964.

Horst, Lauren B. and Betty Jane (Martin), Hagerstown, Md., fourth child, third son, Richard Lynn, May 31, 1964.

Hostetter, Alvin M. and Ruth Ann (Yoder), Belleville, Pa., first child, Barbara Ellen, April 24, 1964.

Hostetter, Jephtha and Joyce (Metzler), Columbus, Ohio, first child, Jodi Marie, March 11, 1964.

McDowell, John and Margaret (Litwiler), Coschocton, Ohio, second son, Philip David, May 24, 1964.

Mart, William and Doris (Mishler), Howe, Ind., fifth child, second daughter, Lorilee Dawn, May 4, 1964.

Miller, E. Edward and Katie Ann (Borkholder), Mendon, Mich., third child, second son, Dean Allen, May 21, 1964.

Miller, Harvey M. and Leona (Miller), Napanee, Ind., a daughter, Rhonda Ann, May 15, 1964.

Myers, Paul Dale and Pauline (Miller), Kokomo, Ind., seventh child, fourth daughter, Krista Kay, May 9, 1964.

Nyce, Donald and Faye (Hochstetler), Perkaskie, Pa., third child, first daughter, Pamela Beth, June 13, 1964.

Peifer, Martin E. and Joyce (Hoover), Lititz, Pa., first child, a daughter, Connie Joy, June 7, 1964.

Penner, Charles H. and Sharon (Mullett), Albany, Oreg., first child, D'Ann Rose, May 31, 1964.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., eighth child, fourth daughter, Velma Jane, June 14, 1964.

Ruth, Vernon and Ruth (Hall), Archbold, Ohio, ninth child, seventh daughter, Sandra Lou, June 8, 1964.

Ruch, Philip and Marie (Kurtz), Fort Wayne, Ind., first child, Leon James, May 31, 1964.

Skriverst, Arnie and Leona (Martin), Graceston, Minn., third daughter, Trenda Lee, May 5, 1964.

Stahl, Lyle and Betty (Gagel), Dafer, Mich., first child, Connie Jane, April 17, 1964.

Swartzentruber, John M. and Marjorie (Hostetter), Greenwood, Del., second son, Dean Merlin, June 5, 1964.

Wagner, Earl and Edith (Gascho), Millbank, Ont., third child, second son, Darrel Keith, May 29, 1964.

Weaver, Irvin G. and Dorothy (Musser), Blue Ball, Pa., first son, Rodger Glen, June 9, 1964.

Wedy, Verlyn and Sandra (Mogle), Elkhart, Ind., first child, Katherine Ann, May 16, 1964.

White, Roger and Sherry (Jones), Kansas City, Mo., first child, Jill Louise, June 6, 1964.

Yoder, Paul H. and Marie (Miller), Grantsville, Md., sixth child, fifth son, Jesse Conrad, June 7, 1964.

Yoder, John S. and Rhoda (Hershey), New Holland, Pa., first child, Debra Sue, June 2, 1964.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barnhart-Yoder.—Jerry D. Barnhart and Joyce Yoder, both of Ephraim, Ga., by Paul Barnhart at the Ephraim Mennonite Church, June 6, 1964.

Fisher-Leis.—David Fisher and Mary Ann Leis, both of Millbank, Ont., Millbank Conservative cong., by Valentine Nafziger at the church, June 6, 1964.

Gerber-Ebersole.—Carl Gerber, Dalton, Ohio, and Cora Ebersole, by Nelson King at his home, Fairpoint, Ohio, June 6, 1964.

Haines-Miller.—Joseph Haines, West Milton, Ohio, Brethren in Christ cong., and Elaine Miller, Goshen, Ind., College cong., by S. Paul Miller, father of the bride, at the Goshen Seminary Chapel, June 6, 1964.

King-Gingerich.—Loren O. King, Hesston, Kans., Pennsylvania cong., and Mary Beth Gingerich, Mottaitin, Honesdale, Ind., Indian Cove cong., by Donald E. King, father of the groom, at the Hesston church, May 29, 1964.

Licht-Bontrager.—Gerald Ray Licht, Shickley, Neb., Salem cong., and Treva Elaine Bontrager, Hutchinson, Kans., Pershing Street cong., by Edward Uytzel at Pershing Street, June 7, 1964.

Martin.—Jay W. Martin, Lancaster, Pa., Weaverland cong., and Marian H. Hess, Willow Street, Pa., Oakwood cong., by David N. Thomas at Byerland Church, June 13, 1964.

Pennington-Landes.—Blake Pennington, Frederick, Pa., Riverside cong., Harman, W. Va., and Ethel Landes, Schwenksville, Pa., Upper Skipack cong., by Daniel Reinfort at Upper Skipack, May 30, 1964.

Reed-Martin.—LaMar Reed, New Holland, Pa., Martindale cong., and Irene Martin, Kinzers, Pa., Hershey cong., by Clair B. Eby at Hershey, May 9, 1964.

Troyer-Miller.—Ray Troyer, Uniontown, Ohio, and Sharon Miller, Hartsville, Ohio, both of the Hartsville cong., by Lester A. Wyse at the church, June 6, 1964.

Zehr-Carlyle.—Earl S. Zehr, Humboldt, Iowa, Evangelical Mennonite cong., Fort Dodge, Iowa, and Vivian Carlyle, Odessa, Mo., Woods Church Methodist cong., by J. E. Simpson, assisted by John D. Zehr, at Woods Church, Pittsville, Mo., June 6, 1964.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Mary S., daughter of Urias and Susanna (Wenger) Steffy, was born in Earl Twp., Pa., May 16, 1884; died at the Ephrata (Pa.) Community Hospital, June 1, 1964; aged 80 y., 16 d. She was married to Isaac Bauman, who died in 1948. She had been residing at

the home of Mrs. Frances Good, Lititz, Pa. Surviving are 2 sons and one daughter (Elam S., Mrs. Minnie Lindberg, and Willis S.), 14 grandchildren, and 4 great-grandchildren. She was a member of the Martindale Church, where funeral services were held June 3.

Bissey, Hannah, daughter of John L. and Margaret (Horn) Brubaker, was born Oct. 10, 1881; died April 10, 1964; aged 82 y., 6 m. On Nov. 26, 1906, she was married to George Bissey, who died in 1942. Both her husband and father were ministers. One infant son also preceded her in death. Surviving are 2 sons and 2 daughters (John, Sadie, Margaret, and Donald), 6 grandchildren, 2 sisters (Mrs. Mina Esch and Mrs. Sadie Carr), and one brother (J. Protus Brubaker). She was a member of the Mt. Pisgah Church, near Leonard, Mo., where funeral services were held April 12, in charge of Daniel Kauffman, assisted by Ira Buckwalter and John M. Yoder.

Christophel, Elmer H., son of Jacob and Anna (Hoover) Christophel, was born in Elkhart Co., Ind., Sept. 5, 1888; died in Elkhart Co., June 4, 1964; aged 75 y., 8 m., 30 d. Dec. 10, 1910, he was married to Mary Hartman, who survives. Also surviving are one son and one daughter (Frances—Mrs. Earl Stauffer and Warren), a sister (Mrs. Leander Wedy), 5 grandchildren, and 3 great-grandchildren. He was a member of the Yellow Creek Church, where funeral services were held June 7, in charge of Sanford C. Yoder and Lawrence Klippenstein.

Eshenshade, Adam D., son of Adam K. and Annie (Denlinger) Eshenshade, was born in Lancaster Co., Pa., Oct. 3, 1884; died at his home in Strasburg, Pa., Feb. 14, 1964; aged 79 y., 4 m., 11 d. On Dec. 2, 1909, he was married to Mary Denlinger, who survives. Also surviving are 4 daughters (Ella—Mrs. D. E. Hostetter, Sr., Ruth—Mrs. Willard Myer, Mabel—Mrs. Richard Shertzer, and Anna—Mrs. Landis Siegrist), one son (A. Wilmer), 19 grandchildren, 9 great-grandchildren, one sister and one brother (Mrs. Sue Kreider and Parke). He was a member of the Strasburg Church, where funeral services were held Feb. 17, in charge of Clayton L. Keener, Emory H. Herr, Jacob T. Harshbarger, and John A. Breneman.

Hartman, William F., son of Perry and Rebecca (Coffman) Hartman, was born near Harrisonburg, Va., Sept. 22, 1892; died at his home near Elida, Ohio, April 12, 1964; aged 71 y., 6 m., 21 d. On Nov. 15, 1916, he was married to Anna M. Powell, who survives. Also surviving are 3 sons and 2 daughters (Marvin, Edwin, Robert, Clara—Mrs. Norman Brunk, and Ruby).

Mrs. Chester Good, 22 grandchildren, one brother (Lewis), and 5 sisters (his twin, Wilda—Mrs. Ira Shenk, Mary—Mrs. Ward Rhodes, Irene—Mrs. David Ramer, Pauline—Mrs. Roy Kauffman, and Dorothy—Mrs. Rudy Diller). Two brothers, 2 sisters, and 2 grandchildren preceded him in death. He was a member of the Pike Church, where funeral services were held April 15, in charge of Harold Good, Elmer E. Yoder, and E. B. Frey.

Hostetter, Anna Mary, daughter of Christian and Lavina (Shaub) Neff, was born in Lancaster Co., Pa., Oct. 24, 1891; died at the Lancaster (Pa.) General Hospital, June 5, 1964; aged 72 y., 7 m., 12 d. On Nov. 20, 1918, she was married to Earl V. Hostetter, who died April 19, 1962. Surviving are 4 brothers (Elias S., Emanuel C., Chester S., and Paul D.) and 2 sisters (Ella R. and Katie E.), with whom she lived since the death of her husband). She was a member of the Mt. Pleasant Mennonite Church. Funeral services were held at the Paradise Church, June 8, in charge of Clair Eby and Marvin Esleman.

Miller, Anna L., daughter of Seth P. and Susanna (Miller) Herschberger, was born at Arthur, Ill., Feb. 9, 1896; died at the Peterson Nursing Home, Goshen, Ind., May 18, 1964;

aged 68 y. 3 m. 9 d. On June 20, 1914, she was married to Clarence Miller, who died Dec. 10, 1960. Surviving are 5 sons (Emory, Ira, Leroy, Harley, and Franklin R.), 3 daughters (Hazel—Mrs. Jean Newell, Mary Alice—Mrs. Paul Eversole, and Elsie—Mrs. Richard Shultz), 23 grandchildren, 3 great-grandchildren, one brother (Thomas), and one sister (Mrs. Dora Giggy). She was a member of the North Goshen Church, where funeral services were held May 21, in charge of Vernon L. Miller and Russell Krabill; burial in Oak Ridge Cemetery.

Miller, Cindy Jean, daughter of Darrell and Carol (Mumaw) Miller, was born at Elkhart, Ind., April 1, 1964; died at Wakarusa, Ind., May 22, 1964, of unknown causes; aged 1 m. 21 d. Surviving are 2 sisters (Coleen and Sherry), grandparents (Mr. and Mrs. Aaron Mumaw and Mr. and Mrs. Harold Miller), and great-grandmother (Mrs. Clara Gocher). Funeral services were held at the Lienhart Funeral Home, Wakarusa, Ind., May 23, in charge of John D. Zehr; interment in Yellow Creek Cemetery.

Miller, Rose Mary, daughter of Mose L. and Pauline Sue Miller, Sugar Creek, Ohio, was stillborn at the Union Hospital, Dover, Ohio, June 7, 1964. Surviving also are the grandparents (Mr. and Mrs. Joe P. Miller and Mr. and Mrs. Levin M. Miller). Graveside services were held at the Walnut Creek Mennonite Cemetery, June 8, in charge of Paul R. Miller.

Miller, Uriah M., son of Moses M. and Eva (Hostetter) Miller, was born near Wheatland, Mo., June 3, 1872; died at his home near Goshen, Ind., May 27, 1964; aged 91 y. 11 m. 24 d. On Dec. 10, 1898, he was married to Barbara Kauffman, who died June 22, 1961, after more than 67 years of married life. Two daughters preceded them in death. Surviving are 7 children (Susie—Mrs. Dan Roth, Erma—Mrs. Mervin Kauffman, Mrs. Adeline Miller, Elnora—Mrs. Lester Breniser, Truman, Arlene—Mrs. Woodrow Risser, and Vernon—), 25 grandchildren, and 35 great-grandchildren. He was a member of the North Goshen Church, where funeral services were held May 29, in charge of Ralph Smucker and Russell Krabill; burial in Miller Cemetery, Shipshewana.

Miller, V. David, son of Dan A. and Lizzie (Yoder) Miller, was born in McPherson Co., Kans., March 21, 1903; died in Somalia, Africa, June 6, 1964; aged 61 y. 9 m. 16 d. On April 9, 1924, he was married to Cora Parsons, who died April 25, 1966. On June 6, 1937, he was married to Blanche Ropp, who died June 6, 1957. Also preceding him in death were his parents, one daughter, 3 brothers, and 3 sisters. Surviving are 3 sons (Doyle, Curtis, and Vernon), 2 sisters (Nora—Mrs. Roy Troyer and Mrs. Barbara Zink), 2 brothers (Sam L. and Roy), and 11 grandchildren. Since the fall of 1958 he had served as a missionary builder in Somalia, under the Eastern Mennonite Board of Missions and Charities. He was a member of the Kalona, Iowa, Mennonite Church. Memorial services were held at the East Union Church, June 9; burial in Mogadishu, Somalia, June 7.

Miller, Kathryn, daughter of Daniel and Mary (Richard) Graber, died at the Wooster (Ohio) Community Hospital, June 9, 1964. On Nov. 24, 1914, she was married to Chauncey Ramseyer, who preceded her in death. Surviving are 2 daughters (Marie—Mrs. Orrin Beechy and Martha—Mrs. Leonard Wirt), 10 grandchildren, 4 sisters (Mrs. Alden Krabill, Mrs. Martha Conrad, Mrs. Mary Conrad, and Esther Graber), and a cousin (Harvey Graber, who was reared in the Graber home). One son preceded her in death. She was a member of the Oak Grove Church, where funeral services were held June 11, in charge of Robert W. Otto; interment in Pleasant Hill Cemetery.

Rensberger, Lloyd Y., son of Roy and Mamie (Yoder) Rensberger, was born at Parnell, Iowa,

July 31, 1909; died in a tractor accident on May 21, 1964; aged 54 y. 9 m. 21 d. On Sept. 6, 1931, he was married to Ferne Guengerich, who survives. Also surviving are one daughter (Phyllis—Mrs. Wayne Kornhaus), his parents, 5 sisters (Dorothy—Mrs. Amelius Eash, Ruth—Mrs. Isaiah Litwiler, and Virginia—Mrs. Merton Roth), 3 brothers (Jacob, Myron, and Leonard), and one grandson. One son preceded him in death. He was a member of the West Union Church, where funeral services were held, in charge of Paul T. Guengerich and Dean Swartzendruber. Rittenhouse, Jeanie, daughter of John and Hannah (Yoder) Alderfer, was born in Montgomery Co., Pa., Feb. 26, 1871; died at the Grand View Hospital, Sellersville, Pa., June 8, 1964; aged 93 y. 3 m. 13 d. On Dec. 20, 1890, she was married to Samuel C. Rittenhouse, who died Jan. 29, 1951. Surviving are 2 sons (Norman and Jacob) and one brother (Frank Y.). She was a member of the Plains Church, where funeral services were held June 13, in charge of John E. Lapp.

Wagler, Noah Z., son of John W. and Anna (Zehr) Wagler, was born in South East Hope Twp., Ont., Dec. 15, 1883; died in North East Hope Twp., Ont., June 12, 1964; aged 80 y. 5 m.

28 d. On Oct. 11, 1909, he was married to Lydia Jutzi, who died in 1911. On March 11, 1913, he was married to Magdalena Bender, who survives. Also surviving are 5 sons (Henry, Ivan, Elmer, Omar, and Lorne), one brother (John), 17 grandchildren, and 3 great-grandchildren. One son preceded him in death. He was a member of the East Zorra Church, where funeral services were held June 14, in charge of Dale Schumm, Henry Yantzi, and Dan Wagler.

Yoder, Earl, was born near Grantville, Md., Feb. 17, 1903; died at the Portsmouth General Hospital, June 2, 1964; aged 61 y. 3 m. 16 d. On Dec. 7, 1924, he was married to Elbie Tice, who survives. Also surviving are 6 sons and 2 daughters (Edgar Eugene, Mark Alvin and Clark Calvin [twins], Alverda May—Mrs. Oliver Weaver, Marvin James, Dorothy Catherine—Mrs. Melvin Wenger, Mayard Loraine, and Martin Delbert), 24 grandchildren, one sister (Vernice—Mrs. Edith Maust), and 4 brothers (Owen H., Alva R., Homer M., and Ivan M.). One son, one brother, and one sister preceded him in death. He was a member of the Mt. Pleasant Church, Chesapeake, Va., where funeral services were held June 5, in charge of Amos D. Wenger, Jr., and Robert Mast.

REVISED STANDARD VERSION

(Continued from page 559)

If anyone wishes to read a thorough evaluation of the RSV, he ought to digest the entire booklet published by the Herald Press in 1953: *The Revised Standard Version: An Examination and Evaluation*, by Harold S. Bender, Millard C. Lind, and Chester K. Lehman. This booklet is sound, and is fair to all concerned. The present writer prepared, at the request of the three writers, a full discussion of the charge that the RSV denies the virgin birth of our Lord (pages 25-27).

If a given reader wishes to read the King

James Version exclusively, that is his perfect right. I myself always preach from the KJV because there are many older people in many of our congregations who are unhappy to have the minister reading from a version which deviates from their familiar Bible. But certainly it would not be right to compel children and young people to use a less clear version just because older people first heard it read in the older version. Compare the following renderings, and see which of the two is more easily understood by children and young people:

KJV

RSV

Search was made in the house of the rolls, where the treasures were laid up.

Search was made in . . . the house of the archives where the documents were stored.

How to possess his vessel in sanctification and honour.

How to take a wife for himself in holiness and honor.

Mine anger was kindled against the shepherds, and I punished the goats.

My anger is hot against the shepherds, and I will punish the leaders.

And from thence we fetched a compass.

And from there we made a circuit.

Moreover, brethren, we do you to wit of the grace of God.

We want you to know, brethren, about the grace of God.

Let love be without dissimulation.

Let love be genuine.

Thou shalt destroy them that speak leasing.

Thou destroyest those who speak lies.

By his sneesings a light doth shine.

His sneezings flash forth light.

Now when this was noised abroad, the multitude came together.

And at this sound the multitude came together.

Goshen, Ind.



ITEMS AND COMMENTS

BY THE EDITOR

TITUS L. GROSS
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C61

Passage of a law by Congress which would make it clear that Bible reading and prayer in public schools are permissible is needed to "halt the trend toward the establishment of a religion of secularism," an official of the National Association of Evangelicals said in Washington, D.C. This assertion was made by Dr. Robert A. Cook, former president of NAE, who is now chairman of the association's Evangelical Action Commission. He spoke before the House Judiciary Committee which is conducting hearings on many "prayer bills," asking review of the Constitution to permit school prayer.

Dr. Cook said establishment of a religion of secularism "is the apparent objective of those who would eliminate the words 'under God' from the pledge of allegiance and the words 'In God We Trust' from our coins and currency. These same forces have announced that they intend to remove chaplains from our armed forces and forbid all reference to God in public places," he added. "We are confident that such ideas were completely foreign to the framers of the First Amendment. However, unless positive action is taken, it appears likely that in the name of religious freedom the will of the majority may very well be subjected to the will of the minority."

A resolution condemning Freemasonry was adopted in Pretoria, South Africa, by the Synod of the Dutch Reformed Church in Africa although several speakers spoke in defense of the Masonic Order, noting many church members belonged to it. The action came after Professor F. J. Vanzyl, a Dutch Reformed theologian, had presented a report describing Freemasons as "a humanistic-moralistic brotherhood" whose "glorious Architect of Heaven and Earth is not the God of the church, but is, in effect, the God of church and Baal—with Baal being equal. This, in effect, is a denial of the uniqueness of the Biblical God," Professor Vanzyl declared. He said the true God had little place in Freemasonry and Masons must be condemned as a body.

A report reasserting the "fundamental concern" of the Methodist Church with the "problems of alcohol and the conviction that its members should abstain from all use of alcoholic beverages" was adopted at the denomination's quadrennial General Conference in Pittsburgh, Pa. The report, presented by the Conference Committee on Christian Social Concerns, said that alcoholism has become the nation's "third largest health problem" and declared that it "separates man from God." It stated that the church "continues its unceasing battle against intoxicating beverages" and called on Methodists "by love not only to abstain, but also to seek healing and justice for the neighbor who is victimized."

An example of the scientific phenomena awaiting vacationers to the New York World's Fair is the climactic Sermons from Science. Height of these demonstrations comes when stocky, 49-year-old George Speake removes his shoes and socks, climbs onto a transformer, and at his command, allows one million volts of high-frequency electricity to charge through his body. To increase the effectiveness of the demonstration, Speake carries a two-by-four pine plank with him to the top of the transformer. Holding it above him, the scientist sustains the shock until the plank is well ignited. Sermons from Science is part of the task of the Moody Institute of Science of Los Angeles to show the co-ordination, rather than the conflict, between science and religion.

Evangelist Billy Graham suggested a ten-point code of conduct in San Diego, Calif., for teen-agers who "want to lead clean, pure lives." The code was included in a sermon preached during his ten-day crusade. Mr. Graham's rules are:

1. Avoid the wrong company.
2. Watch your eyes; you cannot help the first look but you can help the second look.
3. Watch your lips. Refrain from telling dirty or off-color stories.
4. Watch your heart. Don't let evil thoughts stay in your mind long.
5. Watch your dress.
6. Watch your recreation and amusements. Be careful about the films and TV shows you watch.
7. Be careful what you read. The newsstands are filled with pornographic literature; avoid it like a plague. It stimulates your emotions.
8. Watch your idleness. Too much leisure and idleness for young people is harmful in many ways.
9. Have Christ in your heart and life.
10. Take a delight in the Word of God. The Bible says, "Thy word have I hid in mine heart, that I might not sin against thee."

\$275,173 was raised in one day for the 1964 missionary program of Boston's Park Street Church at the conclusion of the congregation's annual week-long missionary conference. Dr. Harold J. Ockenga, pastor, told delegates that the 25-year total for the church's world missionary program had reached \$4,492,970. He recalled that the conference which he founded in 1940 began operations with an annual budget of \$2,000 for missions.

The 2,200 members of the 155-year-old Congregational church, which is said to have the largest missionary program of any single church in the U.S., now support 104

missionaries in 45 countries, plus schools, hospitals, churches, Gospel radio programs, and other projects. "In 25 years," said Dr. Ockenga, "we have sent scores of our well-trained missionaries to 50 nations to minister and aid in the redemption of humanity." He added that with the world population increasing at the rate of 50 million persons a year, the need for missions is greater than ever.

The American Bible Society, at its 148th annual meeting held May 14 in New York City, reported a record world-wide Scripture distribution of over 34 million copies in 1963. This was an increase of almost three million Scriptures, most of the increase coming from the Western and Pacific region of the United States. As the missionary arm of the church, the Society's avowed purpose, its annual report declares, is to distribute 75 million Scriptures by 1966. In a joint campaign, "God's Word for a New Age," the A.B.S., with 22 other national societies, has established a world-wide goal of 150 million copies by the same year.

"Fasting a day certainly helps you become more aware of the needs of hungry people in the world," remarked one member of a Church of the Brethren Volunteer Service Training Unit which fasted for twenty-four hours and donated the money saved to CROP. The fifteen members of the Volunteer Unit were able to contribute thirty dollars to CROP as a result of their fast. The amount of the gift may not be significant, but the dedication and concern behind the idea is to be commended. During their regular mealtime the volunteers went to a prayer room for individual meditation instead of eating. There were no snacks for the entire period as well as no meals.

The General Assembly of the Presbyterian Church in New South Wales went on record at Sydney, Australia, as opposed to any Presbyterian school accepting federal grants for science buildings and equipment. This type of federal aid was proposed in an election speech by Prime Minister Sir Robert Menzies and legislation to implement it is now before the federal parliament. The measure provides for \$14,500,000 a year in additional state grants to provide equipment for science teaching in public, private, and church-related secondary schools.

In a clear rebuff to the prime minister, a Presbyterian, the General Assembly affirmed the support of continuing independence of non-state schools and declared that public funds should be directed only to the support and extension of schools that "belong to the entire community."